Bhagavadgītopaniṣad

The Bhagavad-Gītā Before the Mahābhārata

Sri Hans Yoganand ji

Discover the Bhagavad-Gītā before the Mahābhārata,
an Upanishad revealing the teachings
of an enlightened master
whose name is forgotten, nicknamed 'Krishna.'
Dive into an original Bhagavad-Gītā,
stripped of Arjuna’s dialogue and mythology.

© 2026 Nandi-Alaya Publishing. All rights reserved.

The Bhagavadgītopaniṣad

Content

Introduction....3
The book, without grammatical analysis....4
1. Start of Teaching....4
2. Service and Duties of Man....25
3. Approach to the Ultimate Truth....42
4. Acting in consciousness of perfect Unity....62
5. The Steadfastness of Observance 76
6. Absolute Knowledge....86
7. To Attain the Absolute....102
8. The Most Secret Knowledge....115
9. The Glories of the One....130
10. Service....140
11. The Cause and the Soul....149
12. The Three Gunas....166
13. The Supreme Person....180
14. Illuminated Natures, Shadowed Natures....190
15. The Orders of Faith....200
16. Renunciation and Liberation....212
The book with grammatical analysis....241
1. Start of Teaching....241
2. Service and Duties of Man....284
3. Approach to the Ultimate Truth....315
4. Acting in consciousness of perfect Unity....358
5. The Steadfastness of Observance 387
6. Absolute Knowledge....413
7. To Attain the Absolute....453
8. The Most Secret Knowledge....486
9. The Glories of the One....529
10. Service....556
11. The Cause and the Soul....580
12. The Three Gunas....626
13. The Supreme Person....661
14. Illuminated Natures, Shadowed Natures....693
15. The Orders of Faith....721
16. Renunciation and Liberation....754

Introduction

This book is an Upanishad predating the Mahābhārata. The Sanskrit word Upanishad means: "To come and sit respectfully at the feet of the master to listen to his teachings," which corresponds to satsang.

Upanishad also means: "hearing," "ear," "revealed knowledge," or Veda (in Sanskrit). In this Upanishad, there is frequent mention of Dharma, as understood by Siddhartha, the historical Buddha.

The Upanishads extend the Veda-Samhitas. There are more than one hundred different Upanishads, including ten principal ones. The major Upanishads, the oldest, are believed to have been written between 800 and 500 BCE.

Later, an Arya, known as the Buddha (An enlightened master) Gautama Siddhartha, taught the path of Dharma (Dhamma in Pali). At the same time, a Chinese sage, Lao-Tzu, named this teaching, this spiritual path (mārga): Tao. Tao means "The Path" and refers to both the path (the sadhana or Dharma) and the goal: the Whole.

The Bhagavadgītopanishad is a collection of words attributed to an enlightened being, or buddha, whose name has been forgotten. It is a text of original Vedic tradition, not to be confused with Hindu scriptures. Original Vedic tradition existed long before Hinduism.

The authenticity of this title, often simplified as the Bhagavad-Gita, is revealed in the study of ancient manuscripts through what is known as the colophon. A colophon is a concluding note found at the end of each chapter that serves as a "signature" or an identifying record for the text. It is precisely within these colophons that the work refers to itself as the Bhagavadgitopanishad, specifying that it is both a science of the Absolute and a Yoga manual. This distinction is vital: it confirms that this text is not merely a religious epic, but a major Upanishad, a direct teaching received in satsang for the observance of sadhana.

This Vedic tradition was brought by the Aryas from Bactria, a historical region of Central Asia located between the Hindu Kush mountains and the Amu Darya river, now divided among Afghanistan, Tajikistan, Uzbekistan, and the northern plateaus of present-day Iran.

These Aryas, arriving in what became Kashmir, integrated the mysticism of the ancient peoples of the vanished Harappan civilization with their own mysticism. It is possible that the original practices aimed at achieving the state of yoga or inner peace have their roots in this Indus civilization. Original yoga may date back about eight thousand years.

The enlightened being who taught the mysticism of the Upanishad discussed here was an indigenous man with dark skin, similar to the Dravidians or the current Munda and Adivasi peoples. The Aryas, on the other hand, were light-skinned.

Due to his dark, Dravidian-like skin, this enlightened being was nicknamed Krishna, which means "the dark" or "the black" in Sanskrit. In the original Vedas of the Aryas, many people, men and women, were similarly nicknamed because of their dark complexion.

Krishna is therefore not a proper name designating a specific person, any more than the word buddha, meaning "enlightened," was the name of a person. Both terms are descriptive adjectives.

This book conveys the same knowledge as the Tao Te Ching, the Dhammapada, the Yoga-Sūtra, the Gospel, the Bhaktimārga, and other works of the same nature, such as the Guru Granth Sahib, for example.

If a fundamental truth exists, the books that speak of it necessarily describe the same truth. These books, written at different times, in different places, and in different languages, and translated by linguists often unaware of the practices they describe, may seem to present distinct teachings. Yet, by reading them carefully, translating them into a common language, and understanding their mysticism through practice, their similarities become apparent.

The book, without grammatical analysis.

1. Start of Teaching

शिक्षारम्भः / śikṣārambhaḥ

1. The Dharma-observer mourns neither
the living nor the dead.
After death, the soul takes on a new body,
as naturally as it passed
from childhood to youth to old age.

धर्मसाक्षी न जीवान् न मृतान् शोचति।

मृत्योः परं आत्मा नवं देहं धारति यथा।
बाल्यात् यौवनं वृद्धत्वं प्रकृत्या गच्छति।

dharmasākṣī na jīvān na mṛtān śocati |
mṛtyoḥ paraṃ ātmā navaṃ dehaṃ dhārati yathā |
bālyāt yauvanaṃ vṛddhatvaṃ prakṛtyā gacchati |

This verse describes the equanimity of the Dharma-observer, who, grounded in spiritual wisdom, does not grieve for the living or the dead. The soul's transition to a new body after death is as natural as moving through life's stages—childhood, youth, and old age—reflecting the eternal cycle of existence.

Through Observance of the Dharma, the observer understands the soul's immortality and its journey beyond the physical form. This insight frees them from attachment to temporary states, aligning their consciousness with the eternal truth of the soul. Just as one does not grieve the passing of childhood, they do not mourn death, recognizing it as a natural continuation of the soul's path within the harmony of the Dharma.

The Dharma observer is one who has received the Revelation of the meditation techniques proper to the Dharma path and who observes, practices a set of spiritual disciplines.

Such a set of practices is called a "sadhana". This Sanskrit word means "what to do". In Hindi, it also means "agya", i.e. "commandments".

Dharma is a spiritual path (màrga) and, like any spiritual path, it has a sadhana. The observer is the one who follows these commandments. Following these commands is called Observance.

The observer may be sad, distressed for himself at the loss of loved ones, but he knows that these beings, that their souls, are not gone. However, this conviction remains a concept, a just concept, but a concept all the same, i.e. a theory, a view of the mind.

This view of the mind becomes a reality the day the observer understands the eternity of the soul by dint of frequenting, through Observance, meditation, the fundamental harmony of life, creation of the vertu* of the Satnam, active emanation of the Whole.

* Here, the word virtue does not designate a moral quality, but the properties and powers of Satnam.

The end of the verse speaks of the cycle of incarnations or "samsara", when the soul passes from body to body, incarnation to incarnation, on the path to Liberation. This Liberation is precisely that from the chains of samsara. When the soul frees itself from these chains, it returns to its origin in perfect consciousness of bliss*.

* Perfect consciousness of bliss is called "Satçitananda" in Sanskrit.

---

2. The prospect of death does not disturb one
who is aware of their true nature.

मृत्युदृष्टिः स्वस्वरूपसंवेदिनं न मुह्यति।

mṛtyudṛṣṭiḥ svasvarūpasaṃvedinaṃ na muhyati |

To remain undisturbed by the certain prospect of death, or by the notions of reincarnation or Liberation that may follow, one must have attained Realization or awakening. Until then, disturbance is inevitable. While a mind enlightened by Observance remains unperturbed, the flesh, being frail, remains sensitive to the inevitability of death, troubling the observer as it does everyone.

As long as the observer has not realized the truth, the fear of death persists. The soul, or embodied spirit, may not fear death, but the mind continues to dread it. Depending on whether one identifies with the mind or the spirit, the fear of death will be more or less intense. Awareness of one's true nature is an achievable reality, though the observer oscillates between this awareness and fear,

influenced by the mind's fluctuations (vṛttis) and the depth of their Observance, until firmly rooted in the soul's eternity.

---

3. Fleeting are joys and sorrows,
like summers and winters that come and go.
These joys and sorrows arise
only from the contact of the senses with matter.
You must learn not to be affected by them.

सुखदुःखे अनित्ये यथा ग्रीष्मशीते आगच्छतः नक्रामतः।
तानि इन्द्रियद्रव्यसंयोगात् एव तव तानि न क्षोभितुं शिक्षितव्यम्।

sukhaduḥkhe anitye yathā grīṣmaśīte āgacchataḥ nakrāmataḥ |
tāni indriyadravyasaṃyogāt eva tava tāni na kṣobhitum śikṣitavyam |

This verse teaches that joys and sorrows (sukhaduḥkhe), transient (anitye) like seasons (grīṣmaśīte) that come (āgacchataḥ) and go (nakrāmataḥ), stem solely (eva) from the senses' contact with matter (indriyadravyasaṃyogāt) in the embodied state within the phenomenal world.

The observer must learn (śikṣitavyam) to remain unaffected (na kṣobhitum) by redirecting the senses from the manifested to the unmanifested through sādhana, the path of Dharma. This contact of the senses (indriya)—sight, hearing, smell, taste, and touch—with matter (dravya) produces the fleeting experiences of illusion (māyā). Meditation guided by the sacred name uses techniques like listening to inner, unstruck sounds (nāda anāhata), seeing inner light (jyoti), and tasting nectar, as symbolized by the three wise monkeys.

The prāṇāyāma here is not active breath control but a surrender to its natural guidance, reflecting the Grace of divine Unity. These practices allow one to experience the essential life beyond the fluctuations of the manifested.

---

4. One whom neither joys nor sorrows affect,

who remains serene and resolute in all circumstances,
will travel the paths of heaven.

यं न स्पृशति सुखं न दुःखं सर्वत्र शान्तः स्थिरचेताः सः।
स्वर्गमार्गैः गमिष्यति।

yaṃ na spṛśati sukhaṃ na duḥkhaṃ sarvatra śāntaḥ sthiracetāḥ saḥ |
svargamārgaiḥ gamiṣyati |

This verse speaks of detachment, which is not indifference. If you are attached to something that imprisons you, it is hard to break free, so you should seek help and attach yourself to what liberates. True detachment is attachment to what frees. Observing a proper sādhana, a set of liberating practices like the Dharma (agya), frees the observer from what keeps them trapped in ignorance, darkness, and the resulting suffering (duḥkha). Thus aided, the observer remains serene and resolute, traveling the "paths of heaven," the path to Liberation, in the consciousness of Grace.

---

5. After understanding the nature of joys and sorrows,
the observer of the Dharma concludes
the permanence of truth and the impermanence of illusion.

सुखदुःखयोः स्वरूपं विज्ञाय साधनद्रष्टा।
सत्यस्य नित्यतां मायायाः च अनित्यतां।निश्चिनोति।

sukhaduḥkhayoḥ svarūpaṃ vijñāya sādhana-draṣṭā |
satyasya nityatāṃ māyāyāḥ ca anityatāṃ | niścinoti |

This verse highlights the understanding of the observer of the Dharma, who, by discerning the nature of joys (sukha) and sorrows (duḥkha), recognizes truth (satya) as eternal and illusion (māyā) as fleeting. This realization guides one to a clear vision, free from the fluctuations of pleasures and pains.

Understanding means "realizing." Through the light of Dharma's knowledge,

one realizes the nature of joys and sorrows, distinguishing the influences of the gunas and choosing what stems from sattva, avoiding the burdens of rajas and tamas. Thus, one clearly perceives the temporary nature of illusion and the eternal nature of fundamental truth, which transcends ordinary notions of true and false.

---

6. The soul is eternal and indestructible;
only the material bodies and the mind it uses
are subject to destruction.
Ignorant is one who believes the soul can be killed;
the observer of the Dharma knows its true nature.

आत्मा नित्या अविनाशिनी च जडदेहमनसी यत् युजति तत् नाशति।
यः आत्मानं हन्तुं शक्यति इति मनति सः अज्ञः साधनद्रष्टा तस्य यथार्थस्वरूपं वेति।

ātmā nityā avināśinī ca jaḍadehamanasī yat yujati tat nāśati |
yaḥ ātmānaṃ hantuṃ śakyati iti manati saḥ ajñaḥ sādhana-draṣṭā tasya
yathārthasvarūpaṃ veti |

This verse states concepts. A concept can be true or effective, but remains a theory. The soul's eternity is a concept until one realizes its permanent truth. To realize this truth and the impermanence of all else, one must diligently engage with the vital principle, rooted in the Satnam, the virtue of the Whole manifesting within us.

Through persistent Observance of a proper sādhana, one experiences the eternal within, seeing that our true identity, the soul or spirit, shares its nature. Beyond this, samādhi, especially Nirvikalpa-samādhi, leaves no doubt, but that is another matter. Observance refers to following the commandments of the Dharma's sādhana.

---

7. The soul is not limited by birth or death.
Immortal, it will not come to an end.

After death, it assumes a new body,
just as one discards worn clothes for new ones.

आत्मा न जन्मना न मृत्युना बध्यति अमृता न अन्तेन गमिष्यति।
मृत्योः परं नवं देहं धारति यथा पुराणवस्त्रं त्यजति नवं च धारति।

ātmā na janmanā na mṛtyunā badhyati amṛtā na antena gamiṣyati |
mṛtyoḥ paraṃ navaṃ dehaṃ dhārati yathā purāṇavastraṃ tyajati
navaṃ ca dhārati |

This verse highlights the soul's immortality (ātmā), transcending birth (janma) and death (mṛtyu), unbound by any end (anta). In a monistic perspective, the soul is one with the unmanifested (Brahman), manifesting through various bodies (deha) like changing clothes, unaffected by the illusion (māyā) of transient forms. The comparison to clothing illustrates the soul's permanence against the ephemeral nature of bodies. This speaks of reincarnation, or samsara.

Few retain memories of past incarnations, so this remains a concept, validated only through samādhi or near-death experiences (NDEs). Samādhi, particularly Nirvikalpa-samādhi, and NDEs occur spontaneously, not through mere effort. The first samādhi follows deep meditation (dhyāna), but Nirvikalpa-samādhi strikes unexpectedly, like thunder in a summer sky, awakening those who become buddhas. Such awakening is rare and not necessary to fulfill one's incarnation's purpose: Realization.

---

8. No weapon can kill the soul, nor fire burn it;
water cannot wet it, nor wind dry it.
It is indivisible, unchanging, and indissoluble.
The soul residing in the body is eternal and cannot be killed.

आत्मा न शस्त्रेण हन्तुं शक्यति न अग्निना दहति न जलैः क्लेदति न वायुना शुषति।
अखण्डा अचला अविलीया च सा देहे तिष्ठति नित्या न हन्तुं शक्यति।

ātmā na śastreṇa hantuṃ śakyati na agninā dahati

na jalaiḥ kledati na vāyunā śuṣati |
akhaṇḍā acalā avilyā ca sā dehe tiṣṭhati
nityā na hantuṃ śakyati |

This verse emphasizes the soul's invulnerability and eternity (ātmā), unaffected by material elements (weapons, fire, water, wind) and their destructive actions. Its qualities of indivisibility (akhaṇḍā), immutability (acalā), and indissolubility (avilyā) highlight its transcendental nature, residing in the body (deha) without being limited by it. Because the soul cannot be killed, burned, wetted, or dried, in the Bhagavad Gita, Krishna tells Arjuna to fulfill his warrior duties and, if necessary, kill his enemies, as only their bodies, not their souls, will be affected, given the soul's immortality.

---

9. Death is certain for what is born, and birth is certain for what dies.
All created things are, at their origin, unmanifested;
they manifest in their fleeting state
and, once dissolved, return to the unmanifested.

यत् जातं तत् मृत्युः निश्चितं मृतं जन्म निश्चितं च।
सर्वं सृष्टं आदौ अव्यक्तं स्थितिः क्षणिका व्यक्तं च।
विलीने पुनः अव्यक्तं भवति।

yat jātaṃ tat mṛtyuḥ niścitaṃ mṛtaṃ janma niścitaṃ ca |
sarvaṃ sṛṣṭaṃ ādau avyaktaṃ sthitiḥ kṣaṇikā vyaktaṃ ca |
vilīne punaḥ avyaktaṃ bhavati |

This verse underscores the inevitable cycle of birth (janma) and death (mṛtyu) for all created things (sṛṣṭa). They transition from an unmanifested state (avyakta) to a temporary, manifested state (vyakta) and fleeting (kṣaṇika), and, upon dissolution, return to the unmanifested. The unmanifested is beyond sensory perception or measurement, while the manifested is the phenomenal world of visible things and beings, including quantum particles.

All that moves from unmanifested to manifested will inevitably return to the

unmanifested: everything born will die, and all that is born is impermanent. The embodied soul exists in the manifested world; upon disincarnation's, it returns to its unmanifested source to, re-entering the manifested through reincarnation into the manifested world.

---

10. Some people, identified with the soul, see its essence,
and for them it is a marvel.
Others merely speak of it, and others still hear of it.
Some, even after hearing of it, cannot believe it.

केचित् आत्मना संयुजति तस्य स्वरूपं दृशन्ति तेभ्यः चित्रं भवति।
अन्ये केवलं तत् कथन्ति अन्ये च तत् शृणवन्ति।
केचित् श्रुत्वापि तं न विश्वसन्ति।

kecit ātmanaā saṃyujati tasya svarūpaṃ dṛśanti tebhyaḥ citraṃ bhavati |
anye kevalaṃ tat kathanti anye ca tat śṛṇvanti |
kecit śrutvāpi taṃ tat na viśvasanti |

This verse highlights varied experiences of the soul's nature (ātmā). Some directly perceive its essence (svarūpa), finding it marvelous (citra). Others only discuss it (kathanti) or hear about it (śṛṇvanti), while some, despite hearing (śrutvā), remain skeptical (na viśvasanti), showing the challenge of realizing the soul's truth.

Older souls, with many human incarnations, are more attuned to the sattva guna, making them more aware of their soul and better equipped to recognize influences from rajas and tamas, embracing sattva's reason and light. Younger souls, dominated by those gunas, may hear true teachings without effect, often even mocking them and their proponents.

---

11. After receiving the knowledge of the soul's true nature,
the initiated can master the mind, desire, and pride,
enabling detachment from the fruits of actions,

and thus they taste the delights of spiritual harmony.

आत्मनः यथार्थस्वरूपविद्यां प्राप्य दीक्षितः मनः कामं दर्पं च जयति।
ततः कर्मफलसङ्गं तं त्यजति।
तदा सः मूलसंयोगस्य रसान् भुङ्क्ते।

ātmanaḥ yathārthasvarūpavidyāṃ prāpya dīkṣitaḥ
manaḥ kāmaṃ darpaṃ ca jayati tataḥ karmaphalasaṅgaṃ
tyajati tadā saḥ mūlasaṃyogasya rasān bhuṅkte |

This verse outlines the path of the initiated (dīkṣita), who, through knowledge (vidyā) of the soul's true nature (ātmā), overcomes the mind (manas), desire (kāma), and pride (darpa). This mastery enables detachment from the results of actions (karmaphala), leading to the experience of the delights (rasa) of spiritual harmony (mūlasaṃyoga), a state of spiritual unity. Knowledge of the soul begins with the revelation of meditation techniques to discern our true identity, distinguishing the mind—the brain's operating system, seat of memories and thoughts—from the embodied soul or spirit.

The soul exists beyond the body's life and death. Deep meditation, service, and satsang, through the Observance of sādhana, confirm this. Desire and pride anchor us to confusion, illusion, and delusion under the influence of rajas and tamas. Enhancing sattva's influence fosters true detachment, aiding the quest for truth. Through service, one transcends the fruits of actions (karma), aligning with Lao Tzu's "wu wei" (non-action) in the Tao Te Ching, finding bliss in spiritual harmony.

---

12. For the observer of the Dharma,
no effort is wasted, no acquired merit is lost;
each step brings them closer to Realization and Liberation.
Resolute, their sole aim is to remain in harmony.
One who lacks constancy
knows the confusion of a mind uncontrolled by the spirit.

साधनद्रष्टा यत् यत्नं करोति तत् न व्यर्थं पुण्यं न नष्टति।
प्रति पादं सः साक्षात्कारं मोक्षं च प्रापति स्थिरः केवलं मूलसंयंगे तिष्ठति।
यः स्थैर्यं नहं प्रापति सः मनसः संमोहं वेति यत् चेतसा न जितं।

sādhana-draṣṭā yat yatnaṃ karoti tat na vyarthaṃ puṇyaṃ na naṣṭati |
prati pādaṃ saḥ sākṣātkāraṃ mokṣaṃ ca prāpati |
sthiraḥ kevalaṃ mūlasaṃyoge tiṣṭhati |

This verse highlights the path of the observer of the Dharma (sādhana-draṣṭā), whose efforts (yatna) and merits (puṇya) are never wasted, each step (pāda) advancing toward Realization (sākṣātkāra) and Liberation (mokṣa). Resolute (sthira), they focus solely on remaining in spiritual harmony (mūlasaṃyoga), a state of spiritual unity. In contrast, one lacking constancy (sthairya) experiences the confusion (saṃmoha) of an uncontrolled mind (manas).

Realizing the Dharma means aligning all facets of existence with sādhana, maintaining connection with the Satnam through meditation and service. Liberation frees the soul from samsara's chains, a conceptual goal for the embodied being, who seeks peace and happiness. Living happily in confusion or ignorance is impossible; the mind must remain under the spirit's guidance, with sattva as the seat of reason, sustained through Observance.

---

13. One who lacks knowledge of the Dharma
clings to the flowery language of books teaching
various practices to attain theoretical paradisiacal delights
or to be reborn in more favorable incarnations,
gaining power and other benefits.
Inflamed by desire for the joys of an opulent life,
they are blind and deaf to the truth.

यः साधनविद्यां न वेति सः पुस्तकानां कुसुमितवाक्ये सङ्गति।
तानि नानाविधसाधनानि शिक्षन्ति स्वर्गरसान् साङ्कल्पिकान् पुनर्जन्मसु श्रेयः प्रापति।
शक्तिं पुण्यं च लभति ऐश्वर्यसुखकामेन दीप्तः सत्यं प्रति अन्धः बधिरः च।

yaḥ sādhana-vidyāṃ na veti saḥ pustakānāṃ kusumita-vākye saṅgati |
tāni nānā-vidha-sādhanāni śikṣanti svarga-rasān
sāṅkalpikān punarjanmasu śreyaḥ prāpati |
śaktiṃ puṇyaṃ ca labhati aiśvarya-sukha-kāmena
dīptaḥ satyaṃ prati andhaḥ badhiraḥ ca |

This verse describes the delusion of one who, lacking knowledge of the Dharma, is swayed by the alluring promises of books touting practices for illusory paradisiacal pleasures or advantageous rebirths. Consumed by desire for wealth and joy, they remain blind and deaf to the truth, unable to perceive spiritual reality.

Merely reading beautiful books that speak eloquently of spirituality is not enough to live the truth of fundamental harmony, the consciousness of Satnam. Reading such books without practicing the Dharma turns spirituality into a theory. In theory, desire becomes mystical, dreaming of future lives filled with delights where milk and honey flow. This obsession with a better material life makes a person deaf to the satsang.

---

14. As long as you are drawn only to material pleasures,
as long as fleeting joys bring you to confusion,
it is impossible for you to attain bliss.
Free yourself from your primal nature and desire,
and remain steadfast in the consciousness of Unity.

यावत् केवलं जडसुखेषु सङ्गति यावत् क्षणिकाः सुखानि तं संमोहति।
तावत् आनन्दं प्रापतुं न शक्यं तव प्रकृतेः कामात् मुच्यस्व।
एकत्वचेतसि तिष्ठ।

yāvat kevalaṃ jaḍa-sukheṣu saṅgati yāvat kṣaṇikāḥ sukhāni taṃ sambhohati |
tāvat ānandaṃ prāptuṃ na śakyaṃ tava prakṛteḥ kāmaḥ mucyasva |
ekatva-cetasi tiṣṭh |

This verse emphasizes that attachment (saṅga) to material pleasures (jaḍa-sukha)

and fleeting joys (kṣaṇika-sukha) leads to confusion (saṃmoha), preventing the attainment of bliss (ānanda). Liberation (mukti) from primal nature (prakṛti) and desire (kāma) allows one to remain steadfast (tiṣṭha) in the consciousness of Unity (ekatva-cetas), a state of spiritual harmony. Submitting the spirit to the mind, to rajas and tamas gunas, and craving vain, fleeting pleasures from material consumption and selfish joys traps the soul in confusion. To know bliss, one must subdue primal conditioning, favoring divine wisdom through the Observance of the Dharma.

---

15. Just as a spring surpasses a well,
one who knows the cause of illusion
enjoys the world's pleasures without being lost in them.

यथा स्रोतः कूपं शोभनमधितिष्ठति तथा मायाहेतुमात्मानं वेति।
सः विश्वस्य भोगान् भुंक्ते – असङ्गः।
न तत्र संमूहति।

yathā srotaḥ kūpaṃ śobhanaṃ adhitiṣṭhati tathā māyā-hetum ātmānaṃ veti |
saḥ viśvasya bhogān bhuṅkte | asaṅgaḥ |
na tatra saṃmūhati |

This verse illustrates that, like a flowing spring surpassing a limited well, one who understands the cause of illusion (māyā) and their true self (ātmā) can enjoy worldly pleasures (bhoga) without attachment (asaṅga), avoiding confusion (saṃmoha). This knowledge fosters a detached experience, leading to spiritual clarity. The essence of all surpasses the multitude of manifested things. Knowing the origin and cause of illusion allows one to live happily in the world without being lost in illusion or the darkness of ignorance.

---

16. Fulfill your duties without seeking to escape them
or being bound by success or failure.
Strive to act while renouncing the fruits of your actions,
and do not believe you are the cause of their outcomes.

स्वधर्मं गृहाण मा पलाय मा सिद्ध्यसिद्ध्योः।
बध्यस्व कर्मफलत्यागेन युध्यस्व कर्म कुरु।
मा मन्यस्व त्वं कारणं फलानाम्।

svadharmaṃ gṛhāṇa mā palāya mā siddhyasiddhyoḥ |
badhyasva karmaphala-tyāgena yudhyasva karma kuru |
mā manyasva tvaṃ kāraṇaṃ phalānām |

This verse urges fulfilling personal duties (svadharma) with resolve, without fleeing (palāya) or being tied to success (siddhi) or failure (asiddhi). By acting (kuru) with effort (yudhyasva) and renouncing the fruits of actions (karmaphala-tyāga), one avoids seeing themselves as the cause (kāraṇa) of outcomes, cultivating inner freedom.

Life involves not only pleasures, rights, and freedoms but also duties. A profound soul never shirks obligations, prioritizing them even over meditation. Act in service with the maxim: "It is not necessary to hope to undertake nor to succeed to persevere." Do what must be done, then surrender all to the divine will. The Lord knows your needs and graces the devoted observer of the Dharma.

---

17. Remain steadfast in Unity, beyond the mind's fluctuations.
Greedy are those who crave the fruits of their actions.
Service liberates those who engage in it
from the consequences of actions, good or bad.

एकत्वचेतसि तिष्ठ मनसो विकारियभ्यः परः।
लुब्धः ये कर्मफलं प्रति प्रार्थन्ति।
सेवा मुचति यः तस्यां युजति सः कर्मबन्धात् शुभाशुभात्।

ekatva-cetasi tiṣṭha manaso vikārebhyaḥ paraḥ |
lubdhaḥ ye karmaphalaṃ prati prārthanti |
sevā mucati yaḥ tasyāṃ yujati saḥ karmabandhāt śubhāśubhāt |

This verse invites one to remain in the consciousness of Unity, beyond the mind's disturbances. It criticizes the spiritual greed of those who seek the fruits of their actions and praises selfless service as the path to liberation from karmic bonds, whether positive or negative, leading to inner freedom.

Unity is the rule of the Whole, of its harmony. For humans, this unity is the alignment of their spirit with this fundamental harmony. It is the essence of the state of "yoga," of bliss, of nirvana.

The mind and emotions fluctuate, which "Patanjali" calls the "vṛttis" in the Yoga Sūtra. The primary goal of deep meditation is to still these fluctuations. This is achieved through the Observance of the Dharma during the day, through service and meditation.

Service, or non-action, places the observer beyond karma, both good and bad. Then, Grace governs their life. This echoes what Jesus said: "Seek first the Kingdom, and all else will be given to you besides" (Matthew 6:33).

---

18. One who knows their true nature
is freed from desire and finds fulfillment in unity.
One whom neither worldly suffering nor joys affect,
who is free from attachment,
fear, and anger, has realized the Dharma.

यः आत्मस्वरूपं वेति सः कामात् मुचति एकत्वे तृप्तिं लभति।
यं न दुःखं न च सुखं स्पृशति न सङ्गः न भयं न क्रोधः।
सः स्वधर्मं समापति।

yaḥ ātmasvarūpaṃ veti saḥ kāmāt mucati ekatve tṛptiṃ labhati |
yaṃ na duḥkhaṃ na ca sukhaṃ spṛśati na saṅgaḥ na bhayaṃ na krodhaḥ |
saḥ svadharmaṃ samāpati |

This verse describes the spiritual freedom of one who knows their true nature, the immortal soul, transcending desire and finding fulfillment in unity.

Untouched by worldly suffering or joy, free from attachment, fear, and anger, they fulfill their Dharma, embodying spiritual harmony.

To know one's true nature, the immortal soul, one must receive the revelation of this nature and, once received, practice the Dharma daily. Then, the fulfillment found in the consciousness of unity becomes possible. This fulfillment is "bliss."

True detachment requires Observance. Realizing the soul's true nature and experiencing bliss happen in the moment; to stay in the moment, one must remain present. The means for this is Observance. Realizing the Dharma is also momentary and cannot be stored.

---

19. Though distant from the senses' temptations,
the embodied soul remains attached to them.
The senses are strong and fierce,
captivating even the sage's mind striving to master them.
Let the soul return to unity, and desires
will subside with the mind's fluctuations,
remaining firmly established in the Dharma.

देहिन् इन्द्रियसङ्गेभ्यः दूरे सति अपितु तेषु सङ्गति।
बलवन्तः प्रचण्डाः च इन्द्रियाः विदुषः चेतः हरन्ति।
आत्मा एकत्वं प्रापतु कामाः मनोविकारैः शमन्ति स्वधर्मे स्थिरं तिष्ठति।

dehin indriyasaṅgebhyaḥ dūre sati apitu teṣu saṅgati |
balavantaḥ pracaṇḍāḥ ca indriyāḥ viduṣaḥ cetaḥ haranti |
ātmā ekatvaṃ prāpatu kāmāḥ manovikāraiḥ
śamanti svadharme sthiraṃ tiṣṭhati |

This verse highlights the difficulty of the embodied soul detaching from the senses, despite being distant from their allure, as their power overwhelms even the sage's mind. By returning to unity, the soul calms desires and mental disturbances, anchoring firmly in the Dharma, a state of spiritual stability.

Though the soul is beyond sensory attachment, as an embodied spirit it is subject to the gunas' influences during incarnation. To lessen the impact of rajas and tamas, it must remain in Observance.

---

20. One who masters their senses and merges in unity
displays a steady consciousness.
When a person focuses on objects of desire, attachment arises,
followed immediately by greed and anger.

यः इन्द्रियं जयति एकत्वे लीनः स्थिरचेतः प्रकटति।
कामविषयान् समीक्षति नरः सङ्गति लोभः समनु क्रोधः।
आगच्छति।

yaḥ indriyaṃ jayati ekatve līnaḥ sthiracetaḥ prakaṭati |
kāmaviṣayān samīkṣati naraḥ saṅgati lobhaḥ samanu krodhaḥ |
āgacchati |

This verse contrasts the spiritual stability of one who masters their senses and dwells in unity, showing a steady consciousness, with the chain of human passions. Focusing on objects of desire leads to attachment, then greed and anger, highlighting the need to transcend desires for inner clarity.

Observance of the Dharma enables the spirit to control, as much as possible for an embodied soul under the gunas' influence, the senses and desires. One who pursues desire's satisfaction beyond necessities becomes a pawn of tamas, false ego, and illusion. Then confusion, anger, blindness, vanity, and suffering become daily.

---

21. Anger leads to illusion, illusion to delusion,
then consciousness fades,
and a person becomes lost in worldly life.
One who, through Observance, realizes Grace
is freed from both attachment and aversion.

क्रोधः मायां नयति माया संमोहं ततः चेतः नश्यति।
नरः विश्वसंसारे नष्टति साधनया यः कृपां वेति।
सः सङ्गात् द्वेषात् च मुचति।

krodhaḥ māyāṃ nayati māyā saṃmohaṃ tataḥ cetaḥ naśyati |
naraḥ viśvasaṃsāre naṣṭati sādhanayā yaḥ kṛpāṃ veti |
saḥ saṅgāt dveṣāt ca mucati |

This verse describes the chain of passions: anger leads to illusion, then delusion, dimming consciousness and losing a person in the worldly cycle. In contrast, one who, through spiritual practice, recognizes Grace breaks free from attachment and aversion, attaining inner freedom.

Realizing Grace means acknowledging its existence and aligning with its guidance. By doing so, the observer's life path follows the will of fundamental harmony, placing them where they belong, doing what must be done—this is fulfillment.

---

22. Suffering ceases for one who sees Grace in all things.
Their consciousness becomes serene and soon shines brightly.
A confused mind cannot master the mental faculties nor see Grace;
how, then, can it know peace or taste the consciousness of bliss?

यः सर्वं कृपया पश्यति तस्य दुःखं नास्ति।
शान्तं चेतः भवति न चिरं प्रकाशति।
संमूढं चेतः न मनो जयति न कृपां पश्यति कथं शान्तिम् आनन्दचेतः च भुङ्क्ते।

yaḥ sarvaṃ kṛpayā paśyati |
tasya duḥkhaṃ nāsti śāntaṃ cetaḥ |
bhavati na ciraṃ prakāśati |
saṃmūḍhaṃ cetaḥ na mano jayati |
na kṛpāṃ paśyati kathaṃ śāntim ānandacetaḥ ca bhuṅkte |

This verse emphasizes that seeing Grace in all things eliminates suffering and leads to a serene consciousness that quickly shines. In contrast, a confused mind fails to control the mental faculties or recognize Grace, making peace and the consciousness of bliss unattainable.

The suffering that ceases for one who sees Grace in all things is duḥkha, inherent to human nature tied to incarnation. Other sufferings, like physical or emotional pain from injustices, loss, injuries, or illnesses, may persist.

To taste the consciousness of bliss, citānanda, Observance is required. This is one of the benefits of diligent Observance of the Dharma. While other physical and emotional sufferings cannot always be avoided, Observance grants great resilience to the observer.

---

23. Just as a fierce wind sweeps a boat across water,
a single sense can carry away the mind,
causing consciousness to falter.
One who turns their mind from the senses holds a steady reason.

यथा प्रबलवातः उदके नावं वहति तथा एकं इन्द्रियं चेतः हरति।
चेतः नष्टति यः चेतः इन्द्रियेभ्यः निवर्तति।
सः स्थिरबुद्धिं धारति।

yathā prabalavātaḥ udake nāvaṃ vahati tathā ekaṃ indriyaṃ cetaḥ harati |
cetaḥ naṣṭati yaḥ cetaḥ indriyebhyaḥ nivartati |
saḥ sthirabuddhiṃ dhārati |

This verse compares the effect of the senses on the mind to a fierce wind sweeping a boat, showing their power to disrupt consciousness. By turning the mind from the senses, one maintains steady reason, preserving spiritual clarity against sensory disturbances.

The senses must always remain under the mind's control. For this, one must be firmly established in their true identity, knowing they are essentially the spirit,

not just the body or mind. Keeping this awareness alive requires staying focused on the essential, the fundamental harmony of the moment, through Observance.

---

24. Wisdom comes to one
who masters their mental faculties, desires, and senses.
What seems true to the ignorant is illusion
to one who knows unity through the Observance of the Dharma.

यः मनः कामं इन्द्रियं च जयति तस्य प्रज्ञा भवति।
यत् अज्ञानिनां सत्यं तत् साधनया एकत्वं विदुषे माया।

yaḥ manaḥ kāmaṃ indriyaṃ ca jayati tasya prajñā bhavati |
yat ajñāninām̐ satyaṃ tat sādhanayā ekatvaṃ viduṣe māyā |

This verse emphasizes that mastering the mental faculties, desires, and senses brings wisdom. To the ignorant, what seems true is seen as illusion by one who, through spiritual practice, realizes unity, revealing reality's true nature.

The word "wisdom" can be replaced with "reason." The guna sattva fosters reason. While the degree of the gunas' influence depends largely on an individual's nature, their behavior, lifestyle, and diet contribute to this dynamic.

By avoiding the pursuit of desires, fulfilling duties and responsibilities, steering clear of excesses, and staying vigilant, one can enhance sattva's influence and achieve an enlightened consciousness.

A confused mind believes its perception is truth, while an enlightened mind knows a fundamental truth exists and that following it is beneficial.

---

25. Only one who remains steadfast amid the stream of desire,
like the sea unmoved despite countless rivers flowing into it,
finds peace—not one who seeks to satisfy desires.

यः कामस्रोतसि स्थिरः तिष्ठति यथा सागरः अचलः स्यात्।
सहस्रनदीनां सङ्गमे सः शान्तिं लभति न तु कामसन्तृप्तिकामः।

yaḥ kāmasrotasi sthiraḥ tiṣṭhati yathā sāgaraḥ acalaḥ syāt |
sahasranadīnāṃ saṅgame saḥ śāntiṃ labhati na tu kāmasantṛptikāmaḥ |

This verse compares the stability of one who resists desires to the sea's immovability despite countless rivers merging into it, emphasizing that only this resolve leads to peace. In contrast, one chasing desire's satisfaction remains trapped in their restless flow, far from spiritual serenity.

A vigilant mind and regular Observance of the Dharma keep the individual guided by Grace, protecting them from illusion's contrary currents, unlike a pleasure-seeking mind ignorant of fundamental truth, denying the soul's existence and an immanent will (logos).

---

26. One who is no longer a slave to desire,
who has cast off possessiveness,
and who is freed from false ego, alone knows perfect peace.

यः कामदासः न भवति ममता त्यजति।
मिथ्याहङ्कारात् मुक्तः सः केवलं परमशान्तिं वेति।

yaḥ kāmadāsaḥ na bhavati mamatāṃ tyajati |
mithyāhaṅkārāt muktaḥ saḥ kevalaṃ paramaśāntiṃ veti |

This verse emphasizes that perfect peace is attainable only by one who overcomes enslavement to desire, abandons possessiveness, and breaks free from false ego. This triple liberation leads to profound serenity, detached from ego's illusions.
Having regained mastery over senses and desires, the observer achieves true detachment, greatly reducing the false ego's influence on decisions, actions, and consciousness. Thus, they can experience perfect peace, or "bliss."

---

27. One who, at the moment of death, is conscious of unity,
will travel the paths of heaven
to the perfect consciousness of bliss (Nirvikalpa-samādhi).

यः मृत्युसमये एकत्रचेतसि वेति सः स्वर्गपथेन गच्छति।
सच्चिदानन्दं संप्रापति।

yaḥ mṛtyusamaye ekatvacetasi veti saḥ svargapathena gacchati |
saccidānandaṃ saṃprāpati |

This verse describes the spiritual state of one who, at death, remains aware of unity, embarking on celestial paths toward the ultimate state of existence, consciousness, and bliss, known as Nirvikalpa-samādhi.

The soul is immortal, and at the moment of disincarnation, it chooses between two paths: reincarnation or Liberation, the "paths of heaven."

Based on its state of consciousness at that moment, the soul takes one path or the other. How one has lived their life influences their consciousness at death. Observance of the Dharma also serves to prepare the soul for this moment.

2. Service and Duties of Man

सेवा मानवस्य स्वधर्मः, sevā mānavasya svadharmaḥ

28. Two kinds of men attain the knowledge of Dharma:
some through austerity or philosophy, others through service.
One is not freed from the bondage of karma by abandoning action;
detachment alone does not lead to perfect Unity.

द्विविधाः पुरुषाः साधनस्य ज्ञानं प्राप्नुवन्ति
केचित् तपसा दर्शनशास्त्रेण वा केचित् सेवया।
न कर्मणः त्यागेन कर्मबन्धात् मुच्यति असङ्गः एव न एकत्वं पूर्णं प्रापति।

dvividhāḥ puruṣāḥ sādhanasya jñānaṃ prāpnuvanti
kecit tapasā darśanaśāstreṇa vā kecit sevayā.
na karmaṇaḥ tyāgena karmabandhāt mucyati
asaṅgaḥ eva na ekatvaṃ pūrṇaṃ prāpati.

Realizing the "knowledge of Dharma" means living according to its principles and observing the sadhana, ensuring that every facet of existence, even the most trivial, is part of spiritual practice.

The distinction between those who realize through austerity or philosophical reflection and those who realize through service lies between the uninitiated in the path of Dharma and those who, as initiated Observers of Dharma, engage in service, the "non-action" or "wu wei" of the Tao Te Ching.

Unlike the Ājīvikas ("those who follow the rules of life"), a spiritual path founded by Gosala, a former disciple of Mahavira (the twenty-fourth Tirthankara, who revived Jainism), Gosala was a contemporary of Gautama Siddhartha (5th century BCE). Siddhartha became a Jain monk under Mahavira's spiritual authority.

When Gautama attained enlightenment in a nirvikalpa samadhi at the Deer Park in Isipatana near Varanasi, his first discourse, the Dhammacakkappavattana Sutta, was addressed to his fellow Jain monks.

As for Gosala, Mahavira expelled him from his teachings, leading him to found the Ājīvika school. To avoid karma, Ājīvika ascetics refrained from action, relying on others to serve them.

Notably, the term Ājīvika, meaning "those who follow the rules of life," conveys the same idea as "Observer of Dharma." Today, those who follow the agya of The Path adhere to similar "rules of life," as the Hindi term agya means "commandment."
Detachment from material possessions is insufficient. True detachment lies in

devotion to the Satnam, the Observance. It is the Grace of Observance that enables the Observer to experience true detachment.

---

29. Man is inevitably compelled to act by the qualities of his nature,
unable to remain inactive even for a moment, even in thought.
He who strives in practice and sacrifices,
yet whose mind clings to sensory objects,
is an ignorant person deluded by illusion.

नरः प्रकृतिगुणैः नियति कर्म कर्तुं नित्यम्
न शक्नति तिष्ठति निष्क्रियः क्षणमपि चिन्तया।
यः साधनाय यज्ञेभ्यः च यतति परं मनः इन्द्रियविषयेषु सङ्गति अज्ञानी मायया मोहति।

naraḥ prakṛtiguṇaiḥ niyati karma kartuṃ nityam
na śaktati tiṣṭhati niṣkriyaḥ kṣaṇamapi cintayā.
yaḥ sādhanāya yajñebhyaḥ ca yatati paraṃ manaḥ
indriyaviṣayeṣu saṅgati ajñānī māyayā mohati.

Man is influenced by his faith, shaped by his mental disposition, driven by the three gunas. Depending on the dominance of sattva, rajas, or tamas, an individual's character varies.

Man is always active, even when idle: his mind generates thoughts, emotions, and vrttis (mental fluctuations).

The seeker of truth, the mystic who undertakes rigorous sacrifices and spiritual practices but fails to master his senses, mind, or attraction to sensory pleasures and desire, remains in illusion.

---

30. He who disciplines his senses, masters his mind,
and remains unattached, abiding in service, attains perfect Unity.
It is proper to offer oneself through action to perfect Unity,
so that actions do not bind one to illusion.

यः इन्द्रियं संनियति मनः संयति असङ्गः
सेवायां तिष्ठति सः एकत्वं पूर्णं प्रापति।
एकत्वाय कर्मणा आत्मानं समर्पति युक्तं कर्म न मायया बध्नाति।

yaḥ indriyaṃ saṃniyati manaḥ saṃyati asaṅgaḥ
sevāyāṃ tiṣṭhati saḥ ekatvaṃ pūrṇaṃ prāpati.
ekatvāya karmaṇā ātmānaṃ samarpati yuktaṃ
karma na māyayā badhnāti.

This verse speaks for itself clearly. Disciplining the senses and mastering the mind are achieved through the Observance of the sadhana. The guidance of a living, enlightened master is also crucial on the path of Dharma.

---

31. Fulfill your duties through service, and forever,
you will be freed from the chains of matter and karma.

स्वधर्मं सेवया पूरय नित्यं च
मुच्यसे प्रकृतेः कर्मबन्धात् च।

svadharmaṃ sevayā pūraya nityaṃ ca
mucyase prakṛteḥ karmabandhāt ca.

Fulfilling one's duties and responsibilities is essential in life generally and for the Observer in particular. However, this must be done in service, with awareness of the Satnam as much as possible. This is the purpose of Dharma: to perform all actions with awareness of the Satnam.

Being freed from the chains of matter means liberation from samsara, achieving Liberation, and merging consciously and freely into the perfect consciousness of bliss (satchitananda).

Service, among other things, allows one to step outside the law of action-reaction, transcending both good and bad karma.

32. The Creator populated the universe
and prescribed dedication and Observance to men.
Through this Observance, Grace fulfills the needs of man.

स्रष्टा विश्वं ससर्ज नरेभ्यः समर्पणं साधनं च आज्ञापति।
तेन साधनेन कृपा मानवस्य आवश्यकताः सन्तुष्टति।

sraṣṭā viśvaṃ sasarja narebhyaḥ samarpaṇaṃ sādhanaṃ ca ājñāpati.
tena sādhanena kṛpā mānavasya āvaśyakatāḥ santuṣṭati.

There is no doubt that the Creator populated the universe, but it is not possible that He directly prescribed dedication and Observance to men: God does not speak to men. Those who prescribed dedication and Observance of Dharma were the enlightened ones, the buddhas who realized Dharma and, because of this, can guide those aspiring to follow their path.

Indeed, Grace fulfills the needs of men. Jesus said, "Seek first the Kingdom (satchitananda), and all else will be given to you besides" (Matthew 6:33).

"Do not worry about what you will eat or wear. Is not life worth more than food, and the body more than clothing? Look at the birds of the sky: they neither sow nor reap nor gather into barns, yet your heavenly Father feeds them. Are you not worth much more than they?" (Matthew 6:24–34).

33. Grace comes through surrender;
the Observer is freed from confusion
because he eats the food advised by reason.
Those who eat solely to satisfy desire
feed only on their ignorance.

कृपा समर्पणेन प्रापति साधकः संमोहात् मुच्यते
यस्मात् बुद्ध्या निदिशति भोजनं भुङ्क्ते।

ये कामेनैव भोजनं भुञ्जन्ति ते अज्ञानेन भुञ्जन्ति।

kṛpā samarpaṇena prāpati sādhakaḥ saṃmohāt mucyate
yasmāt buddhyā nidiśati bhojanaṃ bhuṅkte.
ye kāmenaiva bhojanaṃ bhuñjanti te ajñānena bhuñjanti.

It is not Grace itself that comes through surrender, but the awareness of Grace. Grace is not contingent on human behavior, just as a spring does not choose who drinks from it.

Awareness of Grace allows one to align with it, avoiding choices that contradict it. This awareness arises through Observance.

This verse emphasizes the importance of diet. A mind influenced by the guna of reason, sattva, will choose foods beneficial to the body and mind (sattvic).

The body is the temple of God, and it is essential to treat it properly. Observance, service, and meditation require a healthy body and mind.

Those who eat only what they desire, driven by the guna rajas, feed on their ignorance under the influence of tamas. Such a diet increases ignorance, physical and mental discomfort, and leads to chronic illnesses.

---

34. Living beings survive through food,
which depends on rains,
and rains flow by Grace.
This consciousness comes to men
who fulfill their duties with dedication
in the Observance of Dharma.

भूतानि भोजनात् जीवन्ति यत् वर्षात् आश्रितति
वर्षः कृपया स्रवति।
इयं चेतना नरेभ्यः प्रापति ये स्वधर्मं समर्पणेन साधने यतन्ति।

bhūtāni bhojanāt jīvanti yat varṣāt āśritati
varṣaḥ kṛpayā sravati.
iyaṃ cetanā narebhyaḥ prāpati ye svadharmaṃ
samarpaṇena sādhane yatanti.

---

35. Duties are given by true knowledge,
and true knowledge comes
from the consciousness of perfect Unity.
This consciousness is found in
the fulfillment of one's duties
and the Observance of Dharma.

स्वधर्मः सत्यज्ञानेन दत्तः
सत्यज्ञानं एकत्वचेतनायाः प्रापति।
इयं चेतना स्वधर्मस्य पूरणे साधने च लभ्यते।

svadharmaḥ satyajñānena dattaḥ
satyajñānaṃ ekatvacētanāyāḥ prāpati.
iyaṃ cētanā svadharmasya pūraṇē sādhane ca labhyatē.

Discerning one's duties is a virtue gained through the Observance of Dharma. True knowledge, referred to in India as "Veda" (distinct from the sacred texts, the Vedas), comes to the mind of one who steadfastly abides in the Satnam. This revealed knowledge, not acquired from books, arises through the Grace of Observing Dharma, which is the sadhana of The Path.

---

36. He who does not fulfill his duty
nor observe the prescriptions of Dharma
lives in error, for he who delights
in sensory pleasures alone exists in vain.
Yet, the Observer's duty, performed through service,
alone brings satisfaction.

यः स्वधर्मं न पूरति साधनस्य च नियमं न आचरति
सः भ्रान्तौ जीवति यतः इन्द्रियसुखेषु रमति मोघं जीवति।
परं साधकस्य स्वधर्मः सेवया कृतः एव संतुष्टति।

yaḥ svadharmaṃ na pūrati sādhanasya ca niyamaṃ na ācarati
saḥ bhrāntau jīvati yataḥ indriyasukheṣu ramati moghaṃ jīvati.
paraṃ sādhakasya svadharmaḥ sevayā kṛtaḥ eva santuṣṭati.

Living one's life guided only by personal concepts and desires is futile. Life is not given for such purposes. There is something essential to achieve in life. Once again, pleasure is not inherently problematic; desire is. The Buddha Siddhartha dedicated an entire chapter of the Dhammapada to desire.

Fulfilling one's duties and obligations is good, but insufficient: the purpose of Dharma is not to make the Observer a "good person." The goal of Dharma is Realization. "Seek first the Kingdom, and all else will be given to you besides." The Kingdom is the perfect consciousness of bliss, what Lao Tzu called the "Tao."

---

37. He who has realized his spiritual identity is disinterested.
What others think of his actions does not concern him.
Thus, man must act out of duty,
detached from the fruits of his actions,
for through service, he attains perfect Unity.

यः आत्मवेदति विदित्वा निःसङ्गः भवति
कर्मणां विचारः तस्य न सङ्गति।
तस्मात् नरः स्वधर्मेन कर्म कुरु कर्मफलात् असङ्गः सेवया एकत्वं पूर्णं प्रापति।

yaḥ ātmavedati viditvā niḥsaṅgaḥ bhavati
karmaṇāṃ vicāraḥ tasya na saṅgati.
tasmāt naraḥ svadharmena karma kuru karmaphalāt asaṅgaḥ
sevayā ekatvaṃ pūrṇaṃ prāpati.

Being disinterested means being detached from the fruits of one's actions. Being detached from the fruits of one's actions is to practice "service," the "non-action" or "wu wei" of Lao Tzu. Service is one of the components of Dharma.

---

38. In fulfilling his duty, the ignorant person
suffers the consequences of his actions.
The Observer also acts, but without attachment,
solely to remain in Observance, thus he is sheltered from karma.
Yet, he must not disturb the ignorant person
attached to the fruits of his actions.
The Observer should encourage the ignorant toward devotion.

स्वधर्मं पूरन् अज्ञानी कर्मफलं भुङ्क्ते
साधकः कर्मति असङ्गः साधनायैव तिष्ठति।
तथापि कर्मफलसङ्गिनं अज्ञानिनं न क्षोभति साधकः अज्ञानिनं भक्त्यै प्रेरति।

svadharmaṃ pūran ajñānī karmaphalaṃ bhuṅkte
sādhakaḥ karmati asaṅgaḥ sādhanāyaiva tiṣṭhati.
tathāpi karmaphalasaṅginaṃ ajñāninaṃ na kṣobhati sādhakaḥ
ajñāninaṃ bhaktyai prerati.

This verse tells us that fulfilling one's duty is not optional for those on the path to Realization and, by extension, Liberation, but it is not enough. For one who does not observe Dharma, fulfilling their duty does not free them from the fruits of their actions, i.e., karma. It is "non-action" or "service" that shelters the Observer from karma.

The Buddha (awakened), Gautama Siddhartha, spoke of this shelter, this refuge: "Having tasted the flavor of perfect refuge and peace, the Observer is without sorrow or defilement, savoring the taste of the sublime joy of Dharma." (Dhammapada, 205)

Yet, the Observer must not lecture the ignorant, the uninitiated who fulfill their commitments. On the contrary, they should encourage them toward devotion

and its accompanying practices. These practices prepare the mind for Revelation in this life or the next, improving their faith.

---

39. Under the influence of human nature, the mind, misled by false ego,
believes itself to be the doer of actions,
when in reality, they are performed by its conditioning.

प्रकृतेः प्रभावेन चित्तं अहङ्कारेण भ्रामति
कर्मणां कर्ता स्वयं मनति
वास्तवेन तु संस्कारेण कर्म कृतं भवति।

prakṛteḥ prabhāvena cittaṃ ahaṅkāreṇa bhrāmati
karmaṇāṃ kartā svayaṃ manati
vāstvena tu saṃskāreṇa karma kṛtaṃ bhavati.

The mind here refers to the incarnated soul, the combination of "soul-ego." Do not confuse the ego with the false ego. The ego is the principle that, linked to the soul, allows it to incarnate and say "I." The false ego is the result of ignorance, vanity, confusion, and blindness.

Thus, the mind that believes itself to be the personality, its knowledge, and its thoughts, forgetting its deeper identity, is deceived by the false ego, vanity, and believes itself to be the doer of its actions, when in reality, its actions are conditioned by its faith, the quality of its conditioning.

It is the interplay of the three gunas and the proportion of sattva, rajas, and tamas that condition human actions.

A faith dominated by sattva will lead to more reasonable actions. A faith dominated by rajas will produce a passionate, pleasure-seeking, energetic, and proud person.
Finally, a faith dominated by tamas, using passion to amplify its force, will lead to a person devoted to harm.

---

40. He who knows the fundamental truth
does not concern himself with the senses or their pleasures,
for he understands the difference between
self-interested action and service.

यः सत्यं विदति न स इन्द्रियेषु कामेषु च सङ्गति
कामकर्मसेवयोः भेदं जानाति ततः।

yaḥ satyaṃ vidati na sa indriyeṣu kāmeṣu ca saṅgati
kāmakarmasevayoḥ bhedaṃ jānāti tataḥ.

The fundamental truth is that which is eternal, never born, and present in all things. It is not a concept, the opposite of falsehood. Knowing this fundamental truth means experiencing it physically and spiritually through the Observance of Dharma, meditation, satsang, and service.

The Observer, by remaining in "non-action" from morning to night as much as possible, cultivates enlightened discernment between actions outside of service, self-interested actions, and service or non-action. Thus, he can achieve Realization.

---

41. Deluded by his nature,
the ignorant person becomes absorbed
in material activities to which he is attached.
Though these actions are inferior
due to the limited knowledge of their doer,
the wise should not disturb the one who performs them.

प्रकृत्या सम्मोहितः अज्ञानी कर्मसु सज्जति
ज्ञानाल्पत्वात् तस्य कर्म न्यूनं यद्यपि
धीमान् तं न क्षोभति यः तत् करोति।

prakṛtyā sammohitaḥ ajñānī karmasu sajjati
jñānālpatvāt tasya karma nyūnaṃ yadyapi

dhīmān taṃ na kṣobhati yaḥ tat karoti.

The Observer knows why the ignorant person clings to the purely mental and material dimension of life and is trapped in attachment, seeking the fruits of their actions. The reason for this state is their ignorance of the fundamental truth and their lack of the Revelation of Dharma. Thus, the Observer does not burden the ignorant, trusting in Grace.

---

42. Always act in service, absorbing your thoughts in Satnam,
free from all laziness and self-centered motivation.

सदा सेवायां कर्म कुरु सतनामनि चित्तं निमज्जति
आलस्यात् अहङ्कारात् च मुक्तः भव।

sadā sevāyāṃ karma kuru satnāmani cittaṃ nimajjati
ālasyāt ahaṅkārāt ca muktaḥ bhava.

Acting in service is "non-action," acting while practicing the meditation technique of "Satnam" or "Holy Name." This technique is one of the four taught during the Revelation, the initiation into Dharma. This initiation is given by a living, enlightened master.

Laziness is inspired by the guna tamas. Self-centered motivation stems from the guna rajas. Acting in service, one of the pillars of Dharma, means drawing from the Satnam, thus fostering the expression of sattva.

---

43. He who fulfills his duty according to these commandments
and observes Dharma steadfastly, mastering desire,
is freed from karma.
Those who neglect Dharma, driven by envy,
sink into illusion, ignorance, and bondage.

यः स्वधर्मं शास्त्रवत् पूरति धर्मं च स्थिरं आचरति

कामं नियच्छति सः कर्मभ्यः मुच्यति।
धर्मं त्यजन्तः अभ्यसूयकाः मायायां अज्ञाने बन्धे च निमज्जन्ति।

yaḥ svadharmaṃ śāstravat pūrati dharmaṃ ca sthiraṃ ācarati
kāmaṃ niyacchati saḥ karmabhyaḥ mucyati.
dharmaṃ tyajantaḥ abhyasūyakāḥ māyāyāṃ ajñāne bandhe ca nimajjanti.

As seen in verse 38, fulfilling one's duties and obligations is not enough to achieve the purpose of Dharma. It is by fulfilling duties in obedience to the commandments (agya) of Dharma that their observance gains full meaning.

This Observance places the Observer outside the field of karma. The ignorant person, unaware of Dharma, acts while attached to the fruits of their actions, subject to the law of action-reaction and the influence of the gunas.

This ignorance is the source of the inner illusion in which the ignorant person resides. Bondage is what forces us to obey desire, the conditioning of the gunas, emotions, and concepts.

---

44. Even the Observer acts according to his nature,
for he is made like everyone else.
What is the use of suppressing one's nature?
Men must not be dominated by the senses or their objects,
for they are obstacles to Realization.

साधकः अपि प्रकृत्या कर्मति सर्वं यथा विश्वेन भवति।
प्रकृतिं निगृह्य किं फलं नराः न इन्द्रियैः विषयैः च वशीकृताः।
तौ आत्मसाक्षात्कारस्य विघ्नौ भवतः।

sādhakaḥ api prakṛtyā karmati sarvaṃ yathā viśvena bhavati.
prakṛtiṃ nigṛhya kiṃ phalaṃ narāḥ na indriyaiḥ viṣayaiḥ ca vaśīkṛtāḥ.
tau ātmasākṣātkārasya vighnau bhavataḥ.

Even the Observer is subject to his human nature, as he is part of the world like

everyone else. Suppressing one's nature is futile; instead, one must avoid being controlled by the senses or their objects, as they hinder Realization.

---

45. It is better to fulfill one's own duty, even imperfectly,
than to undertake another's duty, even if performed perfectly.
One's own duty, when acted upon, does not lead to another's duty.

श्रेयान् स्वधर्मे सङ्कल्पति विगुणः
परधर्मं समाश्रयति सम्यक् कृतात्।
स्वधर्मः कर्म न परधर्मं गृह्णाति।

śreyān svadharme saṅkalpati viguṇaḥ
paradharmaṃ samāśrayati samyak kṛtāt.
svadharmaḥ karma na paradharmaṃ gṛhṇāti.

This verse seems more moral than spiritual, and I confess I don't see its full significance, but all spiritual scriptures contain some moral considerations. That said, excluding "non-action" and the abandonment of the fruits of one's actions, this verse makes sense: the spiritual benefit is greater when one fulfills their own duty, even imperfectly, rather than undertaking another's duty.

Since it is best to remain in service as much as possible, the fruits of our actions are entrusted to Grace. However, it is not unreasonable to think that fulfilling one's own duties tilts the balance toward the guna sattva.

---

46. Man is driven to error, as if compelled,
by desire born of passion, which turns into anger,
the devastating enemy of the world and its ruin.

नरः भ्रान्तौ नीयति बलात् इव रजसः सम्भूतकामेन
क्रोधे परिणमति विश्वस्य शत्रुः नाशति च।

naraḥ bhrāntau nīyati balāt iva rajasaḥ sambhūtakāmena

krodhe pariṇamati viśvasya śatruḥ nāśati ca.

The gunas, as we have seen, guide human behavior. The guna rajas is that of animal nature, vital energy, happiness, pleasure, and passion.

When the proportion of sattva is significant, animal energy, passion, and the capacity for happiness enhance reason. When sattva is too weak compared to rajas, ignorance of Dharma drives man to destructive passions, tamas grows, the false ego emerges, and anger overtakes everything.

---

47. As smoke obscures fire, dust clouds the mirror,
desire blinds consciousness.
Consciousness is veiled by its eternal enemy,
insatiable lust, burning like fire.
Lust resides in the senses and mind,
deluding the being and stifling true knowledge.

यथा धूमः वह्निं रजः दर्पणं कामः ज्ञानं आवृणोति
नित्यशत्रुः कामः अतृप्तः वह्निवत् ज्ञानं आवृणोति।
इन्द्रियेषु मनसि च तिष्ठति कामः भ्रामति जीवं ज्ञानं निघ्नति।

yathā dhūmaḥ vahniṃ rajaḥ darpaṇaṃ kāmaḥ jñānaṃ āvṛṇoti
nityaśatruḥ kāmaḥ atṛptaḥ vahnivat jñānaṃ āvṛṇoti.
indriyeṣu manasi ca tiṣṭhati kāmaḥ bhrāmati jīvaṃ jñānaṃ nighnati.

This verse reminds us how harmful desire is. The Buddha Gautama Siddhartha dedicated an entire chapter of the Dhammapada (chapter 24) to this topic. While pleasure is not inherently negative, desire must be absolutely avoided.

Desire and need must not be confused. Hunger is a need to eat. Consuming rice, fish, or vegetables satisfies this need and can be pleasurable. Eating caviar, lobster, or foie gras is not a need.

Desire grows into lust, which soon consumes the entire mind of man. As a result,

man becomes preoccupied solely with satisfying desire, and one fulfilled desire is quickly replaced by another without end.

Eventually, the subtle call of the Satnam or Holy Name, the fundamental harmony, and bliss is drowned out by desire and lust.

---

48. Fight against lust, the source of error, by mastering your senses.
Crush this destroyer of consciousness, the enemy of Realization.
The senses prevail over matter, the mind is superior to the senses,
and consciousness surpasses all.

कामं भ्रान्तिहेतुं नियच्छ इन्द्रियैः युध्यस्व
ज्ञाननाशकं शत्रुं आत्मसाक्षात्कारस्य हन्ति।
इन्द्रियाः प्रकृतेः श्रेष्ठाः मनः इन्द्रियेभ्यः बुद्धिः सर्वं विशति।

kāmaṃ bhrāntihetuṃ niyaccha indriyaiḥ yudhyasva
jñānanāśakaṃ śatruṃ ātmasākṣātkārasya hanti.
indriyāḥ prakṛteḥ śreṣṭhāḥ manaḥ indriyebhyaḥ
buddhiḥ sarvaṃ viśati.

Mastering the senses is a cornerstone of spirituality. This mastery is enabled by reason, sattva. The mind is superior to the senses, but it can be either a friend or an enemy to consciousness, depending on who controls it. An ignorant consciousness, identifying with the mind, will not seek to master it, allowing the mind to dominate the consciousness or spirit.

A key purpose of authentic spirituality is to return control of the mind to consciousness. This is achieved through the observance of an appropriate sadhana, occupying one's entire day from waking to sleeping.

Spirituality is not a practice confined to a few sessions a week between work and grocery shopping. One should not fit spirituality into life but integrate life into spirituality.

This is authentic spirituality, which does not mean abandoning one's usual life. The practices of a true spiritual path are simple and gentle.

"My teaching is easy to understand and practice. Yet few seek to understand or practice it. My teaching has deep roots, and my actions follow an ancient rule. Men do not understand them, which is why they ignore me. Rare are those who hear me, and privileged are those who follow me. The sage, beneath his ordinary appearance, hides a true treasure, a treasure of jade." (Tao Te Ching, 2:70)

---

49. Higher than consciousness is the spirit.
Knowing yourself thus beyond the senses,
mind, and material consciousness,
master your lower nature through true knowledge.

बुद्धेः परतरं आत्मा त्वं इन्द्रियेभ्यः मनसः प्रकृतिबुद्धेः च परः विदति।
एवं विद्वान् हीनप्रकृतिं नियच्छ सत्यज्ञानेन।

buddheḥ parataraṃ ātmā tvaṃ indriyebhyaḥ manasaḥ
prakṛtibuddheḥ ca paraḥ vidati.
evaṃ vidvān hīnaprakṛtiṃ niyaccha satyajñānena.

When, through steadfast observance, meditation, satsang, and service, a person realizes their deepest essence—the incarnated soul or spirit—they are positioned to master their senses, mind, and material consciousness.

Understand that two distinct types of consciousness coexist in a person: the organic consciousness of the mind, aware of material things, and the consciousness of the incarnated soul or spirit. When the diligent Observer identifies with spiritual consciousness, they master their "lower nature," dominated by the influence of the gunas.

This mastery comes through true knowledge. Here, "knowledge," qualified by "true," refers to what the Buddha Gautama Siddhartha called the "Dharma." It is The Path, with its agya, Observance, and living master.

3. Approach to the Ultimate Truth

परमसत्यस्य उपगमनम्, paramasatyasya upagamanam

50. The awakened masters
revealed the knowledge of Dharma
to the first kings long ago.
These kings attained enlightenment,
then taught the Dharma to their people.
This Revelation is always passed
from master to disciple.

जागृतगुरवः पुरा राजभ्यः साधनज्ञानं चिरकालात् प्रकटितवन्तः।
ते राजाः सम्बुध्यन्तः जनेभ्यः साधनं शिक्षितवन्तः।
एषा प्रकटीकरणं सदा गुरोः शिष्येभ्यः भवति।

jāgṛtaguravaḥ purā rājabhyaḥ sādhanajñānaṃ cirakālāt prakaṭitavantaḥ.
te rājāḥ sambudhyantaḥ janebhyaḥ sādhanaṃ śikṣitavantaḥ.
eṣā prakaṭīkaraṇam sadā guroḥ śiṣyebhyaḥ bhavati.

In the Tao Te Ching, a collection of the words of the Buddha Lao Tzu, a contemporary of Confucius, Mahavira, and the Buddha Gautama Siddhartha of the Sakyas, there is mention of these wise kings and princes. It would not be surprising if Lao Tzu referred to an ancient tradition speaking of these kings of the Indus civilization.

“In harmony with the Tao, the sky is vast and pure, the Earth is stable and fertile, the spirits are light and profound, water flows in the valleys, beings thrive together, content with what they are, constantly renewing themselves, and the princes and kings are models for the world because they have attained perfect Unity.” (Tao Te Ching, excerpt from 39)

The Harappan mysticism met the Aryans coming from Iran and Bactria. These newcomers, who spoke Sanskrit, integrated the spiritual knowledge of the Harappans into their mysticism. Thus, the Upanishads were born, followed by early Vedism, later adopted by Hindus. Today, the meditation techniques of this civilization are still taught. For more information, ask your questions at: lavoie.eu@gmail.com (mailto:lavoie.eu@gmail.com).

---

51. Over time, the succession of masters, often disputed,
caused the Dharma, in its original state of purity, to be lost,
giving rise to vain knowledge.
Yet, the original Dharma is still taught to those
who thirst for the fundamental truth
above all other knowledge.

जातकालात् गुरुसन्ततिः विवादितसङ्गतिः
साधनं मूलशुद्धिस्थितौ नष्टं मिथ्याज्ञानं प्रसूति।
तथापि प्रारम्भसाधनं सत्यतृष्णेभ्यः सदा शिक्षति।

jātakālāt gurusantatiḥ vivāditasaṅgatiḥ
sādhanaṃ mūlaśuddhisthitau naṣṭaṃ mithyājñānaṃ prasūti.
tathāpi prārambhasādhanaṃ satyatṛṣṇebhyaḥ sadā śikṣati.

Whenever awakened masters passed away, most of their disciples did not follow the new living master. Out of devotion and nostalgia, they clung to the departed one. Thus, The Way of the departed living master became a religion.

This is what happened with the forgotten master whom the Aryans called “the black” or “Krishna”, and whose Upanishad, the Bhagavadgītopanishad, was reworked into a dialogue between a god, Krishna, and his disciple, Arjuna, to be integrated into a Hindu text: the Mahābhārata.

This also happened with Patanjali and the Buddha Gautama Siddhartha, whose teachings, after their deaths, became Buddhism, and with Lao Tzu, whose teachings became Taoism. The Buddha was not a Buddhist, just as Lao Tzu was

not a Taoist or Jesus a Christian.

---

52. The masters speak in the name of the Unborn.
The awakened speaks "in the name of the Lord" of all beings.
Those who have ears to hear perceive the truth in his teaching.
Whenever a mind steeped in ignorance thirsts for truth,
the awakened one is there to enlighten it.

गुरवः अजातस्य नाम्ना भाषन्ति।
जागृतः सर्वभूतानाम् ईश्वरस्य नाम्ना भाषति।
ये श्रोतुं कर्णाः सन्तति सत्यं तस्य शिक्षायाम् शृण्वन्ति।
यदा अज्ञानमग्नं चेतः सत्यतृष्णति तदा जागृतः प्रकाशति।

guravaḥ ajātasya nāmnā bhāṣanti.
jāgṛtaḥ sarvabhūtānām īśvarasya nāmnā bhāṣati.
ye śrotuṃ karṇāḥ santati satyaṃ tasya śikṣāyām śṛṇvanti.
yadā ajñānamagnaṃ cetaḥ satyatṛṣṇati tadā jāgṛtaḥ prakāśati.

Jesus said, "Let the one who has ears to hear, hear" (Matthew 13:9). Speaking in the name of the "Unborn" means speaking in the name of God, for God was never born and exists eternally. He is the creator of all. Speaking in the name of the Lord is the satsang. The satsang is one of the components of the Dharma, along with meditation, service, and other practices. The awakened master's purpose is to reveal the knowledge of the Dharma and its specific meditation techniques to seekers of truth who are unafraid to find it and ready to abandon their search to observe the Dharma.

---

53. The awakened appears from age to age,
to deliver the devotees, destroy the darkness
in the minds of the ignorant,
and reestablish the principles of Dharma.
The one who observes and realizes it
will no longer be reborn;

leaving their body, they will travel
the paths of heaven to the Kingdom.

जागृतः युगे युगे प्रकाशति भक्तान् मोक्तुं
अज्ञानचेतसि तमः नाशति साधनसिद्धान्तान् संस्थापति।
यः तं संपश्यति संपश्यति च न पुनर्जनति।
शरीरं त्यजन् स्वर्गमार्गैः राज्यं प्रापति।

jāgṛtaḥ yuge yuge prakāśati bhaktān moktuṃ
ajñānacetasi tamaḥ nāśati sādhanasiddhāntān saṃsthāpati.
yaḥ taṃ saṃpaśyati saṃpaśyati ca na punarjanati.
śarīraṃ tyajan svargamārgaiḥ rājyaṃ prāpati.

This verse echoes the previous one. It also speaks of "liberation" from the chains of samsara. The paths of heaven lead to the Kingdom, which is the "perfect consciousness of bliss" or satcitananda. What are these paths of heaven? Only those who have died know. We who are alive no longer remember these paths, which we have undoubtedly traveled many times.

Tibetan Buddhists speak of these "paths of heaven" in a book: the Bardo Thodol. These are likely concepts, perhaps accurate ones, but a concept remains a concept. The bardos lead to liberation or reincarnation, depending on our degree of Realization. What matters is not these paths of heaven but The Way in our lifetime. Life has been given to us to follow it. This Path is the Dharma.

---

54. Absorbed in perfect Unity,
freed from attachment,
desire, fear, and anger,
many have known bhakti.
All observers follow the Dharma
as best they can and, according to their effort,
receive in proportion.

एकत्वे सम्पूर्णे लीनाः सङ्गरहिताः

कामात् भयात् क्रोधात् मुक्ताः बहवः भक्तिम् अविन्दन्।
सर्वं संपश्यन्तः साधनं यथाशक्ति यतन्ति।
यथा ददति तथैव प्रापन्ति।

ekatve sampūrṇe līnaḥ saṅgarahitāḥ
kāmāt bhayāt krodhāt muktāḥ bahavaḥ bhaktim avindan.
sarvaṃ saṃpaśyantaḥ sādhanaṃ yathāśakti yatanti.
yathā dadati tathaiva prāpanti.

Being absorbed in perfect Unity is to have the consciousness of bliss. This consciousness comes through the observance of the Dharma, formal meditation, meditation in action or "non-action," "service," and through satsang. Being freed from attachment, desire, fear, and anger is true detachment.

This true detachment comes when one attaches to the Satnam or "Holy Name," "Word." It is through Revelation that one learns what the Satnam is and, at the same time, the meditation technique that allows attachment to it. Bhakti is devotion. Devotion is the fruit of recognition.

The devotee, or observer, recognizes that Grace, through the observance of the Dharma, liberates them. This sense of recognition and diligent observance is love. This is not the romantic, sentimental love between two beings.

God neither rewards nor punishes. Humanity rewards itself by observing the Dharma, prioritizing reason (sattva) over passion (rajas) and inertia or confusion (tamas). This is what the last part of this verse means: "…and according to their effort, receive in proportion."

---

55. Humanity aspires to the fruits of its actions,
which is why it worships possessing them.
Here below, humanity quickly reaps their fruits.
The observer of the Dharma
seeks liberation from the fruits of their actions.
The one who knows the fundamental harmony

does not get entangled in the nets
of consequences.

नरः कर्मफलं तृष्णति ततः तद् भक्तिम् करोति।
इह नरः तस्य फलं शीघ्रं प्रापति।
साधनसंपश्यन् कर्मफलात् मुक्तिं याचति।
यः मूलसंयोगं विदति सः फलजालेषु न सङ्गति।

naraḥ karmaphalaṃ tṛṣṇati tataḥ tad bhaktiṃ karoti.
iha naraḥ tasya phalaṃ śīghraṃ prāpati.
sādhanasaṃpaśyan karmaphalāt muktiṃ yācati.
yaḥ mūlasaṃyogaṃ vidati saḥ phalajāleṣu na saṅgati.

This verse states that spirituality, as practiced in this ancient path, requires liberation from karma and the exclusive influence of the gunas. The fruits of our actions are karma, whether good or bad. The one who knows the fundamental harmony, this essential bliss, through the observance of the Dharma, stands outside karma. They prioritize the guidance of Grace over their own merits.

---

56. All the great souls of the past
acted through the virtue of the Dharma
and attained Liberation.
Follow in the footsteps of the ancients
and fulfill your duty
in the consciousness of perfect Unity.

सर्वं भूतकालमहात्मानः साधनगुणेन चक्रुः
मुक्तिं प्रापितवन्तः।
पुरातनानां पदैः गच्छ स्वधर्मं
सम्पूर्णएकत्वचेतसि कुरु।

sarvaṃ bhūtakālamahātmānaḥ sādhanaguṇena cakruḥ
muktiṃ prāpitavantaḥ.
purātanānāṃ padaiḥ gaccha svadharmaṃ

sampūrṇaekatvacetasi kuru.

A mahatma is a great soul, the meaning of this Sanskrit word. In the West, we say "saint." A mahatma is not a saint, as a saint must show charity and compassion. A mahatma has a great soul because they submit it, through diligent observance, to the influence of fundamental harmony. Being kind, compassionate, or generous is not part of the Dharma.

Acting through the virtue of the Dharma means acting driven by the power and strength of observance. Liberation is the freeing of the soul from the chains of samsara, the cycle of incarnations. This is the purpose of all life on Earth.

Contrary to what modern Western societies advocate, on an authentic spiritual path, the ancients matter, and it is good to follow in their footsteps. The past is the foundation of the present. We have already seen how important it is to fulfill one's duties on The Path, but that alone is not enough: fulfilling one's duty is good, but it must be done in the consciousness of perfect Unity, which is achieved through non-action or "service."

---

57. Even the intelligent
do not easily understand service.
When they understand and practice it,
they can realize it.
The nature of service is highly complex;
one must clearly distinguish legitimate action,
condemnable action, and service.

बुध्दिमान् अपि सेवा न सुखं विदति।
यदा तां विदति च यतति तदा साधति।
सेवायाः स्वभावः सुदुरूहः यद् भवति।
धर्मकर्म निन्द्यकर्म सेवा च सुविभजति।

buddhimān api sevā na sukhaṃ vidati.
yadā tāṃ vidati ca yatati tadā sādhati.

sevāyāḥ svabhāvaḥ sudurūhaḥ yad bhavati.
dharmakarma nindyakarma sevā ca suvibhajati.

Service has nothing to do with moral considerations. Beyond the act, its quality, and the category it falls into—legitimate, condemnable, or otherwise—service is a spiritual discipline where meditation is present. It is meditation in action. For example: Is killing a person a condemnable act? Even to defend an innocent person about to be killed? Even in self-defense? Even to defend one's country and fulfill one's duty? When fulfilling one's duty as a soldier and killing someone from the opposing side, is that person truly killed? Their body is killed, but their soul? Can it be killed? A reminder: the law of the land where one lives must be respected, regardless of its relevance. That is a duty.

———————

58. The one who sees service in action
and action in service,
that person stands out for their depth
and, though engaged in all kinds of acts,
remains in the consciousness of perfect Unity.

यः कर्मणि सेवा दृशति सेवायां च कर्म
सः गम्भीर्येण विशिषति।
सर्वकर्मसु यतति सम्पूर्णएकत्वचेतसि तिष्ठति।

yaḥ karmaṇi sevā dṛśati sevāyāṃ ca karma
saḥ gambhīryeṇa viśiṣati.
sarvakarmasu yatati sampūrṇaekatvacetasi tiṣṭhati.

Action must not be separate from service, from non-action. What matters most is not the quality of the action but the quality of the actor's consciousness. A spiritual life is one where consciousness matters.

A life where only action, thought, feelings, and emotions matter is not a spiritual life, and a non-spiritual life is a life lived in vain. Existence is fleeting; once dead, our actions will count for nothing. There is no one on the other side waiting

with a big book compiling all our deeds, nor are there any records.

---

59. The one who, in action,
is free from all desire
remains firmly established in the Dharma.
Of them, the disciples say that the fire
of true knowledge has reduced
the consequences of their actions to ashes.

यः कर्मणि सर्वकामरहितः साधने दृढं तिष्ठति।
तस्मात् शिष्याः कथन्ति यत् सत्यज्ञानाग्निः
कर्मफलं भस्मसात् कृतवान्।

yaḥ karmaṇi sarvakāmarahitaḥ sādhane dṛḍhaṃ tiṣṭhati.
tasmāt śiṣyāḥ kathanti yat satyajñānāgniḥ
karmaphalaṃ bhasmasāt kṛtavān.

A variation on the same theme: action performed in non-action or service places the actor outside the karmic field. True knowledge is that which comes from the observance of the Dharma, from within. It is Realization.

---

60. The one who is detached
from the fruit of their actions, always satisfied,
is no longer a prisoner of the material plane,
though they seem to act within it.
The Man thus enlightened
masters their mind and body;
they renounce all sense of possession
and act only to meet
their essential vital needs.

यः कर्मफलात् असङ्गः सदा तृप्तः
प्रकृतौ न बद्धः यद्यपि तत्र यतति।

एवं प्रकाशितः नरः मनः शरीरं च संयमति।
सर्वं ममत्वं त्यजति केवलं जीवनाय यतति।

yaḥ karmaphalāt asaṅgaḥ sadā tṛptaḥ
prakṛtau na baddhaḥ yadyapi tatra yatati.
evaṃ prakāśitaḥ naraḥ manaḥ śarīraṃ ca saṃyamati.
sarvaṃ mamatvaṃ tyajati kevalaṃ jīvanāya yatati.

Here, the realized Man is described. This degree of spiritual Realization is not achieved in a single human incarnation. Trust in Grace and the perfection of the Dharma: this state of Realization is the goal, and the goal is always reached in the end. The end means Liberation, but do you wish to be liberated?

---

61. Thus, neither errors
nor the consequences of errors affect them.
Freed from ambition and envy,
they view success and failure with equanimity,
satisfied with what Grace provides.
That person, though acting, never sinks
into the sufferings of confusion.

एवं न दोषाः न च दोषफलं तं प्रापति।
स्पृहायाः ईर्ष्यायाः मुक्तः समदृष्ट्या सिद्ध्यसिद्धी दृशति।
प्रसाददत्तेन तृप्तः यद्यपि यतति न मोहदुःखेषु मज्जति।

evaṃ na doṣāḥ na ca doṣaphalaṃ taṃ prāpati.
spṛhāyāḥ īrṣyāyāḥ muktaḥ samadṛṣṭyā siddhyasiddhī dṛśati.
prasādadattena tṛptaḥ yadyapi yatati na mohaduḥkheṣu majjati.

---

62. The actions of the one who perseveres
in the observance of the Dharma
and is not swayed by their nature
are purely spiritual,

performed solely for the Lord's gaze.
The Man absorbed in perfect Unity
is already of the Kingdom. Their actions are service
and partake of the fundamental truth.

यस्य साधने यतति प्रकृतेः न सङ्गति
तस्य कर्म सुदान्तं ईश्वरदृष्ट्यै कृतं।
सम्पूर्णएकत्वे लीनः नरः राज्यस्य एव भवति।
तस्य कर्म सेवा सत्यं भजति च।

yasya sādhane yatati prakṛteḥ na saṅgati
tasya karma sudāntam īśvaradṛṣṭyai kṛtam.
sampūrṇaekatve līnaḥ naraḥ rājyasya eva bhavati.
tasya karma sevā satyaṃ bhajati ca.

A person who regularly practices what the spiritual path, the Dharma, or The Path prescribes reduces the influence of the three gunas: sattva, rajas, and tamas. Their actions, performed in the consciousness of the Satnam, are service and thus purely spiritual. The gunas are elements that characterize, at birth, the nature of the mind, what is called "faith," which should not be understood as belief or trust; these are simply homonyms. These three elements interact.

Each guna has a different nature, and their proportions are determined by the soul's maturity and its longevity in the cycle of incarnations, samsara. Sattva stems from (unlearned) knowledge, light, reason, and bliss. Rajas influences humanity's animal nature—without judgment—driving the thirst for life, existential happiness, enthusiasm, senses, and passion.

Tamas is the source of inertia, ignorance, and vanity, leading to darkness. Observing the Dharma means being fully absorbed in perfect Unity. This perfect Unity is that of the Whole or, for some, the "Tao." It is also the unity of the observer's mind and the Satnam. It is the state of "yoga," of rest. The Kingdom is a name given to the perfect consciousness of bliss or satcitananda, the consciousness of nirvikalpa-samadhi. It is also the state of consciousness of

liberated souls (from samsara).

---

63. Some worship the devas
through various dedications,
while others dedicate themselves
to the light of the Satnam.
Some turn their senses inward
to master the mind
and remain in that light.

केचित् देवान् नानाविधैः भक्त्या भजन्ति
अन्ये सतनामप्रकाशाय भजन्ति।
केचित् इन्द्रियं अन्तः संयमति मनसि
तस्मिन् प्रकाशे तिष्ठन्ति।

kecit devān nānāvidhaiḥ bhaktyā bhajanti
anye satanāmaprakāśāya bhajanti.
kecit indriyāṃ antaḥ saṃyamati manasi
tasmin prakāśe tiṣṭhanti.

This verse speaks of closing one's senses so they are no longer disturbed by the manifested world. By mastering the fluctuations of the mind (vrttis) through meditation, one can let go in the inner light. This is what the three wise monkeys illustrate. In the Tao Te Ching, the same idea is expressed: "The one who knows the Tao closes their mouth, ears, and eyes, remains in non-action, and frees themselves from all bonds" (Tao Te Ching, 2:56).

---

64. Those who desire to achieve the Realization of the Dharma,
through mastery of the senses and mind,
submit the activities of their mind
and all their senses to the harmony of the vital breath.

ये साधनसिद्धिं कामति इन्द्रियं मनः च संयमति

प्राणसंयोगेन मनसः सर्वं इन्द्रियं च कर्म युजति।

ye sādhanasiddhiṃ kāmati indriyāṃ manaḥ ca saṃyamati
prāṇasaṃyogena manasaḥ sarvaṃ indriyāṃ ca karma yujati.

The Realization of the Dharma is the goal of observance. It is the state of being, from waking to sleeping, in practice, in the consciousness of the Satnam. It also means including all aspects of one's existence in observance.

Submitting the activities of the mind to the harmony of the vital breath is practicing the technique called "Satnam," which involves conscious breathing, as practiced by Buddhists. This technique is the original one taught and practiced by the Buddha Gautama Siddhartha. The Buddhist version today differs in several aspects. The original technique is still taught today by a living master, to those who request it.

---

65. Some Mens sacrifice their possessions
and impose great austerities,
vows, and strict practices.
Others study books
to acquire knowledge that proves to be vain.

नराः स्वं यजन्ति महत्तपः कुर्वन्ति
व्रतं कठोरसाधनं च।
अन्ये पुस्तकेषु पठन्ति मिथ्याज्ञानं
संगृहति यत् प्रकटति।

narāḥ svaṃ yajanti mahattapaḥ kurvanti
vrataṃ kaṭhorasādhanaṃ ca.
anye pustakeṣu paṭhanti mithyājñānaṃ
saṃgṛhati yat prakaṭati.

Seekers of truth and devotees who love God but do not know the Dharma engage in all sorts of sacrifices, practices, and austerities. Some read thick books

to find the truth. Without the observance of the Dharma, these commendable efforts do not produce the expected results, and knowledge gained solely from books is vain.

However, they contribute to the soul's maturation, which will influence the quality of faith in the next incarnation. Without the consciousness of the Satnam, service, the satsang of the living master, and meditation on the inner light (jyoti) and sounds (nada), it is very difficult to know the bliss of the Kingdom, true happiness, and Realization.

---

66. Some seek exaltation
through mastery of breathing.
They practice merging
the exhaled breath into the inhaled,
then the reverse, and thus manage
to apparently suspend all breathing.
Others abstain from eating,
thinking this will lead to samadhi.

केचित् प्राणसंयमे उत्कर्षं याचन्ति।
प्रच्छ्वासं श्वासे लीनं कुर्वन्ति तद्विपर्ययं च।
एवं सर्वं प्राणं प्रकटेन निरुध्यति।
अन्ये अशनं त्यजन्ति समाधिं प्रापति इति चिन्तन्ति।

kecit prāṇasaṃyame utkarṣaṃ yācanti.
pracchvāsaṃ śvāse līnaṃ kurvanti tadviparyayaṃ ca.
evaṃ sarvaṃ prāṇaṃ prakaṭena nirudhyati.
anye aśanaṃ tyajanti samādhiṃ prāpati iti cintanti.

The arduous practice of pranayama or kundalini is futile and, moreover, counterproductive. Breathing, the breath, should not be mastered; quite the opposite: we must submit to the breath, to breathing. It is perfect, and humanity has nothing to do but surrender to it. Seeking samadhi without knowing what it is, is an ambition, and ambition is contraindicated in meditation. Seeking to

acquire powers (siddhis), such as control over breathing or the need to eat, in order to attain samadhi, is an illusion.

Patanjali said in the Yoga Sutras: "Te-samādhāvupasargā-vyutthāne-siddhayaḥ." These faculties (supposed powers of the siddhis), perceived as powers by one who is outwardly focused, are obstacles on the path to samadhi." (Yoga Sutras, 3.37)

---

67. Among them, only those
who steadfastly observe the Dharma
will be freed from consequences.
Having tasted perfect Unity,
they know the Kingdom.

तेषु केवलं ये साधनं नित्यं संपश्यन्ति
कर्मफलात् मुक्ताः भवन्ति।
सम्पूर्णएकत्वं स्वादति राज्यम् विदन्ति।

teṣu kevalaṃ ye sādhanaṃ nityaṃ saṃpaśyanti
karmaphalāt muktāḥ bhavanti.
sampūrṇaekatvaṃ svādati rājyaṃ vidanti.

Being freed from consequences means being liberated from karma, whether good or bad. The practice of service places the observer outside the field of karma. Knowing the Kingdom means knowing the consciousness of bliss.

---

68. Without diligent observance,
one cannot live
true happiness in this world.
The pillars of the Dharma
are meant to be observed
in all daily acts.
Knowing this and remaining in observance,

you will attain Liberation.

न संपश्यति सततं साधनं यः
सत्यसुखं विश्वे न जीवति।
साधनस्तम्भाः सर्वं नित्यकर्मसु संपश्यन्ति।
एतद् विदति साधने तिष्ठन् मुक्तिं प्रापसि।

na saṃpaśyati satataṃ sādhanaṃ yaḥ
satyasukhaṃ viśve na jīvati.
sādhanastambhāḥ sarvaṃ nityakarmasu saṃpaśyanti.
etad vidati sādhane tiṣṭhan muktiṃ prāpasi.

There are human forms of happiness that belong to the realm of the manifested. These are good things, even though they depend on external factors, physical and mental satisfactions. However, true happiness is a state of consciousness that comes from the unmanifested, from the Satnam and the consciousness of Grace. This true happiness is found in the Realization of the Dharma. At the end of existence, for the one who has fulfilled the purpose of life, comes Liberation.

---

69. Superior to detachment
from material possessions
is detachment from one's knowledge,
concepts, and the idea of oneself.

विशिष्टं विश्वद्रव्यात् असङ्गः
ज्ञानात् संकल्पात् आत्ममत्वात् च असङ्गः।

viśiṣṭaṃ viśvadravyāt asaṅgaḥ
jñānāt saṃkalpāt ātmamamatvāt ca asaṅgaḥ.

Taking a vow of poverty, throwing away possessions, or giving them away and living in utter destitution is not true detachment. True detachment is the cornerstone of authentic spirituality. The most difficult thing is to detach from oneself. Here, I speak of the "self" one thinks they are and that others think one

is. I speak of learned knowledge, concepts, preconceptions, fixed ideas, and judgments about things and people.

Jesus, like all other awakened masters from all countries and eras, said that to know the Kingdom, which is the state of consciousness of bliss, one must, in spirit, kill the old self. Then, having become simple like a little child, the gates to the paths of heaven open.

---

70. Seek the fundamental truth
from an awakened master;
inquire about it from him, with humility.
He can reveal true knowledge,
for he has seen the fundamental truth.
When you, in turn, know it,
you will understand that all beings
are part of the Whole, live through it,
in it, and belong to it.

सत्यं मूलं जागृतगुरोः याचति
विनयेन तस्मात् तां जिज्ञासति।
सः सत्यज्ञानं प्रकटति यतः तां दृष्टवान्।
यदा त्वं विदसि सर्वं विश्वेन भजति
तेन जीवति तस्मिन् तस्य च भवति।

satyaṃ mūlaṃ jāgṛtaguroḥ yācati
vinayena tasmāt tāṃ jijñāsati.
saḥ satyajñānaṃ prakaṭati yataḥ tāṃ dṛṣṭavān.
yadā tvaṃ vidasi sarvaṃ viśvena bhajati
tena jīvati tasmin tasya ca bhavati.

Beyond personal, journalistic, scientific, judicial, and historical truths, there is the fundamental truth. This truth is not the opposite of lies, falsehood, or error. It has nothing to do with the truths I have mentioned. The fundamental truth existed long before the planet Earth, and thus before humanity. This is the truth

spoken of in this verse. Only an awakened master can reveal it. When I speak of awakening,

I am not referring to the awakening of the "woke" but to the far older awakening that makes buddhas. The Sanskrit word buddha means "awakened." No buddha has ever invented this fundamental truth, nor found it alone. All awakened masters—Mahavira, the one called "the black" or Krishna, Gautama Siddhartha of the Sakyas, Lao Tzu, Patanjali, and others more or less known—received knowledge of this truth from another awakened master. They were all disciples before knowing awakening and becoming awakened masters or satgurus.

---

71. The most ignorant, once embarked
on the vessel of the Dharma,
will cross the ocean of suffering.
Like a blazing fire
that turns wood to ashes,
the light of knowledge
reduces the consequences of actions to ashes.
Nothing in this world is as pure and sublime.

अज्ञानतमः साधननौके आरोहति
दुःखसागरं तरति।
यथा दीप्ताग्निः काष्ठं भस्मसात् करोति
ज्ञानप्रकाशः कर्मफलं च।
न विश्वे किञ्चित् तादृशं शुद्धं विशिष्टं च।

ajñānatamaḥ sādhananauke ārohati
duḥkhasāgaraṃ tarati.
yathā dīptāgniḥ kāṣṭhaṃ bhasmasāt karoti
jñānaprakāśaḥ karmaphalaṃ ca.
na viśve kiñcit tādṛśaṃ śuddhaṃ viśiṣṭaṃ ca.

In this verse, the word "ignorant" refers to one who lacks knowledge of the

fundamental truth. They may be a scholar, a master of "sacred scriptures," yet still be ignorant of the fundamental truth. This truth is not found in books. They cease to be ignorant when they humbly inquire about this truth from an awakened master, a buddha.

Then, they will embark on the vessel of the Dharma, meaning they will begin observing the Dharma, practicing the pillars of the sadhana of this spiritual path.

The Dharma is described here as a vessel, for it enables one to cross the ocean of the world, of incarnated life, toward the goal: Realization and Liberation. The blazing fire is the light of truth, which dispels the darkness of ignorance. Reducing the consequences of actions to ashes means preventing karma. A diligent observer of the Dharma, acting without acting (non-action), that is, acting in the consciousness of the Satnam (the virtue of the Tao), is shielded from karma.

---

72. The one who eats the fruit of observance
finds bliss within themselves.
Diligent, bathed in the consciousness
of perfect Unity, master of the mind and senses,
they soon know the consciousness of bliss.

यः साधनफलं खादति आत्मनि आनन्दं लभति।
नित्यं सम्पूर्णएकत्वचेतसि स्नातः
मनः इन्द्रियं च संयमति शीघ्रं आनन्दचेतः विदति।

yaḥ sādhanaphalaṃ khādati ātmani ānandaṃ labhati.
nityaṃ sampūrṇaekatvacetasi snātaḥ
manaḥ indriyāṃ ca saṃyamati śīghraṃ ānandacetaḥ vidati.

Bliss is one thing; the consciousness of bliss is another, just as harmony is present in all natural things, the Lord's creation, and the consciousness of harmony is distinct. To master the mind, desire, and senses, one must distinguish between the true self and the illusory self and have an unquenchable thirst for truth.

Through this mastery, humanity comes to the consciousness of bliss, then to the perfect consciousness of bliss, or satcitananda.

---

73. The ignorant, who doubt the Dharma,
cannot become conscious of perfect Unity.
The one whose observance has uprooted doubts
and who, having renounced the fruits of their actions,
is firmly established
in the consciousness of their true self,
that person is free and remains so.

अज्ञानिनः साधने संशयति ये
सम्पूर्णएकत्वचेतः न प्रापति।
यस्य साधनेन संशयः उद्धृतः
कर्मफलं त्यक्त्वा आत्मचेतसि दृढं तिष्ठति
सः मुक्तः तिष्ठति च।

ajñāninaḥ sādhane saṃśayati ye
sampūrṇaekatvacetaḥ na prāpati.
yasya sādhanena saṃśayaḥ uddhṛtaḥ
karmaphalaṃ tyaktvā ātmacetasi dṛḍhaṃ tiṣṭhati
saḥ muktaḥ tiṣṭhati ca.

The freedom that humanity dreams of has never existed, does not exist, and will never exist. By nature, humanity is enslaved. From birth, it is bound by its conditioning to the three gunas, then by heredity, atavism, education, and learned knowledge, which confine it within a system of thought and concepts. It is enslaved by its powerlessness over death, by morality, work, the laws of its country, and its obligations.

The principle of reality is more powerful than humanity and its dreams and desires. The only freedom is that which comes from mastering one's thoughts, emotions, and senses through diligent observance of a true sadhana, the Dharma. Renouncing the fruits of one's actions—meaning the praise and benefits they may

bring, as well as karma—is to act in non-action or service.

4. Acting in consciousness of perfect Unity

एकत्वचेतसि कर्म कुरु, ekatvacetasi karma kuru

74. Detachment from the fruits of one's actions
and direct service each lead to Liberation,
but direct service is higher.
The one who neither hates
nor craves the fruits of their actions
knows true detachment.
Freed from duality, they easily untie the bonds
that tie them to matter.
Only an ignorant person would claim
that service does not have
the same goal as deep meditation.
The enlightened know that both lead to Realization.

कर्मफलत्यागः सेवाकृतं च मोक्षाय प्रापति।
सेवाकृतं तु श्रेष्ठं यः कर्मफलं न द्वेष्टि।
न सङ्गति सः असङ्गं विदति सत्यं।
द्वैतविमुक्तः सुखेन बन्धनं विश्वेन विमुच्यति।
अज्ञः मनति यत् सेवा ध्यानेन न तिष्ठति।
विद्वांसः जानन्ति यत् उभयं साक्षात्काराय प्रापति॥

karmaphalatyāgaḥ sevākṛtaṃ ca mokṣāya prāpati |
sevākṛtaṃ tu śreṣṭhaṃ yaḥ karmaphalaṃ na dveṣṭi |
na saṅgati saḥ asaṅgaṃ vidati satyaṃ |
dvaitavimuktaḥ sukhena bandhanaṃ viśvena vimucyati |
ajñaḥ manati yat sevā dhyānena na tiṣṭhati |
vidvāṃsaḥ jānanti yat ubhayaṃ sākṣātkārāya prāpati ||

---

75. The one who knows that the goal achieved
by meditation and detachment
can also be reached through service
realizes perfect Unity and sees things rightly.
The one who practices service without devotion
will not find true happiness.

"यः ध्यानत्यागेन जानाति गन्तारं विदति।
सः एकत्वचेतसि साक्षात्कारति सम्यक्।
सेवां भक्त्या विना कुरुति यः सः।
सत्यं सुखं न लभति सदा।
आत्मवित् मोक्षं प्रापति सः॥

yaḥ dhyānatyāgena jānāti gantāraṃ vidati |
saḥ ekatvacetasi sākṣātkārati samyak |
sevāṃ bhaktyā vinā kuruti yaḥ saḥ |
satyaṃ sukhaṃ na labhati sadā |
ātmavit mokṣaṃ prāpati saḥ ||

The practice of service, meditation in action, the observance of Dharma, and donations to the ashram are good things, but without devotion, all these things are emptied of their substance. The pearl of The Path is bhakti, devotion.

---

76. Observers will soon attain the Kingdom.
The one whose actions are dedicated,
who remains master of their senses, desire, and mind,
though always active, no longer bears karma.

साधकः शीघ्रं राज्यं प्रापति।
यस्य कर्म समर्पितं भवति।
इन्द्रियकाममनसां संनियति।
सदा यतति तथापि कर्म न बध्नति।
आत्मवित् सः मोक्षं प्रापति॥

sādhakaḥ śīghraṃ rājyaṃ prāpati |
yasya karma samarpitaṃ bhavati |
indriyakāmamanasāṃ saṃniyati |
sadā yatati tathāpi karma na badhnati |
ātmavit saḥ mokṣaṃ prāpati ||

The Kingdom is the "place" where liberated souls reside, and the consciousness of bliss is also part of the Kingdom… it is its anteroom. This verse reiterates that non-action, or service, places the practitioner beyond karma.

---

77. Though they see, hear, touch, smell, eat, move,
sleep, breathe, and do all sorts of things,
the one whose consciousness is surrendered to the Satnam
knows well that Grace is the source of everything.

सर्वं पश्यति शृणोति स्पृशति घ्राति।
खादति गच्छति स्वपति श्वसति च।
विविधं कर्म कुरुति यस्य चेतः।
सतनामाय समर्पति सः विदति।
सर्वं कृपया मूलं भवति॥

sarvaṃ paśyati śṛṇoti spṛśati ghrāti |
khādati gacchati svapati śvasati ca |
vividhaṃ karma kuruti yasya cetaḥ |
satanāmāya samarpati saḥ vidati |
sarvaṃ kṛpayā mūlaṃ bhavati ||

What can be said? This is a realization. When the mind is dedicated to the consciousness of the Satnam through the observance of Dharma and its various practices, the awareness of Grace, that its Guidance directs our life, comes, and it is true happiness to feel like the right person, in the right place, doing what is right.

---

78. Just as water does not wet the lotus leaf,
action does not affect the one
who fulfills their duties in consciousness of the Satnam.
Without attachments, the observer of Dharma
acts with their body, mind, intellect, and senses
only for one purpose:
to deepen their consciousness of fundamental harmony.

स यथा जलं कमलपर्णं न सङ्गति।
कर्म तं न बाधति यः सतनामचेतसि।
स्वधर्मं कुरुति सः असङ्गः साधकः।
शरीरमनोबुद्धीन्द्रियैः केवलं यतति।
मूलसंयोगचेतः गभीरति प्रयोजनाय॥

yathā jalaṃ kamalaparnaṃ na saṅgati |
karma taṃ na bādhati yaḥ satanāmacetasi |
svadharmaṃ kuruti saḥ asaṅgaḥ sādhakaḥ |
śarīramanobuddhīndriyaiḥ kevalaṃ yatati |
mūlasaṃyogacetaḥ gabhīrati prayojanāya ||

I believe this verse speaks for itself. You see here, once again, the importance of duties, the consciousness of the Satnam in service, and true detachment.

---

79. The one who craves the fruits of their actions
and thus becomes mired in matter is a prisoner
of illusion, confusion, and suffering.
The soul established in perfect Unity
finds, free from karma, unblemished peace.

यः कर्मफलं सङ्गति विश्वेन मग्नति।
मायया संमोहदुःखेन बध्यति।
एवं सः बन्धनं प्रापति।
आत्मा एकत्वचेतसि तिष्ठति।
कर्मरहितः शान्तिम् आनन्दं लभति॥

yaḥ karmaphalaṃ saṅgati viśvena magnati |
māyayā saṃmohaduḥkhena badhyati |
evaṃ saḥ bandhanaṃ prāpati |
ātmā ekatvacetasi tiṣṭhati |
karmarahitaḥ śāntim ānandaṃ labhati ||

Here again, it seems to me that a comment would be superfluous. A small reminder, however: craving the fruits of one's actions is to act outside of non-action, service, and thus Dharma. Dharma is the set of practices, the satsang of the master.

---

80. When the intellect overcomes its lower nature
and renounces being guided by the mind,
that intellect lives in peace and remains free from karma.
The person, master of their senses and mind,
does not claim ownership of the fruits of their actions.
They surrender to Grace and recognize the action
of the three gunas in themselves and others.

यदा बुद्धिः स्वप्रकृतिम् अधितिष्ठति।
मनसः नायकत्वं त्यजति तदा।
सा बुद्धिः शान्तौ तिष्ठति कर्मरहिता।
नरः इन्द्रियमनसां संनियति सः।
कर्मफलस्य कर्तृत्वं न मन्यति।
कृपायै समर्पति त्रिगुणकर्म।
स्वस्मिन् परस्मिन् च विदति॥

yathā buddhiḥ svaprakṛtim adhitiṣṭhati |
manasaḥ nāyakatvaṃ tyajati tadā |
sā buddhiḥ śāntau tiṣṭhati karmarahitā |
naraḥ indriyamanaāṃ saṃniyati saḥ |
karmaphalasya kartṛtvaṃ na manyati |
kṛpāyai samarpati triguṇakarma |

svasmin parasmins ca vidati ||

Overcoming one's lower nature means reducing the influence of the guna tamas and guiding the mind with reason (sattva). The observer of Dharma is aware of the influence of the gunas in themselves and others and, through the observance of Dharma, masters their mind, emotions, and primal nature, thus knowing true happiness. This happiness is a foretaste of the perfect consciousness of bliss.

---

81. The One can never be held
responsible for anyone's actions, virtuous or sinful.
The embodied being often goes astray,
ignorance veiling knowledge.
However, when that knowledge awakens in the being,
the darkness of ignorance vanishes,
swept away as by a rising sun.

एकं न कदापि कर्मणां कर्ता।
पुण्यं पापं वा यस्य कस्यचित्।
देही अज्ञानेन संमोहति भ्राम्यति।
यदा विद्या प्रबुध्यति तमः।
अज्ञानस्य नश्यति सूर्योदयेन॥

ekaṃ na kadāpi karmaṇāṃ kartā |
puṇyaṃ pāpaṃ vā yasya kasyacit |
dehī ajñānena saṃmohati bhrāmyati |
yadā vidyā prabudhyati tamaḥ |
ajñānasya naśyati sūryodayena ||

"By the self alone is evil done, it arises from the self, caused by the self. Evil crushes the negligent, as a diamond crushes the hardest stone." (Dhammapada, sayings of the Buddha, verse 161) "By the self alone is evil done, by the self one is defiled, by the self evil is not done, by the self one is purified. Purity and impurity depend on the self. No one purifies another." (Dhammapada, sayings of the Buddha, verse 165) This is a reminder of what "free will" is.

od cannot prevent us from making mistakes. It is the self that does or does not do good or evil. The knowledge referred to here should not be confused with mere learning. This knowledge is intimate, revealed through the observance of Dharma. In Sanskrit, it is called "the Veda." This Veda does not refer to the scriptures of the same name. The darkness of ignorance is dispelled by the light of knowledge.

---

82. The one whose refuge and faith
are rooted in fundamental harmony
sees the observance of Dharma dispel their doubts;
they then advance with a firm step
on The Path of Liberation.

यस्य शरणं विश्वासः मूलसंयोगे तिष्ठति।
सः स्वधर्मसाधनं संशयं नाशति।
तदा दृढपदेन गच्छति।
मोक्षमार्गे प्रगच्छति सः।
आत्मवित् मोक्षं प्रापति॥

yasya śaraṇaṃ viśvāsaḥ mūlasaṃyoge tiṣṭhati |
saḥ svadharmasādhanaṃ saṃśayaṃ nāśati |
tadā dṛḍhapadena gacchati |
mokṣamārge pragacchati saḥ |
ātmavit mokṣaṃ prāpati ||

"Whoever seeks refuge in the teaching of the enlightened and the community of monks, with perfect knowledge, perceives the four truths, namely: suffering, the origin of suffering, the cessation of suffering, and The Path that leads to its cessation. This is the sure refuge; the supreme refuge that frees from suffering." (Dhammapada, sayings of the Buddha, verses 190-91-92) Here, faith is not trust, nor is it belief. Faith is the primal form, the foundation of human nature, made of a kind of "alloy" composed of the three gunas.

The proportions of each guna in this "alloy" depend on the soul's evolution through samsara. According to these proportions, the nature of this alloy, or faith, will define how a person responds to life's events, understands, and realizes. Incarnation after incarnation, this alloy, faith, improves in favor of sattva. (Verse 303)

---

83. The observer, illuminated by knowledge,
sees with the same eye the noble scholar,
the cow, the elephant, the dog, and the dog eater.

साधकः विद्यया प्रदीप्तः समदृष्ट्या।
पश्यति विद्वांसं गोमहिषं च।
हस्तिनं श्वानं चाण्डालं वा।
सर्वं एकचेतसि तिष्ठति सः।
आत्मवित् समदर्शनं प्रापति॥

sādhakaḥ vidyayā pradīptaḥ samadṛṣṭyā |
paśyati vidvāṃsaṃ gomaheṣaṃ ca |
hastinaṃ śvānaṃ cāṇḍālaṃ vā |
sarvaṃ ekacetasi tiṣṭhati saḥ |
ātmavit samadarśanaṃ prāpati ||

A person with deep consciousness considers the soul of others, not just their mind, personality, or character. That said, an individual's character, culture, and actions do matter. "Chândâla" is an insult used to designate a person from a despised caste. In France, an influential person referred to the poorest people in the country as "the toothless."

---

84. The one whose mind always remains under control
has already conquered birth and death.
Without flaw, they have already
established their abode in the Kingdom.

यस्य मनः सदा संनियति तिष्ठति।
सः जन्ममृत्युं जितवान् भवति।
निष्कलङ्कः सः राज्ये तिष्ठति।
आत्मवित् स्थिरं निवासं प्रापति।
मोक्षं सदा लभति सः॥

yasya manaḥ sadā saṃniyati tiṣṭhati |
saḥ janmamṛtyuṃ jitavān bhavati |
niṣkalaṅkaḥ saḥ rājye tiṣṭhati |
ātmavit sthiraṃ nivāsaṃ prāpati |
mokṣaṃ sadā labhati saḥ ||

The Kingdom this verse speaks of is "satcitananda," a Sanskrit term meaning "perfect consciousness of bliss," the abode of the supreme Brahman. Conquering birth and death means breaking free from the chains of samsara, the cycle of incarnations. A liberated soul will be immersed in the perfect consciousness of bliss, beyond space and time.

---

85. The one who does not rejoice
in pleasures nor grieve in sorrows,
whose intelligence comes from the soul,
who no longer strays and has knowledge of Dharma,
has already transcended matter.

यः सुखे न हृष्यति दुःखे न शोचति।
आत्मनः बुद्धिः यस्य न भ्राम्यति।
स्वधर्मविद् सः जानाति विदति।
विश्वं समतीतः सदा तिष्ठति।
आत्मवित् मोक्षं प्रापति सः॥

yaḥ sukhe na hṛṣyati duḥkhe na śocati |
ātmanaḥ buddhiḥ yasya na bhrāmyati |
svadharmavid saḥ jānāti vidati |
viśvaṃ samatītaḥ sadā tiṣṭhati |

ātmavit mokṣaṃ prāpati saḥ ||

The one who has knowledge of Dharma and diligently observes it attains true detachment and transcends matter, making Unity their abode.

---

86. The realized person is not subject
to the allure of material pleasures,
for they know inner ecstasy.
Devoting themselves to the Supreme Being,
they experience boundless bliss.

नरोऽधिष्ठितः विश्वभोगान् न सङ्गति।
आन्तरानन्दं विदति यतः सः।
परमात्मने समर्पति आत्मवित्।
अनन्तं सुखं भुङ्क्ते सदा।
मोक्षं लभति सः तिष्ठति॥

naro'dhiṣṭhitaḥ viśvabhogān na saṅgati |
āntarānandaṃ vidati yataḥ saḥ |
paramātmane samarpati ātmavit |
anantaṃ sukhaṃ bhuṅkte sadā |
mokṣaṃ labhati saḥ tiṣṭhati ||

The realized person, that is, one who realizes Dharma or practices the Satnam (the meditation technique) and has made the consciousness of Grace their daily life, is no longer subject to desire; they then know the consciousness of bliss. This is an ideal described here. Not everyone is destined to be this mystic. Observing the pillars of Dharma (or sadhana) daily and having true devotion to the Lord is enough to know true happiness.

---

87. The observer never surrenders
to the pleasure of the senses;
they do not indulge in them,

for they have a beginning
and an end and bring only suffering.

साधकः इन्द्रियसुखं न कदापि समर्पति।
तत्र न रमति यतः तत् आदि।
अन्तं च भवति दुःखं च।
केवलं प्रापति सः आत्मवित्।
शान्तिम् अनन्तं लभति सदा॥

sādhakaḥ indriyasukhaṃ na kadāpi samarpati |
tatra na ramati yataḥ tat ādi |
antaṃ ca bhavati duḥkhaṃ ca |
kevalaṃ prāpati saḥ ātmavit |
śāntim anantaṃ labhati sadā ||

In truth, it is not pleasure that is bad on an authentic spiritual path, but desire. Humans have essential needs, such as eating and drinking, and fulfilling a need is a duty. The body is the temple of God; it is very important to be in good health for the observance of Dharma. When you are hungry, you must eat, and you may feel pleasure in eating. Indulging in the pleasures of the senses means wanting to multiply them, desiring them, and that is where desire comes into play, and yielding to desire brings only suffering.

---

88. The one who, before leaving their body,
learns to resist the senses and restrain
the impulses born of lust and anger is a sage,
happy even in this world.

यः शरीरत्यागात् पूर्वं संनियति।
इन्द्रियेभ्यः प्रतिरोधति कामक्रोधात्।
जातं संयमति सः धीरः भवति।
इहलोके सुखी सदा तिष्ठति।
आत्मवित् मोक्षं प्रापति सः॥

yaḥ śarīratyāgāt pūrvaṃ saṃniyati |
indriyebhyaḥ pratirodhati kāmakrodhāt |
jātaṃ saṃyamati saḥ dhīraḥ bhavati |
ihaloke sukhī sadā tiṣṭhati |
ātmavit mokṣaṃ prāpati saḥ ||

Resisting the senses and the impulses born of lust and anger means submitting the gunas rajas and tamas to the reason of the guna sattva. The more you prioritize the influence of the guna sattva, the happier you will be.

---

89. The one who is beyond doubt and duality,
freed from faults through detachment,
and whose thoughts are surrendered to the Satnam,
realizes the Absolute and attains Liberation.
Supreme Liberation is very near for the one who,
free from anger and all material desire,
has realized their spiritual identity and,
master of themselves, strives to remain in perfect Unity.

यः संशयद्वैतातीतः असङ्गेन दोषविमुक्तः।
सतनामाय चिन्ताः समर्पति सः।
परं विदति मोक्षं च प्रापति।
क्रोधविश्वकामरहितः स्वात्मदृष्टिः।
संनियति एकत्वचेतसि यतति सः॥

yaḥ saṃśayadvaitātītaḥ asaṅgena doṣavimuktaḥ |
satanāmāya cintāḥ samarpati saḥ |
paraṃ vidati mokṣaṃ ca prāpati |
krodhaviśvakāmarahitaḥ svātmadṛṣṭiḥ |
saṃniyati ekatvacetasi yatati saḥ ||

Being freed from faults through detachment means being freed from karma through non-action. The practice of “non-action” or “service,” one of the pillars of Dharma, allows one to act without expecting the fruits of their actions, in

detachment. Thoughts are surrendered to the Satnam always through the practice of the meditation-in-action technique that is non-action. Attaining Liberation means dying and no longer reincarnating. At the moment of death, the one who is "in the Satnam," that is, practicing the Satnam technique, surrenders to the perfect consciousness of bliss, thus breaking free from the chains of samsara.

---

90. Closed to the objects of the senses,
fixing their gaze between the eyebrows,
united with the breath,
thus mastering the senses and mind,
the devotee is freed from desire, anger, and fear.
The one who remains in this state is surely free.

इन्द्रियार्थेभ्यः संत्यजति बाह्यं नादति।
भ्रूवोर्मध्ये दृष्टिं संस्थापयति यतति।
प्राणेन संयुक्तः इन्द्रियमनः संनियति।
भक्तः कामक्रोधभयात् विमुच्यति।
एवं तिष्ठति सः मोक्षं प्रापति॥

indriyārthebhyaḥ saṃtyajati bāhyaṃ nādati |
bhrūvormadhye dṛṣṭiṃ saṃsthāpayati yatati |
prāṇena saṃyuktaḥ indriyamanaḥ saṃniyati |
bhaktaḥ kāmakrodhabhayāt vimucyati |
evaṃ tiṣṭhati saḥ mokṣaṃ prāpati ||

Fixing one's gaze somewhere, on a "meditation object," is "Drishti," or "direction." These meditation objects, where one rests their gaze, are revealed by the master at the beginning of the observance of Dharma. Fixing the gaze between the eyebrows: with eyes closed and practicing one of the techniques revealed by the enlightened master.

Many ancient texts speak of "fixing the gaze between the eyebrows," such as the "Gheranda-Samhita," verse 59, describing the "Shambhavi-Mudra" technique. United with the breath recalls pranayama. Before the invention of pranayama,

meditation on the breath was already practiced. The goal was not to control it, but rather to surrender to it. This is how the senses, mind, emotions, and "vrttis" were calmed.

This practice belongs to the primal Yoga or original Yoga, known even before the Upanishads. "The one who remains in this state is surely free" takes on full meaning when one knows that one of the primary meanings of the Sanskrit word "yoga" was "rest" or "freedom."

---

91. Because the observer of Dharma
knows the ultimate recipient of all dedications;
the sovereign of all practices,
the friend and benefactor of all beings,
they find the cessation of suffering.

यतः साधकः स्वधर्मविद् सर्वं जानाति।
सर्वसमर्पणानां परं गन्तारं विदति।
सर्वसाधनानां स्वामी सर्वस्य मित्रं।
सर्वभूतानां हितकारी सः तिष्ठति।
दुःखनिवृत्तिं लभति आत्मवित् सः॥

yataḥ sādhakaḥ svadharmavid sarvaṃ jānāti |
sarvasamarpaṇānāṃ paraṃ gantāraṃ vidati |
sarvasādhanānāṃ svāmī sarvasya mitraṃ |
sarvabhūtānāṃ hitakārī saḥ tiṣṭhati |
duḥkhanivṛttiṃ labhati ātmavit saḥ ||

This verse requires little commentary: it speaks of Bhakti, devotion, and states that the observer who directs their dedications and attention to the supreme Lord, God, is freed from suffering. The suffering referred to here is called "dukkha" in Buddhism.

5. The Steadfastness of Observance

निरन्तरसाधनस्थितिः, nirantarāsādhanasthitiḥ

101. No one can become an accomplished soul
by eating too much, or too little,
by sleeping too much, or too little.
He who stays balanced in eating and sleeping,
in work and rest, can, through Observance,
soften the sufferings of existence
and reach the gates of the Kingdom.

न कोऽपि सिद्धात्मा भवति यः
अति भुङ्क्ते न चातिन्यूनं भुङ्क्ते
अति स्वपति न चातिन्यूनं स्वपति
यः मितं भोजने स्वप्ने च सङ्गति
कर्मणि विश्रामे साधनात् दुःखं शमति

na ko'pi siddhātmā bhavati yaḥ
ati bhuṅkte na cātinūnaṃ bhuṅkte
ati svapati na cātinūnaṃ svapati
yaḥ mitaṃ bhojane svapne ca saṅgati
karmaṇi viśrāme sādhanāt duḥkhaṃ śamati

Moderation and reason are characteristic of the sattva guna. There is no authentic spirituality without reason and moderation in all aspects of existence. Passion loves excess; reason loves moderation. The Kingdom is the perfect consciousness of bliss, nirvikalpa-samadhi. The gates of the Kingdom are the consciousness of bliss through service and meditation (dhyana).

---

102. Through Observance, the initiate on the path
subdues the mind, and when, freed from desire,
he attains unity, he is called realized.

Master of the mind, he remains steadfast
in meditation, like a flame shielded from the wind, unwavering.

साधनेन मार्गदीक्षितः मनः वशीकरोति
कामविमुक्तः एकत्वं प्रापति सिद्धः
मनोवशी ध्यानस्थः स्थिरः तिष्ठति
वातनिरुद्धदीपवत् न कम्पति यथा

sādhanena mārgadīkṣitaḥ manaḥ vaśīkaroti
kāmavimuktaḥ ekatvaṃ prāpati siddhaḥ
manovaśī dhyānasthaḥ sthiraḥ tiṣṭhati
vātaniruddhadīpavat na kampati yathā

Observance is the practice of the pillars of a sadhana, the set of practices forming a spiritual path (mārga). On The Path, this sadhana is the agya. Observance of service, for example, prepares the mind for formal meditation and enables it to remain steadfast, attentive, and vigilant in staying in Unity.

---

103. The being knows ecstasy
when he forgets the mind and surrenders.
Then, he tastes bliss.
Having attained this perfection,
the soul knows nothing is more precious,
and thus no longer strays from truth,
remaining unshaken,
even amidst the worst difficulties.
Then comes the cessation of suffering.

मानसं विस्मृत्य यः समर्पति सः सङ्गति
तदा परमानन्दं रसति
सिद्धिं प्राप्तः आत्मा न किञ्चित् गुरु जानीति
तस्मात् सत्यात् न विचलति अचलः दुरापद्सु
दुःखनाशः तदा भवति

mānasaṃ vismṛtya yaḥ samarpati saḥ saṅgati
tadā paramānandaṃ rasati
siddhiṃ prāptaḥ ātmā na kiñcit guru jānāti
tasmāt satyāt na vicalati acalaḥ durāpatsu
duḥkhanāśaḥ tadā bhavati

The suffering this verse speaks of is that of the embodied soul, or spirit, due to its incarnation and the duality, illusion, and ignorance of existence. A Buddha called it dukkha. The cessation of suffering comes from realizing the Dharma, when nothing can take us away from the consciousness of divine bliss and the practice of Satnam.

---

104. Unwavering faith and determination
must accompany Observance.
During meditation, the Dharma practitioner
must completely abandon desire
born of the false ego and master the senses.

विश्वासः दृढनिश्चयः च साधनं सङ्गति
ध्याने साधनस्य साधकः सर्वं कामम्
अहंकारजं त्यजति यतस्व
इन्द्रियं च वशं कुरु

viśvāsaḥ dṛḍhaniścayaḥ ca sādhanaṃ saṅgati
dhyāne sādhanasya sādhakaḥ sarvaṃ kāmam
ahaṃkārajam tyajati yatasva
indriyaṃ ca vaśaṃ kuru

This verse is clear and needs no explanation. It addresses the false ego, often mistaken for the ego. In truth, the ego is a blessing, enabling the embodied soul to have individual consciousness and free will. The false ego, however, is vanity and blindness born of ignorance and inertia.

---

105. With flawless faith and an enlightened mind,
the practitioner follows the revealed teachings,
practicing until perfect focus
on Unity, free from all thought.
Whatever confusion arises
from his restless and unsteady nature,
he must bring the mind back
under the control of the Satnam.

निर्दोषविश्वासेन प्रकाशितचित्तेन
साधकः यद् शिक्षितं तद् अभ्यासति
एकत्वे समाधौ सर्वं चिन्तां त्यजति
चञ्चलं स्वभावं यद् संमोहति
सत्नामवशे मनः निवर्तति

nirdōṣaviśvāsena prakāśitacittena
sādhakaḥ yad śikṣitaṃ tad abhyāsati
ekatve samādhau sarvaṃ cintāṃ tyajati
cañcalaṃ svabhāvaṃ yad saṃmohati
satnāmavaśe manaḥ nivartati

What illuminates the practitioner's mind? The inner light, satsang, and service. This verse speaks of deep meditation, dhyana, and the need to control the mind, its thoughts, and emotions.

---

106. The Dharma practitioner,
in the consciousness of perfect Unity,
knows ultimate happiness.
His mind is serene, his passions calmed.
He is freed from the fruits of confusion
and self-interested actions.

साधनस्य साधकः एकत्वचेतसि सङ्गति
परमं सुखं जानाति चित्तं शान्तं भवति

रागः शमति मोहफलात् स्वार्थकर्मभ्यः
मुक्तः तद् साधनं सङ्गति

sādhanasya sādhakaḥ ekatvacetasi saṅgati
paramaṃ sukhaṃ jānāti cittaṃ śāntaṃ bhavati
rāgaḥ śamati mohaphalāt svārthakarmabhyaḥ
muktaḥ tad sādhanaṃ saṅgati

This verse is clear and needs no commentary. A clarification: the "fruits of confusion and self-interested actions." Self-interested actions are those done outside the Observance of Dharma, that is, outside "service" or "non-action." These fruits are those of confusion, karma.

---

107. The Dharma practitioner
recognizes perfect Unity in all things.
In truth, the accomplished soul sees Unity everywhere.
He who sees Unity everywhere is never separated from it.

साधनस्य साधकः सर्वं एकत्वेन सङ्गति
सत्यं सिद्धात्मा सर्वत्र एकत्वं पश्यति
यः सर्वत्र एकत्वं पश्यति सः न पृथक्

sādhanasya sādhakaḥ sarvaṃ ekatvena saṅgati
satyaṃ siddhātmā sarvatra ekatvaṃ paśyati
yaḥ sarvatra ekatvaṃ paśyati saḥ na pṛthak

By abiding in perfect Unity within, the practitioner recognizes it everywhere outside. Unity exists in multiplicity, even in duality. Man in duality does not see Unity, yet Unity is everywhere. Thus, he who sees Unity everywhere is never separated from it, provided he remains conscious of Unity.

---

108. The Dharma practitioner,
knowing the Satnam

is one with the Supreme Being,
contained in all beings,
worships it and dwells in it always.
This accomplished yogi
sees the same peace of the Satnam
in all beings.

साधनस्य साधकः सत्नाम परमात्मना सङ्गति
सर्वं भूतेषु सङ्गति तद् भजति
सदा तस्मिन् तिष्ठति योगी सिद्धः
सर्वं भूतेषु सत्नामशान्तिं पश्यति
तद् साधनं सङ्गति

sādhanasya sādhakaḥ satnāma paramātmanā saṅgati
sarvaṃ bhūteṣu saṅgati tad bhajati
sadā tasmin tiṣṭhati yogī siddhaḥ
sarvaṃ bhūteṣu satnāmaśāntiṃ paśyati
tad sādhanaṃ saṅgati

The Satnam is what Lao Tzu called "the virtue of the Tao." It is the creative, protective, and transformative energy of the Supreme Being or "God." This verse echoes the previous one, stating that the Satnam, God, and Unity are one. Being conscious of the Satnam and Unity brings profound inner peace and bliss.

---

109. It is difficult to master a mind
that is capricious, fleeting, restless, powerful, and tenacious.
Subduing it is harder than controlling the wind.
Yet, one succeeds
through steadfast Observance
and detachment.

चञ्चलं पलायनं दृढं बलवत् मनः
वशीकर्तुं दुष्करं वायोरपि अतिदुष्करम्
तथापि साधननिष्ठया वैराग्येन च

तद् सङ्गति प्रापति

cañcalaṃ palāyanaṃ dṛḍhaṃ balavat manaḥ
vaśīkartuṃ duṣkaraṃ vāyorapi atiduṣkaram
tathāpi sādhananiṣṭhayā vairāgyena ca
tad saṅgati prāpati

The mind—its thoughts, emotions, and concepts—is difficult to master. To do so, one must identify with the true "self," the spirit or embodied soul. Identifying with the true self requires Observance of the Dharma and its practices. Detachment is not indifference but attachment to the Satnam. Attachment to the Satnam frees one from illusion and confusion. This is the essence of authentic spirituality and Observance of the Dharma.

---

110. For one who does not master the mind,
Realization is difficult.
But for one who masters it
and strives in the right direction,
success is assured.

यस्य न वशीकृतं मनः तस्य सिद्धिः दुष्करा
किन्तु यः वशति यतति च सम्यक्
तस्य सिद्धिः सुनिश्चिता भवति
साधनं सङ्गति यतस्व

yasya na vaśīkṛtaṃ manaḥ tasya siddhiḥ duṣkarā
kintu yaḥ vaśati yatati ca samyak
tasya siddhiḥ suniścitā bhavati
sādhanaṃ saṅgati yatasva

Striving in the right direction means observing the Dharma. Realization is the goal of Dharma, beyond the Liberation of the soul from the chains of samsara. Realization means making the Dharma and consciousness of the Satnam real in all aspects of one's existence.

111. He who abandons Observance,
failing to master his mind
and detach it from objects of desire,
and thus does not attain Realization,
does not perish, like a cloud that dissipates,
nor is he deprived of a refuge:
he returns in a new life
and regains the consciousness
gained in his past life,
then resumes the path to Liberation.

यः साधनं त्यजति मनः अवशीकृत्य
कामवस्तुभ्यः संनादति न च
सिद्धिं न प्रापति स न नश्यति
यथा मेघः संनादति विलीयति
न च संनादति आश्रयरहितः
पुनर्जनति नवजीवने चेतनां
पूर्वजन्मनि प्राप्तां संनादति
ततः मुक्तिमार्गं पुनरारभति

yaḥ sādhanaṃ tyajati manaḥ avaśīkṛtya
kāmavastubhyaḥ saṅgati na ca
siddhiṃ na prāpati sa na naśyati
yathā meghaḥ saṅgati vilīyati
na ca saṅgati āśrayarahitaḥ
punarjanati navajīvane cetanāṃ
pūrvajanmani prāptāṃ saṅgati
tataḥ muktimārgaṃ punarārabhati

Here, "he returns in a new life and regains the consciousness gained in his past life" does not mean returning with memories of the previous life, but with an evolved consciousness, at the level attained at the time of death. Thus, he can continue progressing toward Realization, aiming for Liberation.

---

112. Due to the consciousness
gained in his past life,
he who returns is naturally
drawn to the path of Dharma,
sometimes even unknowingly,
and transcends all scriptures.

पूर्वजन्मनि चेतना सङ्गति प्राप्ता
तेन कारणेन पुनरागतः स्वाभाविकम्
धर्ममार्गं सङ्गति प्रति याति
कदाचित् अज्ञानतः सर्वं शास्त्रं विशति
तद् साधनं सङ्गति

pūrvajanmani cetanā saṅgati prāptā
tena kāraṇena punarāgataḥ svābhāvikam
dharmamārgaṃ saṅgati prati yāti
kadācit ajñānataḥ sarvaṃ śāstraṃ viśati
tad sādhanaṃ saṅgati

The more incarnations a soul undergoes, the closer it gets to the goal. Thus, life after life, it becomes increasingly sensitive to satsang and the pull of Dharma. The evolved soul relies not only on scriptures, those silent words, but primarily on the living words of an awakened being, or Buddha, alive today.

---

113. The being who strives
to perfect his realization
will attain, after many lives of Observance,
Liberation.

यः यतति सिद्धिं परिपूर्णाय
बहुजन्मसु साधननिष्ठया
मुक्तिं प्रापति यतस्व

yaḥ yatati siddhiṃ paripūrṇāya
bahujanmasu sādhananiṣṭhayā
muktiṃ prāpati yatasva

---

114. The practitioner goes deeper than the ascetic,
the philosopher, and the man who seeks the fruits of his actions.
The best is to be in the consciousness of the Satnam
in all circumstances.
Among all practitioners, he who has total faith,
who always dwells in the One and worships it
with love, is the greatest,
and he is intimately united with the Lord.

साधकः तपस्वी तत्त्ववित् कर्मफलार्थी च सङ्गति
सर्वदा सत्नामचेतसि भवति श्रेष्ठं
सर्वसाधकेभ्यः पूर्णविश्वासेन यः
सदा एकस्मिन् तिष्ठति भक्त्या भजति
सः परमः सङ्गति भगवति सङ्गति

sādhakaḥ tapasvī tattvavit karmaphalārthī ca saṅgati
sarvadā satnāmacetasi bhavati śreṣṭhaṃ
sarvasādhakebhyaḥ pūrṇaviśvāsena yaḥ
sadā ekasmin tiṣṭhati bhaktyā bhajati
saḥ paramaḥ saṅgati bhagavati saṅgati

This verse states that, spiritually, the Dharma practitioner surpasses the ascetic who makes sacrifices without knowing Dharma, the philosopher with concepts but no Dharma, and the man who seeks the fruits of his actions, acting outside non-action or "service." Faith and devotion (bhakti) are paramount. Observance without bhakti is less valuable: bhakti is the jewel of the path.

6. Absolute Knowledge

केवलं ज्ञानम्, kevalaṃ jñānam

115. Now, here is how
to be fully conscious of the Perfect Unity
through the Observance of Dharma:
with your mind bound to Satnam,
you will know the infinite Whole,
without the slightest doubt.

अद्य कथं धर्मस्य पालनेन
विश्वस्य पूर्णसंविद् भवितुम्
तव मनः सत्नामे संयुक्तम्
विश्वमपरिमितं वेत्ति
न किञ्चित् संशयेन

adya kathaṃ dharmasya pālanena
viśvasya pūrṇasaṃvid bhavitum
tava manaḥ satnāme saṃyuktam
viśvamaparimitam vetti
na kiñcit saṃśayena

Now how through Observance Dharma, Whole fully conscious become, your mind Satnam bound, infinite Whole knows, without slightest doubt. It is said here that the subject of this chapter 6 is the way to be fully conscious of the Perfect Unity, satchitananda*, through the Observance of Dharma, with the consciousness bound to Satnam through formal meditation and meditation in action, service.

* Perfect (sat) consciousness (chitta) of bliss (ananda).

---

116. I will tell you the knowledge

that is not learned,
and with it the complete knowledge,
such that by knowing it,
nothing remains to be learned.

तुभ्यं वक्ष्यामि ज्ञानं न शिक्षितम्
तस्य सह संनादति संपूरणजानम्
यथा तं ज्नात्वा न किञ्चित् शिक्सितव्यम्
संतिष्ठति एव खलु न शिक्सति

tubhyaṃ vakṣyāmi jñānaṃ na śikṣitam
tasya saha saṃnādati saṃpūrṇajñānam
yathā taṃ jñātvā na kiñcit śikṣitavyam
saṃtiṣṭhati eva khalu na śikṣati

To you I will tell knowledge not learned, with it complete knowledge, such that it knowing, nothing to be learned remains, indeed certainly not learns. Here, the living master, whom Hindus have named "Krishna" and elevated to the status of a god*, addresses a person he can see and hear.

When he says he will tell the knowledge that is not learned, he means he will give the Revelation, initiating the person into the meditation techniques of the Path of Dharma. These techniques cannot be explained in writing. Today, the one who reveals them does so via video, through the internet, or in person if the aspirant is willing to make the journey, which is likely long and costly.

The knowledge that is not learned is the veda, a Sanskrit word meaning "knowledge." Here, this word does not refer to the collection of scriptures, the Vedas. This knowledge is inner, arising in consciousness through Observance. When one has this knowledge, there is nothing more to learn, for it is the intimate knowledge of the essence of everything, and one who knows the Whole has nothing more to learn from a spiritual perspective.

* This master is actually unknown; no one knows his name. The Aryans, fair-skinned, nicknamed

him “Krishna,” meaning “the dark one” or “negro”**, because he was of Dravidian type, as we say today, meaning he spoke a language other than the Sanskrit of the Aryans and had dark skin, while the Aryans were of Caucasian type. It is noteworthy that the Harappans were also of Dravidian type. The forgotten master, whose teachings are recounted in the Bhagavadgītopaniṣad, was very likely a Harappan.

** The word “negro” comes from the Latin niger, meaning “black.” Originally, this word was neither derogatory nor pejorative. The history of the triangular trade, slavery between Africa, the Caribbean, America, and Europe, and the earlier Arab-Muslim slave trade had not yet occurred. See the referenced book: Lapicque, Louis. Les Nègres d’Asie et la race nègre en général. In: Bulletins et Mémoires de la Société d’anthropologie de Paris, V° Série. Tome 7, 1906.

---

117. Among thousands of men,
perhaps one strives
for the perfection of the Whole, and among those who find it,
rare is the one who realizes himself in it.

सहस्रेषु मनुष्येषु एकः स्यात् यतति
विश्वस्य संपूर्णतां तेषां ये तां लभन्ति
दुर्लभः सः तस्मिन् संजानाति

sahasreṣu manuṣyeṣu ekaḥ syāt yatati
viśvasya saṃpūrṇatāṃ teṣāṃ ye tāṃ labhanti
durlabhaḥ saḥ tasmin saṃjānāti

---

118. Matter, the mind,
the intellect, and the false ego,
these elements, distinct from the Whole,
form the material energy.
Beyond this material energy,
there is a spiritual energy,
that of the Perfect Unity, Satnam.
The living beings who strive
with their vital energy, and through whom

Creation endures, are part of it.

प्रकृतिः मनः बुद्धिः अहङ्कारः एतानि
विश्वात् पृथक् सांख्यं साम्सारिकशक्तिम्
ततः परं अस्ति अध्यात्मिका शक्तिः सत्नाम
ये जीवाः संयन्ति प्राणशक्त्या यैः सृष्टिः संतिष्ठति तस्याः अंशः

prakṛtiḥ manaḥ buddhiḥ ahaṅkāraḥ etāni
viśvāt pṛthak sāṃkhyaṃ sāṃsārikaśaktim
tataḥ paraṃ asti adhyātmikā śaktiḥ satnāma
ye jīvāḥ saṃyanti prāṇaśaktyā yaiḥ sṛṣṭiḥ saṃtiṣṭhati tasyāḥ aṃśaḥ

Matter mind intellect false ego these, from Whole distinct elements material energy, beyond exists spiritual energy Satnam, who living beings strive vital energy through whom Creation endures its part.

---

119. The Whole is the origin and the end
of all things in this world,
material and spiritual.
No truth is superior to it.
Everything rests on it,
like pearls on a thread.

विश्वं आदिः अन्तः च अस्ति
सर्वं अस्मिन् लोके साम्सारिकं अध्यात्मिकं च
न सत्यं तस्मै उत्तमं अस्ति
सर्वं तस्मिन् संस्थितं मौक्तिकं सूत्रे इव

viśvaṃ ādiḥ antaḥ ca asti
sarvaṃ asmin loke sāṃsārikaṃ adhyātmikaṃ ca
na satyam tasmai uttaraṃ asti
sarvaṃ tasmin saṃsthitaṃ mauktikaṃ sūtre iva

Whole origin end and is, all things this world material spiritual and, no truth to it

superior is, everything on it rests pearls on thread like. Here, the subject is the Whole, difficult to name. A Chinese awakened (buddha) called it "Tao." Some call it the "Kingdom." The king of this Kingdom is the Kingdom itself, for the king and his Kingdom are one.

The two sounds and the swaying mentioned in this verse refer to "objects" of meditation, a technique taught during the Revelation. They cannot be explained outside of this Revelation.

---

120. Of water, it is the flavor,
of the sun and the moon, the light,
of Satnam, the "two sounds" and its swaying,
the music of the ether, and in man, the ability.
Of the earth, it is the fragrance, and of fire, the heat.
It is the life in all.

जलः रसः सूर्यस्य चन्द्रस्य च ज्योतिः
सत्नामः द्वौ नादौ दोलनं आकाशस्य सङ्गीतम्
नरः शक्तिः पृथिव्याः गन्धः
अग्नेः उष्णं सर्वस्य जीवः अस्ति

jalaḥ rasaḥ sūryasya candrasya ca jyotiḥ
satnāmaḥ dvau nādau dolanaṃ ākāśasya saṅgītam
naraḥ śaktiḥ pṛthivyāḥ gandhaḥ
agnēḥ uṣṇaṃ sarvasya jīvaḥ asti

Water flavor sun moon and light, Satnam two sounds swaying ether music, man ability earth fragrance, fire heat all life is.

---

121. The Whole is of all beings the first seed,
the intelligence of the mind and the mighty, the merit.
It is the strength free from desire and passion.
It is the physical union

that does not sway the mind from the Perfect Unity.

विश्वं सर्वस्य बीजं प्रथमं अस्ति
मनः शक्तस्य बुद्धिः पुण्यं च
बलं कामरागविवर्जितं अस्ति
मैथुनं यद् मनः एकत्वात् न विचाल्यति

viśvaṃ sarvasya bījama prathamaṃ asti
manaḥ śaktasya buddhiḥ puṇyam ca
balaṃ kāmarāgavivarjitaṃ asti
maithunaṃ yad manaḥ ekatvāt na vicālyati

Whole all beings seed first is, mind mighty intelligence merit and, strength desire passion free is, physical union that mind from Perfect Unity not sways.

---

122. Every feeling, every virtue,
every passion, and every ignorance
is the manifestation of the fundamental energy.
The One is the Whole, yet never
does it lose its individuality.
To the gunas, it is not subject.

सर्वं भावः सर्वं गुणः
सर्वं रागः अज्ञानं शक्तेः प्रकाशः अस्ति
एकः विश्वं अस्ति तथापि न एकत्वं नशति
गुणेषु न बद्धः अस्ति

sarvaṃ bhāvaḥ sarvaṃ guṇaḥ
sarvaṃ rāgaḥ ajñānaṃ śakteḥ prakāśaḥ asti
ekaḥ viśvaṃ asti tathāpi na ekatvaṃ naśati
guṇeṣu na baddhaḥ asti

Every feeling every virtue, every passion ignorance fundamental energy manifestation is, One Whole is yet never individuality loses, to gunas not subject

is. The Whole, the Tao, God, is not conditioned by the three gunas that condition humans. This is obviously a difficult, if not impossible, concept to grasp, at least with the intellect or mind. Only the knowledge that is not learned allows one to have the intuition, the intimate knowledge that cannot be expressed, of what the Whole, the Tao, God, is.

---

123. Swayed by the three gunas,
all of humanity
does not know who the Lord is,
the One, the Whole, the Imperishable,
who transcends these material influences.

त्रिभिर्गुणैर्विमूढा विश्वमनुष्याः
यः ईश्वरः न जानाति
एकः विश्वं अक्षयः
यः एताः साम्सारिकीः सङ्गतीः अतिक्रामति

tribhir guṇaiḥ vimūḍhā viśvamanuṣyāḥ
yaḥ īśvaraḥ na jānāti
ekaḥ viśvaṃ akṣayaḥ
yaḥ etāḥ sāṃsārikīḥ saṅgatīḥ atikrāmati

By three gunas swayed all humanity, who Lord not knows, One Whole Imperishable, who these material influences transcends.

---

124. The material energy of the gunas
comes from the Whole, like all things.
It cannot be easily transcended.
He who surrenders
to the consciousness of the Perfect Unity
surpasses the limits of multiplicity,
space, and time.

गुणानां साम्सारिकी शक्तिः विश्वात् समुद्भूता सर्वं इव
न सुलभं तां अतिक्रान्तुम्
यः एकत्वस्य संविदं शरणं एति
नानात्वमाकाशं कालं च अतिक्रामति

guṇānāṃ sāṃsārikī śaktiḥ viśvāt samudbhūtā sarvaṃ iva
na sulabhaṃ tāṃ atikrāntum
yaḥ ekatvasya saṃvidaṃ śaraṇam eti
nānātvam ākāśaṃ kālaṃ ca atikrāmati

Gunas material energy from Whole arises all things like, not easily it to transcend, he who Perfect Unity consciousness surrenders, multiplicity space time and surpasses.

---

125. The vain, the foolish,
those whose knowledge
is hidden by the vanity of learning,
by ignorance,
the self-absorbed, these faithless ones
neither give nor receive.

दर्पिणः मूढाः येषां वेदः विद्यामानेन अज्ञानेन संछन्नः
आत्मगुर्वी अश्रद्धाः न ददति न लभन्ते

darpiṇaḥ mūḍhāḥ yeṣāṃ vedaḥ vidyāmānena ajñānena saṃchannaḥ
ātmagurvī aśraddhāḥ na dadati na labhante

Vain foolish those whose knowledge vanity learning ignorance hidden, self-absorbed faithless neither give nor receive.

---

126. Of four kinds are those
who serve the Lord: the distressed,
the curious, the one seeking wealth,

and the one desiring to know the fundamental truth.
Superior to all is he who has received
the Revelation of the unlearned knowledge
and whom the Observance of Dharma
keeps in the Perfect Unity.
The Lord is dear to him, as he is dear to the Lord.

चत्वारः प्रकाराः ईश्वरं भजन्ति
आर्तः जिज्ञासुः अर्थार्थी ज्ञानी सत्यं इच्छति
सर्वेषां उत्तमः यः वेदं अशिक्षितं
धर्मपालनेन एकत्वे संस्थितः
ईश्वरः तस्मै प्रियः यथा सः ईश्वराय

catvāraḥ prakārāḥ īśvaraṃ bhajanti
ārtaḥ jijñāsuḥ arthārthī jñānī satyam icchati
sarveṣāṃ uttamaḥ yaḥ vedaṃ aśikṣitaṃ
dharmapālanena ekatve saṃsthitaḥ
īśvaraḥ tasmai priyaḥ yathā saḥ īśvarāya

Four kinds Lord serve, distressed curious wealth-seeking truth-desiring knows, all superior who knowledge unlearned, through Dharma Observance in Perfect Unity keeps, Lord to him dear as he to Lord.

---

127. All these devotees
are indeed noble souls,
but the observer of Dharma
lives in the consciousness of Satnam.
Absorbed in service,
he is on the right path.

सर्वे ते भक्ताः सुजनाः एव
धर्मपालकः सत्नामसंविदः जीवति
भक्तियुक्तः सेवायां मग्नः
सः सुपथे तिष्ठति

sarve te bhaktāḥ sujanāḥ eva
dharmapālakaḥ satnāmasaṃvidaḥ jīvati
bhaktiyuktaḥ sevāyām magnaḥ
saḥ supathe tiṣṭhati

All these devotees noble souls indeed, Dharma observer Satnam consciousness lives, devotion absorbed in service, he right path is.

---

128. After many lives,
when he sees that the One is all,
the cause of all causes,
the observer surrenders to him.
Such a soul is rare.

बहुजीवेषु परान्ते
यदा पश्यति एकः विश्वं कारणकारणम्
धर्मपालकः तस्मै शरणं एति
तादृशी आत्मा दुर्लभा अस्ति

bahujīveṣu parānte
yadā paśyati ekaḥ viśvaṃ kāraṇakāraṇam
dharmapālakaḥ tasmai śaraṇam eti
tādṛśī ātmā durlabhā asti

After many lives end, when sees One all cause of causes, Dharma observer to him surrenders, such soul rare is.

---

129. Those whose mind
is corrupted by desire
devote themselves to illusion;
they follow, each according to their nature,
various rites of their religions.

येषां मनः कामदूषितम्
मायां भजन्ति
स्वभावात् नानासंस्कारान् अनुतिष्ठन्ति

yeṣāṃ manaḥ kāmadūṣitam
māyāṃ bhajanti
svabhāvāt nānāsaṃskārān anutiṣṭhanti

Those whose mind desire corrupted, illusion devote themselves, according to nature various rites follow. The word "mind" here refers to the embodied soul. The soul, outside the body, traveling through the bardos* toward its next incarnation, and the embodied soul are different: the embodied soul is wedded to the ego, enabling individual consciousness capable of saying "I" and possessing the free will necessary to return to the Kingdom freely.

*The bardos (antarābhava in Sanskrit) are intermediate states between death and rebirth, akin to "corridors of time," so to speak.

Thus, the word "mind" refers to this soul wedded to the ego, which should not be confused with the "false ego" or vanity. If a person's mind, blinded by the gunas rajas and tamas and desire, devotes itself to illusion (māyā), they will follow a dead-end path, a religion that aligns with their nature (the gunas).

---

130. The Perfect Unity dwells in everyone's heart,
and when a man desires to worship the devas,
it is the Whole, within him, that strengthens his faith
and thus allows him to devote himself
to the rites he has chosen,
even if they are rites of ignorance.

एकत्वं सर्वस्य हृदि वसति
यदा नरः देवान् भक्तुं इच्छति
विश्वं तस्मिन् श्रद्धां संस्थापयति

संस्कारान् वृतान् अज्ञानात् भक्तुं समर्थति

ekatvaṃ sarvasya hṛdi vasati
yadā naraḥ devān bhaktum icchati
viśvaṃ tasmin śraddhāṃ saṃsthāpayati
saṃskārān vṛtān ajñānāt bhaktum samarthati

Perfect Unity everyone heart dwells, when man devas worship desires, Whole within him faith strengthens, rites chosen from ignorance devote allows. The essence of the soul is divine and yearns to return to its origin: satchitananda or "the Kingdom."

A person, blinded by the false ego caused by ignorance and inertia (tamas), responds to this thirst for truth with futile rites, such as those of nonexistent devas, products of the mind's concepts.

The soul's thirst for the absolute, for transcendence, for truth is led into illusion by the weakness of a mind that does not master the intellect and its native conditioning by the gunas, particularly the animal passion, the desire of rajas, and the inertia, vanity, and ignorance of tamas.

A person has free will, and thus their harmful choices are permitted, and the energy they expend to lose themselves is granted by the virtue of the Whole, Satnam.

---

131. Full of this faith,
he asks the devas for certain favors
and sees his desires fulfilled, but in reality,
these blessings come from the One.
There is only Him in all,
and the devas are but concepts and illusion.

श्रद्धायुक्तः देवान् कामान् याचति
कामान् पूर्णान् पश्यति तु तत्त्वतः

एताः सिद्धयः एकात् समुद्भूताः
एकः सर्वं देवाः सङ्कल्पमाया एव

śraddhāyuktaḥ devān kāmān yācati
kāmān pūrṇān paśyati tu tattvataḥ
etāḥ siddhayaḥ ekāt samudbhūtāḥ
ekaḥ sarvam devāḥ saṅkalpamāyā eva

---

132. The ignorant devote themselves to illusion
and gain only fleeting and illusory satisfactions.
The observer of Dharma
attains the perfect consciousness of bliss.
The ignorant of the Unity,
believe it is in the objects of their rites.
Their ignorance prevents them from knowing the truth.

अज्ञानिनः मायां भजन्ति
क्षणिकं मायिकं सुखं लभन्ते
धर्मपालकः आनन्दसंविदं प्राप्नोति
एकत्वस्याज्ञानिनः संस्कारेषु मन्यन्ते
अज्ञानं तेषां सत्यं ज्ञातुं प्रतिषेधति

ajñāninaḥ māyāṃ bhajanti
kṣaṇikaṃ māyikaṃ sukham labhante
dharmapālakaḥ ānandasaṃvidaṃ prāpnoti
ekatvasyājñāninaḥ saṃskāreṣu manyante
ajñānaṃ teṣāṃ satyaṃ jñātum pratiṣedhati

Ignorant illusion devote themselves, fleeting illusory satisfaction gain, Dharma observer bliss consciousness attains, Unity ignorant in rites believe, ignorance their truth to know prevents.

---

133. The One never reveals himself to the foolish,

nor to the senseless; he remains veiled to them.
This deluded world does not know him,
the eternal, but he knows all about everything.

एकः मूढेभ्यः न प्रकाशति
अचेतोभ्यः संछन्नः तिष्ठति
विमूढः जगत् तं न जानाति
नित्यः सः सर्वं जानाति तु

ekaḥ mūḍhebhyaḥ na prakāśati
acetobhyaḥ saṃchannaḥ tiṣṭhati
vimūḍhaḥ jagat tam na jānāti
nityaḥ saḥ sarvaṃ jānāti tu

One to foolish not reveals, to senseless veiled remains, deluded world him not knows, eternal he everything knows but. God does not hide; he is not human and thus does not suffer from human flaws. If the foolish and senseless never see the inner light (jyoti) of God, it is not because of God, but because of their weakness and submission to the gunas, thus to the mind under the influence of the false ego.

---

134. The One knows all of the past, present, and future,
as he knows all beings,
but no one knows him in his entirety.

एकः अतीतं वर्तमानं भविष्यं जानाति
यथा सर्वं भूतानि जानाति
न कश्चित् तं समग्रं जानाति

ekaḥ atītaṃ vartamānaṃ bhaviṣyaṃ jānāti
yathā sarvaṃ bhūtāni jānāti
na kaścit tam samagram jānāti

One past present future knows, as all beings knows, not anyone him entirely

knows.

---

135. All beings are born in illusion,
tossed by the duality of desire and aversion,
and conditioned by the three gunas.
Men free from the duality, fruit of illusion,
those men awakened in past lives,
they serve the Lord today with determination.

सर्वं मायायां जायति
कामद्वेषद्वन्द्वेन संक्षुभिताः
त्रिभिर्गुणैः संस्कृताः
मायाफलद्वन्द्वविमुक्ताः नराः
पूर्वजीवेषु प्रबुद्धाः ईश्वरं दृढं भजन्ति

sarvaṃ māyāyām jāyati
kāmadveṣadvandvena saṃkṣubhitāḥ
tribhir guṇaiḥ saṃskṛtāḥ
māyāphaladvandvavimuktāḥ narāḥ
pūrvajīveṣu prabuddhāḥ īśvaraṃ dṛḍhaṃ bhajanti

All in illusion born, desire aversion duality tossed, three gunas conditioned, illusion fruit duality free men, past lives awakened, Lord firmly serve. Souls who have known the Observance of Dharma and devotion to the Lord of truth in a previous life, when reincarnated, are drawn to the true path, the Dharma, by their soul's predisposition and serve the Lord.

---

136. Through service, they remain in the Unity
and are freed from old age and death.
In truth, they have received the Revelation
of the knowledge of Dharma
from a living awakened master.

सेवया एकत्वे तिष्ठन्ति
जरामृत्योः विमुक्ताः भवन्ति
सत्यं वेदं लभन्ते
धर्मस्य वेदः जीवन्त प्रबुद्ध गुरुतः

sevayā ekatve tiṣṭhanti
jarāmṛtyor vimuktāḥ bhavanti
satyam vedam labhante
dharmasya vedaḥ jīvanta prabuddha gurutah

Through service in Unity remain, old age death freed become, in truth Revelation receive, Dharma knowledge living awakened master from. To follow the Dharma, it is truly necessary to be initiated by a living master who knows the specific meditation techniques of the Path. Today, there exists a living master, the master of the Path.

---

137. He who knows Satnam,
the energy of the source of all,
the receptacle of devotion,
can even, at the moment of death,
grasp it and know it again.

यः सत्नामं जानाति
शक्तिः सर्वस्य मूलम्
भक्तियुक्तः आधारः
मृत्युकाले तं गृह्णाति पुनर्जानाति

yaḥ satnāmaṃ jānāti
śaktiḥ sarvasya mūlam
bhaktiyuktaḥ ādhāraḥ
mṛtyukāle tam gṛhṇāti punar jānāti

He who Satnam knows, energy all source, devotion receptacle, death moment it grasps again knows. It is said here that an initiate of the Path, a diligent observer,

at the moment of death, can meditate on Satnam, thus escaping reincarnation and bypassing the bardos: he attains the perfect consciousness of bliss (satchitananda) and is freed from the chains of samsara, rediscovering the bliss of Satnam for eternity.

7. To Attain the Absolute

प्राप्तुं परमं, prāptuṃ paramaṃ

138. Brahman is called the imperishable spiritual self;
it is our eternal essence.
The material manifestation is in constant change,
and the infinite universe, with all its power,
constitutes the Whole, manifested,
the virtue of the Satnam,
whose force animates every being.

ब्रह्म सनातनं स्वधर्म आत्मा
नित्यं विश्वस्य मूलं तत् स्यात्।
प्रकृतिः परिवर्तति सदा विश्वं
सत्नामस्य शक्त्या सर्वं जीवति।

brahma sanātanaṃ svadharma ātmā
nityaṃ viśvasya mūlaṃ tat syāt |
prakṛtiḥ parivartati sadā viśvaṃ
satnāmasya śaktyā sarvaṃ jīvati |

Brahman, the imperishable spiritual self, is the eternal essence of the universe's foundation, that it is. The material manifestation constantly changes the universe, by the power of the Satnam everything lives.

The term Brahman here refers to what others call the "soul." A human, being incarnated, is not solely made of a soul; it also has a mind, an ego, a body, and

other aspects too numerous to describe here. The imperishable soul, to incarnate and become a unique being capable of saying "I," is wedded to the ego. The ego gives it individuality. Care must be taken not to confuse the ego with the "false ego," which is vanity born of ignorance and confusion.

The Whole has two faces: the manifested and the unmanifested. The manifested is the material—planets, stars, living beings, etc. The unmanifested is the essence, the core of the manifested. Some call this unmanifested dark matter or dark energy. It is the Whole, as Lao-Tzu called it "Tao."

The virtue of the Satnam is the virtue of the Tao, its force or energy. In the context of The Path, it is referred to as the "Holy Name." Satnam means Holy Name or Perfect Name. The Gospel of John, in its opening, speaks of the "Parole," which was with God and was God. This is, in fact, God's "will." In translating the Gospel from Greek, the Church Fathers chose to render the Greek word "logos" as "parole," though it also meant "will": "In the beginning was the will of God. The will of God was with God. The will of God was God."

---

139. Whoever, at the very moment of leaving the body,
is conscious of the Satnam, immediately attains Satya-loka.
It is the thoughts and memories of the being,
at the moment of leaving the body,
that determine their destiny.

यः कश्चित् शरीरं त्यजति क्षणे
सत्नामस्य स्मृत्या प्राप्नति सत्यलोकम्।
तस्य चिन्ताः स्मृतयः सत्त्वस्य
त्यजतः शरीरं भाग्यं निश्चिनोति।

yaḥ kaścit śarīraṃ tyajati kṣaṇe
satnāmasya smṛtyā prāptati satyalokam |
tasya cintāḥ smṛtayaḥ sattvasya
tyajataḥ śarīraṃ bhāgyaṃ niścinoti |

Whoever leaves the body at the moment, by consciousness of the Satnam, attains Satya-loka. Their thoughts, memories of the being leaving the body, determine their destiny. The term "Satya-loka" here denotes the perfect consciousness of bliss, or "Satchitananda." Jesus also spoke of Satya-loka when he said it was "within and without us" (Thomas, logion 3).

This verse states that a person meditating on the Satnam (there is a technique for this) at the moment of death will attain liberation from the chains of samsara. However, if they focus on fear, memories, or thoughts, they will reincarnate, and their incarnation will vary based on their thoughts, emotions, and memories.

This latter passage raises questions, but it is the exact translation of the original text, assuming no errors. The part about the Satnam leading to Satchitananda and liberation seems correct. The statement about thoughts and memories determining the soul's destiny is less certain and invites further reflection.

---

140. Thus, subdue your mind, its thoughts,
and your spirit without fail,
dedicating your actions to the Satnam through service,
turning your consciousness and intelligence toward perfect Unity,
then, without doubt, you will attain Satya-loka.

इति मनः संनियच्छ तस्य चिन्ताः
सदा सत्नामे समर्पति कर्मभिः।
एकत्वं संपूर्णं प्रति बुद्ध्या
स्मृत्या च प्राप्नति सत्यलोकम् असंशयम्।

iti manaḥ saṃniyaccha tasya cintāḥ
sadā satnāme samarpati karmabhiḥ |
ekatvaṃ saṃpūrṇaṃ prati buddhyā
smṛtyā ca prāptati satyalokam asaṃśayam |

Thus, subdue the mind, its thoughts, without fail to the Satnam, dedicating actions through service. Toward perfect Unity, by intelligence and consciousness,

it attains Satya-loka without doubt. Here, the distinction between the mind and the spirit is clear. The term "spirit" refers to the combined "soul-ego" or the incarnated soul.

The mind is the operating system of the brain, the software, with the brain being the hardware. Through "service," which is Lao-Tzu's "non-action," meaning meditation (on the Satnam) in action, you subdue the mind and spirit to the Satnam and dedicate your actions to it. By doing so, you will experience the consciousness of bliss in life and after death, which is liberation (from the chains of samsara).

---

141. The one who always remains
in the consciousness of the Satnam,
without doubt, comes to Him.
They take a step toward the Lord,
the omniscient, the inconceivable creator of all.

यः सदा सत्नामस्य स्मृतौ तिष्ठति
असंशयं तमेव समागच्छति।
सः प्रभुं सर्वज्ञं विश्वस्रष्टारम्
अचिन्त्यं प्रति गच्छति एकं पादम्।

yaḥ sadā satnāmasya smṛtau tiṣṭhati
asaṃśayaṃ tameva samāgacchati |
saḥ prabhuṃ sarvajñaṃ viśvasraṣṭāram
acintyaṃ prati gacchati ekaṃ pādam |

---

142. The one who, at the moment of death,
remains attached to the Satnam,
with eyes closed, gaze fixed between the eyebrows,
with the deepest devotion, that one will surely go to perfect Unity
and remain there forever in full consciousness.

यः मृत्युक्षणे सत्नामे सङ्गति
निमीलितदृष्टिः स्मृत्या भक्त्या च।
भ्रूभ्यां दृष्टिं स्थापति गमिष्यति
एकत्वं संपूर्णं सदा स्मृतौ।

yaḥ mṛtyukṣaṇe satnāme saṅgati
nimīlitadṛṣṭiḥ smṛtyā bhaktyā ca |
bhrūbhyāṃ dṛṣṭiṃ sthāpati gamiṣyati
ekatvaṃ saṃpūrṇaṃ sadā smṛtau |

The one who, at the moment of death, is attached to the Satnam, with closed eyes, consciousness and devotion, fixing the gaze between the eyebrows, will go to perfect Unity, forever in full consciousness. Reiteration of verse 139 with added details: it is stated that at the moment of death, one must meditate on the Satnam, here specified with closed eyes, fixing the gaze at the center.

This is "drishti," the act of focusing on a specific point during meditation. Undoubtedly, by doing so, the dying person will see the inner light (jyoti) and, if freed from thoughts and emotions (through meditation on the Satnam), can follow this light and enter "Satchitananda," the "nirvikalpa-samadhi" or "ecstasy," thus attaining Satya-loka, the Whole, perfect Unity.

---

143. The observer of Dharma,
who remains in the consciousness of the Satnam,
touches perfect Unity.
By closing the doors of the senses,
keeping consciousness on a single point,
one remains in the harmony of perfect Unity.

धर्मपालकः सत्नामे स्मृतौ
तिष्ठति एकत्वं संपूर्णं स्पृशति।
इन्द्रियद्वारं निमीलति स्मृतिं
धारति एकबिन्दौ तिष्ठति सदा।

dharmapālakaḥ satnāme smṛtau
tiṣṭhati ekatvaṃ saṃpūrṇaṃ spṛśati |
indriyadvāraṃ nimīlati smṛtiṃ
dhārati ekabindau tiṣṭhati sadā |

The observer of Dharma remains in the consciousness of the Satnam, touches perfect Unity. Closing the doors of the senses, keeping consciousness on a single point, remains always in harmony.

---

144. Thus established in yoga,
listening to the repeating sound,
swayed by its rhythm,
the one who, at the moment of leaving the body,
has consciousness fixed on the Satnam,
that one, without doubt, will attain Satya-loka.

इति योगे स्थापितः शब्दं शृणोति
पुनरावर्तति कम्पनेन संजानाति।
यः शरीरं त्यजति क्षणे स्मृतिं
सत्नामे स्थापति सत्यलोकं प्रापति।

iti yoge sthāpitaḥ śabdaṃ śṛṇoti
punarāvartati kampanena saṃjānāti |
yaḥ śarīraṃ tyajati kṣaṇe smṛtiṃ
satnāme sthāpati satyalokaṃ prāpati |

Thus established in yoga, listening to the repeating sound, swayed by its rhythm, the one who leaves the body at the moment, fixing consciousness on the Satnam, attains Satya-loka.

The term "yoga" here, at the time of this Upanishad's composition, meant "rest" or "freedom." Yoga does not refer to a spiritual discipline or physical postures but to a state of consciousness—inner peace when the spirit is freed from the fluctuations of the mind, the vrttis.

The "repeating sound" refers to an aphorism in Patanjali's Yoga Sutras: "tat japah tadarthabhavanam," often translated as "Respectfully chanting this sound in consciousness of its sacred meaning" or "The repetition of the syllable OM reveals its meaning and essential nature."

However, the aphorism contains neither "OM" nor "AUM." The phrase "tat japah" does not mean "repeating OM" or "the sound" but "the sound that repeats." A more accurate translation is: "Meditation on this repeating sound is meditation on God" (Yoga Sutras, Book 1, Aphorism 27). The "rhythm" likely describes breathing—inhalation and exhalation—which, when focused upon, can have a gentle, soothing effect on the spirit, like the sway of a swing.

---

145. The one who remains constantly absorbed
in the consciousness of the Satnam,
through service and meditation, attains Satchitananda.

यः सदा सत्नामे स्मृतौ मग्नः
सेवया ध्यानेन च प्राप्नति।
सः सच्चिदानन्दं प्राप्नति नित्यं
सङ्गत्या तिष्ठति तत्रैव सदा।

yaḥ sadā satnāme smṛtau magnaḥ
sevayā dhyānena ca prāptati |
saḥ saccidānandaṃ prāptati nityaṃ
saṅgatyā tiṣṭhati tatraiva sadā |

The one who is constantly absorbed in the consciousness of the Satnam, through service and meditation, attains Satchitananda eternally, remains there always through engagement.

---

146. When they have attained perfect Unity,
devotees never return

to this transient world where suffering prevails.

यदा एकत्वं संपूर्णं प्राप्ताः
भक्ताः न पुनरागच्छन्ति इह।
लोके अस्मिन् शास्ति दुःखेन
नित्यं विश्वं चञ्चलं तिष्ठति।

yadā ekatvaṃ saṃpūrṇaṃ prāptāḥ
bhaktāḥ na punarāgacchanti iha |
loke asmin śāsti duḥkhena
nityaṃ viśvaṃ cañcalaṃ tiṣṭhati |

When devotees have attained perfect Unity, they never return here. In this world, suffering prevails, the universe constantly remains transient.

---

147. All the planets of the universe,
from the most advanced to the lowest,
are places of suffering where birth and death succeed each other.
But for the soul that attains Satya-loka, there is no rebirth.

सर्वं विश्वस्य ग्रहाः उच्चनीचाः
दुःखस्थानं जन्ममृत्युं संजानाति।
आत्मा यः सत्यलोकं प्राप्नति नित्यं
न पुनर्जननं तस्य भवति।

sarvaṃ viśvasya grahāḥ uccanīcāḥ
duḥkhasthānaṃ janmamṛtyuṃ saṃjānāti |
ātmā yaḥ satyalokaṃ prāptati nityaṃ
na punarjananaṃ tasya bhavati |

All the planets of the universe, from the most advanced to the lowest, are places of suffering, birth and death succeed. The soul who attains Satya-loka eternally, no rebirth is theirs.

---

148. One day of Brahma is worth thousands of the ages
known to humans, and so is his night.
With Brahma's day, all varieties of beings are born;
when his night comes, all are annihilated and renewed.

ब्रह्मणः दिनं सहस्रं युगानां
मानवैः संज्ञातं रात्रिः तथैव।
ब्रह्मदिने सर्वं विश्वं जायति
रात्रौ नाशति पुनर्जनति।

brahmaṇaḥ dinaṃ sahasraṃ yugānāṃ
mānavaiḥ saṃjñātaṃ rātriḥ tathaiva |
brahmadine sarvaṃ viśvaṃ jāyati
rātrau nāśati punarjanati |

Brahma's day is thousands of ages known by humans, so too his night. On Brahma's day, all the universe is born, at night it is annihilated, renewed.

---

149. Endlessly, each day life is reborn,
and myriads of beings are brought back to existence.
Endlessly, night falls, and with it, beings fall into annihilation,
powerless, and life begins anew.

अनन्तं प्रतिदिनं जीवनं जायति
म्यरियदः सत्त्वाः प्राप्यन्ति भवति।
अनन्तं रात्रौ पतति तया सह
सत्त्वाः नाशति न शक्तिः पुनर्जनति।

anantaṃ pratidinaṃ jīvanaṃ jāyati
myariyadaḥ sattvāḥ prāpyanti bhavati |
anantaṃ rātrau patati tayā saha
sattvāḥ nāśati na śaktiḥ punarjanati |

Endlessly, each day life is reborn, myriads of beings are brought to existence.

Endlessly, at night it falls with it, beings fall into annihilation without power, life begins anew.

---

150. There is an eternal world, beyond matter,
that never ceases.
When the entire material universe disappears,
it remains intact.

अस्ति लोकः सनातनः परं प्रकृतेः
न कदाचिद् नाशति तिष्ठति नित्यम्।
यदा सर्वं विश्वं भौतिकं नाशति
सः अक्षतः तिष्ठति तत्र तिष्ठति।

asti lokaḥ sanātanaḥ paraṃ prakṛteḥ
na kadācid nāśati tiṣṭhati nityam |
yadā sarvaṃ viśvaṃ bhautikaṃ nāśati
saḥ akṣataḥ tiṣṭhati tatra tiṣṭhati |

There is an eternal world beyond matter, it never ceases, remains eternally. When the entire material universe disappears, it remains intact there.

---

151. Imperishable is Satya-loka, the ultimate goal.
For those who attain it, there is no return.
There the Lord and liberated souls reside.

सनातनः सत्यलोकः परमं गन्तव्यम्
यः प्राप्नति न पुनरागमनं तस्य।
तत्र प्रभुः मुक्तात्मानः च तिष्ठन्ति
नित्यं सङ्गत्या सह तत्रैव।

sanātanaḥ satyalokaḥ paramaṃ gantavyam
yaḥ prāptati na punarāgamanaṃ tasya |
tatra prabhuḥ muktātmānaḥ ca tiṣṭhanti

nityaṃ saṅgatyā saha tatraiva |

Imperishable Satya-loka, the ultimate goal, who attains it, no return is theirs. There the Lord and liberated souls reside eternally with engagement.

---

152. Only realized devotion allows one to attain Satya-loka.
Though the Lord never leaves it,
He is in all things, and all rests in Him.

केवलं भक्तिः संजानाति सत्यलोकं प्रापति
यद्यपि प्रभुः न कदाचित् तं त्यजति।
सर्वं विश्वं तस्मिन् तिष्ठति च
विश्वं तस्मिन् विश्रामति सर्वं च।

kevalaṃ bhaktiḥ saṃjānāti satyalokaṃ prāpati
yadyapi prabhuḥ na kadācit taṃ tyajati |
sarvaṃ viśvaṃ tasmin tiṣṭhati ca
viśvaṃ tasmin viśrāmati sarvaṃ ca |

Only devotion realized attains Satya-loka, though the Lord never leaves it. All things, the universe, is in Him, and the universe rests in Him, all.

---

153. The moments when one leaves this world,
never to return,
and those when one leaves and returns,
now these are addressed:
one who knows the harmony of Unity
leaves this world at the right moment.

यदा विश्वात् गच्छति न च पुनरागच्छति
तथा यदा गच्छति पुनरागच्छति च।
इदानीं तत् सम्यक् प्रश्नः तिष्ठति
यः एकत्वस्य संजानाति जानाति।

सः विश्वं त्यजति सम्यक् कालेन गच्छति।

yadā viśvāt gacchati na ca punarāgacchati
tathā yadā gacchati punarāgacchati ca |
idānīṃ tat samyak praśnaḥ tiṣṭhati
yaḥ ekatvasya saṃjānāti jānāti |
saḥ viśvaṃ tyajati samyak kālena gacchati |

When one leaves from this world and does not return, also when one leaves and returns, now this question rightly stands: who knows the harmony of Unity, they abandon this world, depart at the right moment.

The verse addresses the two possible outcomes at the moment of death: liberation (no return) or reincarnation (return). The "harmony of Unity" refers to the realization of oneness with the divine, achievable through conscious focus on the Satnam. One who attains this understanding departs at the opportune moment, implying liberation to Satya-loka.

---

154. There are two ways to leave this world:
in darkness or in light.
One is the path of return,
and the other of non-return.

द्वौ मार्गौ विश्वात् त्यक्तुं संजानाति
तमसि प्रकाशे वा गच्छति।
एकः पुनरागमनमार्गः
अन्यः न पुनरागमनम्।

dvau mārgau viśvāt tyaktuṃ saṃjānāti
tamasi prakāśe vā gacchati |
ekaḥ punarāgamanamārgaḥ
anyaḥ na punarāgamanam |

Two ways to leave from this world exist, in darkness or in light one departs. One

is the path of return, the other not return. This verse describes the two paths at death: one of ignorance (darkness), leading to reincarnation, and one of knowledge (light), leading to liberation or non-return to the material world, specifically to Satya-loka.

---

155. The observers of Dharma,
who know how to distinguish these two paths,
never go astray if they remain steadfast
in the consciousness of the Satnam.

धर्मपालकाः ये द्वौ मार्गौ विजानन्ति
न कदाचिद् विमुह्यन्ति यदि स्थिराः।
सत्नामस्य स्मृतौ संजानाति
सत्यलोकं प्रापति न संशयः।

dharmapālakāḥ ye dvau mārgau vijānanti
na kadācid vimuhyanti yadi sthirāḥ |
satnāmasya smṛtau saṃjānāti
satyalokaṃ prāpati na saṃśayaḥ |

Observers of Dharma who distinguish the two paths never go astray if steadfast. In the consciousness of the Satnam, one is, attains Satya-loka without doubt. This verse emphasizes that those who follow Dharma and understand the distinction between the paths of return (reincarnation) and non-return (liberation) will not err if they remain steadfast in meditating on the Satnam, leading to Satya-loka.

---

156. The one who chooses the observance of Dharma
gains liberation, without studies, sacrifices, austerity,
obligatory charity, philosophy, or self-interested action.
Action done outside of "non-action," "service,"
or consciousness of the Satnam.

यः धर्मपालनं संजानाति मोक्षं प्रापति

न अध्ययनं यज्ञं तपः दानं च।
न दर्शनं कर्म सङ्गेन कृतं च
सत्यलोकं प्रापति न संशयः।

yaḥ dharmapālanaṃ saṃjānāti mokṣaṃ prāpati
na adhyayanaṃ yajñaṃ tapaḥ dānaṃ ca |
na darśanaṃ karma saṅgena kṛtaṃ ca
satyalokaṃ prāpati na saṃśayaḥ |

8. The Most Secret Knowledge

गुह्यतमं ज्ञानं, guhyatamaṃ jñānaṃ

157. I can reveal to you
the most secret, purest knowledge.
Through it, you will be freed
from the sufferings born of ignorance.
This knowledge is the queen
among all knowledge,
the secret among secrets,
and because it directly
reveals our true identity,
it represents the perfection of spiritual life.
It is imperishable and joyfully applied.

मया तुभ्यं प्रकटति गुह्यतमं शुद्धतमं ज्ञानं
तेन त्वं दुःखेभ्योऽज्ञानजातेभ्यः संमुक्तो भविष्यसि
एतज्ज्ञानं सर्वज्ञानानां रजनी गुह्यानां गुह्यं च
यस्मात् साक्षात् स्वस्य सत्यं स्वरूपं बोधति
एतत् साधनस्य संपूर्णता नित्यं सौख्येन संयोजति

mayā tubhyaṃ prakaṭati guhyatamaṃ śuddhatamaṃ jñānaṃ
tena tvaṃ duḥkhebhyo'jñānajātebhyaḥ saṃmukto bhaviṣyasi

etajjñānaṃ sarvajñānānāṃ rajanī guhyānāṃ guhyaṃ ca
yasmāt sākṣāt svasya satyaṃ svarūpaṃ bodhati
etat sādhanasya saṃpūrṇatā nityaṃ saukhyena saṃyojati

The knowledge revealed here is not theoretical knowledge, derived from readings and concepts. The knowledge revealed here is called "Veda" in Sanskrit. It is not its homonym, the collection of sacred scriptures. The word Veda means "knowledge." The knowledge revealed here comes from the inner light (jyoti), from the Satnam (Holy Name), from the Grace through the Observance of Dharma, the sadhana of The Path as described in this Upanishad. The knowledge revealed here is also that of the meditation techniques specific to this spiritual path (mārga). It is, in a way, an initiation. This Revelation is still given today to those who request it at: lavoie.eu@gmail.com. What is joyfully applied is the spiritual path, the pillars of the sadhana, that is, the set of practices that make up this path.

---

158. People who follow a path of bhakti
without knowledge cannot be liberated;
they return to be born and die in this world.

नराः भक्तिमार्गे येऽज्ञानं न विदन्ति
ते न संमुक्ता भवन्ति संसारे पुनर्जनन्ति म्रियन्ति च

narāḥ bhaktimārge ye'jñānaṃ na vidanti
te na saṃmuktā bhavanti saṃsāre punarjananti mriyanti ca

Bhakti is devotion, not the love one has for God, but the love one has for God manifested through actions, such as the Observance of Dharma.

---

159. This universe is entirely filled with the Satnam.
All beings have it within them and are in it,
but it is not entirely in them.

See its power; it sustains all beings,
it is present everywhere, the very source of all creation.

एतद् विश्वं सर्वं सत्नामेन संपूर्णं
सर्वं विश्वेन अस्ति तच्च तेषु अस्ति
किन्तु तद् तेषु सर्वं नास्ति
तस्य शक्तिं पश्य सर्वं विश्वं धारति
सर्वत्र अस्ति सर्वसृष्टेः मूलं च

etad viśvaṃ sarvaṃ satnāmen saṃpūrṇaṃ
sarvaṃ viśvena asti tacca teṣu asti
kintu tad teṣu sarvaṃ nāsti
tasya śaktiṃ paśya sarvaṃ viśvaṃ dhārati
sarvatra asti sarvasṛṣṭeḥ mūlaṃ ca

This Satnam, or Holy Name, was called the "virtue of the Tao" by an awakened Chinese sage, a contemporary of Confucius and, likely, of the Jain master Mahavira and his favorite disciple, Gautama Siddhartha, the future Buddha. Here, "virtue" should be understood as meaning "properties" or "powers." The Virtue of the Tao or Satnam (Holy Name). It is the active principle of the Whole, the Lord, who creates all things, sustains them in life, then reclaims them and causes them to be reborn until liberation from the chains of samsara. Hindus speak of the Trimurti—Brahma, Vishnu, and Shiva—to refer to it.

---

160. The entire universe is permeated by God,
in His unmanifested form.
All beings are in Him, but He
is not entirely in them.
God is the source of everything.
Just as the wind blows in the air,
all beings reside in the One.

विश्वं सर्वं देवेन संपूरति अव्यक्तरूपेण

सर्वं तस्मिन् अस्ति किन्तु तद् तेषु सर्वं नास्ति
देवः सर्वस्य मूलं यथा वायौ वाति वायुः एकस्मिन् सर्वं तिष्ठति

viśvaṃ sarvaṃ devena saṃpūrati avyaktarūpeṇa
sarvaṃ tasmin asti kintu tad teṣu sarvaṃ nāsti
devaḥ sarvasya mūlaṃ
yathā vāyau vāti vāyuḥ ekasmin sarvaṃ tiṣṭhati

As the ocean contains water, a drop of water does not contain the ocean. There is "of God" in everything, but God (the One) in its entirety cannot be contained.

---

161. At the end of each age,
everything returns to the Kingdom,
and at the beginning of each age,
the power of the Satnam
creates all things anew.
The entire universe obeys the Supreme Lord;
by His will, it is created anew each time,
and it is always by Him that, in the end, it is dissolved.

प्रत्येकयुगस्यान्ते सर्वं राज्याय प्रतिगच्छति
प्रत्येकयुगस्यादौ सत्नामस्य शक्तिः
पुनः सर्वं सृजति विश्वं सर्वं परमेश्वराय वशति
तस्य संकल्पेन पुनः प्रत्येकं सृज्यते
तदैव तेनान्ते नश्यति नष्टं

pratyekayugasyānte sarvaṃ rājyāya pratigacchati
pratyekayugasyādau satnāmasya śaktiḥ
punaḥ sarvaṃ sṛjati viśvaṃ sarvaṃ parameśvarāya vaśati
tasya saṅkalpena punaḥ pratyekaṃ sṛjyate
tadaiva tenānte naśyati naṣṭaṃ

Nothing is ever annihilated, that is, reduced to nothingness, for "nothing is

created, nothing is lost, everything is transformed" (Lavoisier). Shiva, the destroyer of the Trimurti, is also the master of yoga, that is, of the state of perfect consciousness of bliss (sat-cit-ananda). He does not destroy anything but transmutes beings from the manifested to the unmanifested, from one incarnation to another.

---

162. The Supreme Lord remains in non-action,
and karma has no hold over Him.
The creation obeys the Satnam in all things;
He engenders all beings, moving and unmoving.
The infinite energy of the Whole creates,
then dissolves all things in an endless cycle.

परमेश्वरः अकर्मणि तिष्ठति
कर्मफलं तस्य न गृह्णाति
सृष्टिः सर्वं सत्नामाय वशति
सर्वं चरं स्थिरं च जनति
विश्वस्य अनन्तशक्तिः सृजति
पश्चात् सर्वं विनाशति चक्रे अनन्ते

parameśvaraḥ akarmaṇi tiṣṭhati
karmaphalaṃ tasya na gṛhṇāti
sṛṣṭiḥ sarvaṃ satnāmāya vaśati
sarvaṃ caraṃ sthiraṃ ca janati
viśvasya anantaśaktiḥ sṛjati
paścāt sarvaṃ vināśati cakre anante

---

163. The ignorant disparage the true path.
They know nothing of their spiritual nature.
Misguided, blinded by ignorance,
they cherish confused concepts.
Vain are their hopes for liberation,

vain their self-interested actions,
and vain their knowledge.

अज्ञाः सत्यं मार्गं निन्दन्ति
ते स्वस्य अध्यात्मिकस्वरूपं न विदन्ति
भ्रान्ताः अज्ञानेनान्धाः
संमोहितान् संकल्पान् प्रियन्ति
मुक्तेर्वैन आशाः स्वार्थकृतं कर्म वैनं
तेषां ज्ञानं च वैनं

ajñāḥ satyaṃ mārgaṃ nindanti
te svasya adhyātmikasvarūpaṃ na vidanti
bhrāntāḥ ajñānenāndhāḥ
saṃmohitān saṅkalpān priyanti
muktervaina āśāḥ
svārthakṛtaṃ karma vainaṃ
teṣāṃ jñānaṃ ca vainaṃ

---

164. Those who have knowledge
are under the protection of Grace,
absorbed in service.

ये विद्यां विदन्ति कृपायाः संरक्षणे तिष्ठन्ति सेवायां लीनाः

ye vidyāṃ vidanti kṛpāyāḥ saṃrakṣaṇe tiṣṭhanti sevāyāṃ līnāḥ

Those who have received the Revelation of meditation techniques and observe the Dharma, the sadhana of The Path, because they are in "service" or "non-action," have entrusted their destiny to the Lord, and thus His Grace takes care of them. Jesus said: "Seek first the Kingdom, and all else will be given to you besides." (Matthew 6:33)

---

165. Singing the glory of the Lord, in pranam,
steadfast in Observance,
the mahatmas know only love and devotion.
Observing the Dharma, they worship the Unity
contained in themselves, as in the diversity
of beings and things.

परमेश्वरस्य यशः कथति प्रणामे
सङ्गतौ दृढाः महात्मानः
केवलं प्रेम भक्तिं च विदन्ति
धर्मं चरन्ति एकतां उपासन्ति
तेषु संस्थिता यथा सर्वं विश्वं च

parameśvarasya yaśaḥ kathati praṇāme
saṅgatau dṛḍhāḥ mahātmānaḥ
kevalaṃ prema bhaktiṃ ca vidanti
dharmaṃ caranti ekatāṃ upāsanti
teṣu saṃsthitā yathā sarvaṃ viśvaṃ ca

---

166. The One is the rite, the dedication, the offering,
the incense, and the meditation on the repeating sound,
He is the ghee, the fire, and the offering.

एकः यज्ञः समर्पणं हविस्
धूपः जपः च पुनरावृत्तम्
घृतं अग्निः हविस् च

ekaḥ yajñaḥ samarpanaṃ havis
dhūpaḥ japaḥ ca punarāvṛttam
ghṛtaṃ agniḥ havis ca

"Japa," a Sanskrit word generally translated as "repetition of a mantra," also means "sound that repeats itself" or "murmur." This sound that repeats itself,

without our intervention, is that of breathing, both inhalation and exhalation. This "repeating sound" gave rise to the mantras "Hamsa" and "Sohang." Most Sanskrit dictionaries have accepted the meaning of mantra repetition, overlooking the meanings of the word provided above.

---

167. Of the universe, the One is the father, the mother,
the sustainer, and the ancestor, the object of knowledge,
the purifier, and the repeating sound.
He is the songs, the dance, and the dedication.
He is the goal, the sustainer, the master,
the witness, the abode, the refuge,
and the dearest friend, the creation and transformation,
the foundation of all things, the resting place,
and the eternal seed.

एकः विश्वस्य पिता माता धाता पितामहः ज्ञानस्य विषयः
शोधकः जपः च पुनरावृत्तम् सङ्गीतं नृत्यं समर्पणं च
सः उद्देशः धाता गुरुः साक्षी निवासः शरणं सखा प्रियतमः
सृष्टिः परिणामः सर्वस्य आधारः विश्रामस्थानं नित्यं बीजं च

ekaḥ viśvasya pitā mātā
dhātā pitāmahaḥ jñānasya viṣayaḥ
śodhakaḥ japaḥ ca punarāvṛttam
saṅgītaṃ nṛtyaṃ samarpanaṃ ca
saḥ uddeśaḥ dhātā guruḥ
sākṣī nivāsaḥ śaraṇaṃ sakhā priyatamaḥ
sṛṣṭiḥ pariṇāmaḥ sarvasya ādhāraḥ
viśrāmasthānaṃ nityaṃ bījaṃ ca

Here again, this refers to breathing, not the mantra "Om," which originally is the acronym "AUM." The letter "A" refers to the beginning and the creator God, Brahma. The letter "U" represents the protection of life with the god Vishnu, and the letter "M" represents death with the transformer god, Shiva. This is

equivalent to the acronym YHWH, which is said to be the name of God for Jews.

This refuge is internal. The Buddha Gautama Siddhartha speaks of it in the Dhammapada: "Through constancy, vigilance, discipline, and self-control, let the vigilant create for themselves an island, a refuge that no flood can overwhelm." (Dhammapada, 25)

---

168. The One controls heat, rain, and drought;
He is immortality, as well as death personified.
Being and non-being, both are in Him.

एकः तापं वर्षं शुष्कं च नियति
सः अमृतत्वं मृत्युः रूपति च
सत् असत् च उभयं तस्मिन् अस्ति

ekaḥ tāpaṃ varṣaṃ śuṣkaṃ ca niyati
saḥ amṛtatvaṃ mṛtyuḥ rūpati ca
sat asat ca ubhayaṃ tasmin asti

---

169. It is indirectly that they worship the One,
the people who study the Vedas and drink soma,
seeking thus to reach the planets of delight.

परोक्षेण एकं उपासन्ति
नराः वेदान् अध्यति सोमं पिबन्ति
इति स्वर्गलोकान् प्राप्नोति याचन्ति

parokṣeṇa ekaṃ upāsanti
narāḥ vedān adhyati somaṃ pibanti
iti svargalokān prāpnoti yācanti

Soma: For Hindus, "soma" is a ritual drink obtained by pressing a specific root,

but this ritual drink is merely a substitute, a reminder of "Amrita" or "Amrit," which is, in fact, the Nectar that Guru Nanak spoke of extensively. However, as in other spiritual paths, the Nectar is forgotten. It is mentioned in the Dhyanabindu Upanishad (perfect meditation), described in verses 79 to 83. The meditation technique that allows one to taste it is called Khechari-Mudra, or the seal of the bird.

---

170. These scholars, when they have enjoyed
these celestial pleasures,
when the merits of their spiritual studies
are exhausted, return
to incarnate on this Earth.
A fragile happiness,
that is the only fruit they reap
after cultivating concepts
and vain knowledge
through the study of scriptures.

विद्वांसः यदा स्वर्गसुखं भुक्त्वा
अध्यात्मविद्यायाः पुण्यं क्षीणं
पुनः पृथिव्यां जायन्ते अवतरन्ति
क्षणिकं सुखं केवलं फलं प्राप्नन्ति
संकल्पान् वैनं ज्ञानं च साधति
शास्त्राध्ययनेन साधति

vidvāṃsaḥ yadā svargasukhaṃ bhuktvā
adhyātmavidyāyāḥ puṇyaṃ kṣīṇaṃ
punaḥ pṛthivyāṃ jāyante avataranti
kṣaṇikaṃ sukhaṃ kevalaṃ phalaṃ prāpnoti
saṅkalpān vainaṃ jñānaṃ ca sādhati
śāstrādhyayanena sādhati

Lao Tzu speaks of the vanity of scriptures: "Learned knowledge is but scentless

flowers, sources of error. Thus, the sage relies on the Tao and not on appearances. He considers the fruit rather than the flower, ignoring one to gather the other."

---

171. Those who have devotion for the One,
who meditate on His absolute form,
see their lacks fulfilled
and what they possess preserved.

ये एकस्य भक्त्या सन्ति
परमरूपे ध्यानं कुर्वन्ति
अभावाः पूरिताः दृष्टाः
यत् विदन्ति संरक्षितं भवति

ye ekasya bhaktyā santi
paramarūpe dhyānaṃ kurvanti
abhāvāḥ pūritāḥ dṛṣṭāḥ
yat vidanti saṃrakṣitaṃ bhavati

---

172. All food is, in fact, intended for the One,
but man does not know it.
The One is the sole beneficiary
and the sole object of giving and detachment.
Yet, those who ignore His true, absolute nature
remain in the darkness of ignorance.

सर्वं अन्नं एकाय सङ्कल्पति
किन्तु नरः तत् न जानाति
एकः एव लाभार्थी एकः
दानस्य वैराग्यस्य च विषयः
ये तु सत्यपरमस्वरूपं न जानन्ति
ते अज्ञानतमसि तिष्ठन्ति

sarvaṃ annaṃ ekāya saṅkalpati
kintu naraḥ tat na jānāti
ekaḥ eva lābhārthī ekaḥ
dānasya vairāgyasya ca viṣayaḥ
ye tu satyaparamasvarūpaṃ na jānanti
te ajñānatamasi tiṣṭhanti

All food is, in fact, intended for the One: Here, reference is made to "prashad," consecrated food (dedicated to God), offered on the altar and shared by devotees after the ceremony. This consecrated food would bring blessings to the devotees who consume it. Furthermore, when a devotee, initiated into the path of Dharma, eats while meditating, the food consumed is thus consecrated to God through meditation, bringing blessings to the devotee who partakes of it.

---

173. Whoever worships the devas with devotion
will be reborn among the devas,
with those who live in their worship.
Likewise, the devotees of the One
will live in Him.

यः देवान् भक्त्या उपासति
देवैः सह जायति
तेषां भक्तौ ये जीवन्ति
तथैव एके तस्य भक्ताः जीवन्ति

yaḥ devān bhaktyā upāsati
devaiḥ saha jāyati
teṣāṃ bhaktau ye jīvanti
tathaiva eke tasya bhaktāḥ jīvanti

---

174. Whatever one offers with love and devotion,

be it a simple thing like a leaf, a flower,
a fruit, or water, that offering,
however simple, will be accepted.

यद् प्रेमभक्त्या समर्पति
पर्णं पुष्पं फलं जलं वा
तत् हविस् यथासौ सरलं
गृह्यते स्वीकृतं भवति

yad premabhaktyā samarpati
parṇaṃ puṣpaṃ phalaṃ jalaṃ vā
tat havis yathāsau saralaṃ
gṛhyate svīkṛtaṃ bhavati

---

175. Whatever you do, whatever you eat,
whatever you sacrifice or give,
whatever austerity you practice,
let it be in service.
Thus, you will be freed from karma.
By this principle, you will be liberated
and attain the perfection of Unity.

यत् किञ्चित् करोसि यद् भक्षसि
यद् यजसि ददासि च
यत् तपस् चरसि सर्वं सेवायां भवतु
इति कर्मणः संमुक्तो भविष्यसि
एतेन सिद्धान्तेन मुक्तो भविष्यसि
एकतायाः संपूर्णतां प्राप्स्यसि

yat kiñcit karosi yad bhakṣasi
yad yajasi dadāsi ca
yat tapas carasi
sarvaṃ sevāyāṃ bhavatu

iti karmaṇaḥ sammukto bhaviṣyasi
etena siddhāntena mukto bhaviṣyasi
ekatāyāḥ saṃpūrṇatāṃ prāpsyasi

---

176. The Supreme Lord favors no one;
He is impartial toward all.
But whoever serves Him with devotion
lives in Him, as if He were his friend.

परमेश्वरः न कस्यचित् पक्षपातति
सर्वं प्रति समः अस्ति
किन्तु यः भक्त्या तं सेवति
सः तस्मिन् जीवति यथा सखा

parameśvaraḥ na kasyacit pakṣapātati
sarvaṃ prati samaḥ asti
kintu yaḥ bhaktyā taṃ sevati
saḥ tasmin jīvati yathā sakhā

---

177. Whoever follows the path of Dharma with devotion
sees their errors, even the gravest, forgiven
and finds eternal peace.

यः धर्ममार्गे भक्त्या तिष्ठति
दोषान् सर्वं क्षमति दृष्ट्वा
नित्यशान्तिं प्राप्नोति

yaḥ dharmamārge bhaktyā tiṣṭhati
doṣān sarvaṃ kṣamati dṛṣṭvā
nityaśāntiṃ prāpnoti

---

178. Swiftly, they become blameless
and find eternal peace.
Whoever takes refuge in the Satnam
can attain the supreme goal,
regardless of their birth or caste.
What then of the righteous,
the devotees, and the saintly kings*
who, in this fleeting world,
this world of suffering,
serve the Supreme Lord
with love and devotion?

शीघ्रं निर्दोषः भवति नित्यशान्तिं च प्राप्नोति
यः सत्नामे शरणं याति परमं लक्ष्यं प्राप्नोति
यादृशी जन्मजातिः स्यात् तत् किं धर्मिणः भक्ताः
राजर्षयः च कथनीयं यः अस्मिन् क्षणिके लोके
दुःखलोके परमेश्वरं प्रेमभक्त्या सेवति

śīghraṃ nirdoṣaḥ bhavati nityaśāntiṃ ca prāpnoti
yaḥ satnāme śaraṇaṃ yāti paramaṃ lakṣyaṃ prāpnoti
yādṛśī janmajātiḥ syāt tat kiṃ dharmiṇaḥ bhaktāḥ
rājarṣayaḥ ca kathanīyaṃ yaḥ asmin kṣaṇike loke
duḥkhaloke parameśvaraṃ premabhaktyā sevati

These saintly kings no longer exist. Lao Tzu spoke of them. They were likely the kings of the Harappans.

---

179. Always fill your mind with the One,
become His devotee, offer Him
your homage and worship.
In Him, you will remain perfectly absorbed.

सदा एकेन मनः पूरय

तस्य भक्तो भव प्रणामं
उपासनां च तस्मै समर्प
तस्मिन् सम्पूर्णलीनः स्थास्यसि

sadā ekena manaḥ pūraya
tasya bhakto bhava praṇāmaṃ
upāsanāṃ ca tasmai samarpa
tasmin sampūrṇalīnaḥ sthāsyasi

9. The Glories of the One

एकेन विश्वस्य माहात्म्यम्, ekena viśvasya māhātmyam

180. Listen to the Satnam, it will bring you joy and peace.
Neither the multitudes of devas nor the mahatmas
know the origin of the Whole,
for in everything, it is the source of both.

श्रृणु सत्नामं तत् ते सुखं शान्तिं च दास्यति।
न देवानां बहुता न च महात्मानः
विश्वस्य मूलं जानन्ति यतः सर्वं तस्य
मूलं भवति।

śṛṇu satnāmaṃ tat te sukhaṃ śāntiṃ ca dāsyati
na devānāṃ bahutā na ca mahātmānaḥ
viśvasya mūlaṃ jānanti yataḥ sarvaṃ tasya
mūlaṃ bhavati

expresses existence or the state of being the source. Listening to the Satnam (or Holy Name) refers to the meditation technique known as the "Holy Name." This technique can be practiced alone, seated, with eyes closed, focusing entirely on the object of meditation, or while going about daily activities, which is the "service," one of the pillars of sadhana.

The word "deva" here should be understood in its Vedic sense, not its Hindu sense. Hindus give the word "deva" the meaning of god, so for them, devas would be gods. In original Vedic thought, the word deva refers to active forces in natural and mental phenomena.

Original Vedic thought is "monistic." Monism considers the manifested and unmanifested as parts of a unified All, supporting the unity of the "substance" that composes the universe. The fundamental unity of the Whole (the cosmos and our world) makes matter and spirit inseparable. Monism thus opposes dualism, which distinguishes between the material or physical world and the psychic or spiritual world.

This Upanishad is Vedic, whereas the Bhagavad Gita, part of the Mahabharata, is Hindu. Hindus have adapted this Upanishad, rewriting it as a dialogue between a character from their text, Arjuna, and an incarnated god, "Krishna."

The original Vedic Upanishad does not feature Arjuna and is not a dialogue between a master and disciple. This is the Upanishad you are reading. A Mahatma (great soul) is the Christian equivalent of a saint. It is a sage on the path to Realization. It is said that devas and mahatmas, though among the most elevated beings after the awakened (buddha), despite their spiritual elevation, do not know the origin of all things, for this source is also the source of these exceptional beings and principles. To know this source, one does not need to be a mahatma but an observant of the Dharma.

---

181. Whoever knows the true nature
of the sovereign of all worlds,
that person, free from illusion among men,
becomes free from all faults.*

* Christians say sin. Etymologically, this word means "error, mistake, fault" and signifies "turning away, distancing from God." The fault would thus be missing the target, moving away from God, here from the observance of the Dharma.

यः सर्वलोकेश्वरस्य सत्यं स्वभावं जानाति
स नरेषु अमायः सर्वदोषेभ्यः मुक्तः भवति।

yaḥ sarvalokeśvarasya satyaṃ svabhāvaṃ jānāti
sa nareṣu amāyaḥ sarvadoṣebhyaḥ muktaḥ bhavati

Whoever knows the true nature of the "sovereign of all worlds" is freed from the inner illusion that engulfs the minds of those lacking knowledge (of the truth) and, because of this, is liberated from faults, i.e., from karma, as the observant of the Dharma remains in "service" or non-action (ideally).

---

182. Intelligence, knowledge,
freedom from doubt and illusion, forbearance,
truthfulness, control of desire, tranquility,
joys and sorrows, birth and death,
fear and fearlessness, gentleness, satisfaction,
frugality, generosity, glory, and disgrace
proceed from the Lilā of the Lord.*

* The game that the Creator plays with His Creation and creatures.

बुद्धिः ज्ञानं संशयमाययोः मुक्तिः क्षमा
सत्यं दमः शान्तिः सुखदुःखे जन्ममृत्यू
भयं अभयं सौम्यता तृप्तिः
सङ्क्षेपः दानं यशः च अपकीर्तिः
ईश्वरस्य लीलायाः प्रभवति।

buddhiḥ jñānaṃ saṃśayamāyayoḥ muktiḥ kṣamā
satyaṃ damaḥ śāntiḥ sukhaduḥkhe janmamṛtyū
bhayaṃ abhayaṃ saumyatā tṛptiḥ
saṅkṣepaḥ dānaṃ yaśaḥ ca apakīrtiḥ
īśvarasya līlāyāḥ prabhavati

Everything is the Lilā of the Creator, His play. Both good and evil proceed from His will. This play is benevolent, aimed at maintaining the Universe in its harmony.

---

183. Truly, whoever knows the glory and power of the One
serves it with pure and undivided devotion; this is a certain fact.

यः सत्यं एकेन माहात्म्यं शक्तिं च जानाति
सः शुद्धया एकान्तिकया भक्त्या तं सेवति
इदं निश्चितं तथ्यं भवति।

yaḥ satyaṃ ekena māhātmyaṃ śaktiṃ ca jānāti
saḥ śuddhayā ekāntikayā bhaktyā taṃ sevati
idaṃ niścitaṃ tathyaṃ bhavati

---

184. Of all worlds, spiritual and material,
the Whole is the source;
from it, everything emanates.
The initiates observing the Dharma,
who perfectly know this truth,
remain in service and worship it.

सर्वं विश्वात् अध्यात्मिकं च भौतिकं च
विश्वं मूलं तस्मात् सर्वं प्रभवति।
धर्मं चरन्ति विद्वांसः यथातथ्यं तं जानन्तः
सेवायां तं भजन्ति च।

sarvaṃ viśvāt adhyātmikaṃ ca bhautikaṃ ca
viśvaṃ mūlaṃ tasmāt sarvaṃ prabhavati
dharmaṃ caranti vidvāṃsaḥ yathātathyaṃ taṃ jānantaḥ
sevāyāṃ taṃ bhajanti ca

---

185. The observant always absorb their minds in it,
throughout all their lives.
They enlighten one another,
speak of the Lord, and thereby find
pure satisfaction and joy.

सदा चरन्तः तस्मिन् मनांसि संनिवेशन्ति
सर्वं जीवनं यावत् परस्परं प्रबुध्यन्ति
ईश्वरं संकथन्ति
तेन तृप्तिं सुखं च विशुद्धं लभन्ते।

sadā carantaḥ tasmin manāṃsi saṃniveśanti
sarvaṃ jīvanaṃ yāvat parasparaṃ prabudhyanti
īśvaraṃ saṃkathanti
tena tṛptiṃ sukhaṃ ca viśuddhaṃ labhante

This refers to the diligent observance of the Dharma. Always absorbing one's mind in the Whole is to remain "in the Satnam," that is, in service, practicing the "Holy Name" technique from morning to night, in addition to formal meditation sessions.

This speaks of the joy of life in an ashram (monastery) where the observant lived together and could share their experiences. The Buddha Gautama Siddhartha later adopted this concept with the Dharma, which includes not only the sadhana of The Path, with its practices and recommendations, but also the community of bhikkhus (monks) and the teaching of the master. Unfortunately, today in the West, so few people are interested in spiritual life that ashrams and communal living are no longer feasible.

---

186. Those who always serve and worship the Whole
have the consciousness of its Grace,
through which they can return to it.

ये सदा विश्वं सेवन्ति भजन्ति च
ते प्रसादस्य जानन्ति चेतसा
यया ते तं प्रत्यागच्छन्ति।

ye sadā viśvaṃ sevanti bhajanti ca
te prasādasya jānanti cetasā
yayā te taṃ pratyāgacchanti

The "pearl of the path" is bhakti, devotion. This love for the Whole or God and a life spent serving it grant the observant the joy of the consciousness of its Grace. Grace is already the fact of being alive, a Grace renewed with every breath. Through this Grace and its Guidance, the devotee can achieve Liberation from the chains of samsara, the cycle of incarnations.

---

187. The One dispels, with the luminous torch of knowledge,
the darkness born of ignorance in the minds of its devotees.

एकः ज्ञानदीपेन दीप्तेन
अज्ञानजं तमः नाशति
भक्तानां मनस्सु।

ekaḥ jñānadīpena dīptena
ajñānajaṃ tamaḥ nāśati
bhaktānāṃ manassu

Knowledge (of the truth) illuminates the minds of those who possess and live it through Observance. This knowledge proceeds from the guna sattva. The darkness of ignorance proceeds from the guna tamas. There is also an inner light, "jyoti," which can be seen by closing the eyes and practicing a specific meditation technique, the "Light" technique, which complements the "Holy Name" technique among the tools given during initiation or "Revelation" and is part of the sadhana. The three wise monkeys speak to this.

188. The One is the supreme soul,
the Lord whose part is in every living being.
It is the beginning, the middle, and the end.

एकः परमात्मा
ईश्वरः यस्य अंशः सर्वं जीवति।
सः आदि मध्यं अन्तः च।

ekaḥ paramātmā
īśvaraḥ yasya aṃśaḥ sarvaṃ jīvati
saḥ ādi madhyaṃ antaḥ ca

---

189. The One is the intelligence of the soul,
in beings, it is life and consciousness.

एकः आत्मनः बुद्धिः
जीवेषु सः जीवनं चेतः च।

ekaḥ ātmanaḥ buddhiḥ
jīveṣu saḥ jīvanaṃ cetaḥ ca

---

190. The One is in all forms, beneficial or harmful.
It is the wealth of the world, its light,
and the Kingdom within, without, and above.

एकः सर्वरूपेषु
हिताहितेषु अस्ति।
सः विश्वस्य समृद्धिः प्रकाशः
अन्तः बहिः ऊर्ध्वं च राज्यं।

ekaḥ sarvarūpeṣu
hitāhiteṣu asti
saḥ viśvasya samṛddhiḥ prakāśaḥ
antaḥ bahiḥ ūrdhvaṃ ca rājyaṃ

---

191. The One is the wisdom of the wise,
it is the primordial sound that repeats,
its gentle swaying, its virtue governing all things.

एकः विदुषां प्रज्ञा
सः जपः तस्य सौम्यं कम्पनं
सर्वं शासति धर्मः।

ekaḥ viduṣāṃ prajñā
saḥ japaḥ tasya saumyaṃ kampanaṃ
sarvaṃ śāsati dharmaḥ

Here, the mention of a sound that repeats, not to be repeated like a mantra, and the swaying are reminders, for the Observant, of the various meditation techniques known as the "Holy Name," which cannot be explained in writing but are taught during the Revelation.

---

192. The One is, of all creations,
the beginning, the end, and the in-between.
Among all sciences, it is the spiritual science,
the conclusion, and the fundamental truth.

एकः सर्वसृष्टीनां
आदि अन्तः मध्यं च।
सर्वविद्यासु अध्यात्मविद्या
निष्कर्षः सत्यं च मूलं।

ekaḥ sarvasṛṣṭīnāṃ
ādi antaḥ madhyaṃ ca
sarvavidyāsu adhyātmavidyā
niṣkarṣaḥ satyaṃ ca mūlaṃ

---

193. The One is the eternity
without beginning or end,
the death that takes beings back into itself
and creates them anew.
It is the source of all that is to come.
It is the Satnam, its Grace,
but also the words of truth,
intelligence, and detachment.

एकः अनादिनिधनं नित्यं
मृत्युः यः जीवान् संनिवेशति
पुनः सृजति च।
सः सर्वं भावि मूलं
सत्नाम प्रसादः तस्य
सत्यवचनं बुद्धिः वैराग्यं च।

ekaḥ anādinidhanaṃ nityaṃ
mṛtyuḥ yaḥ jīvān saṃniveśati
punaḥ sṛjati ca
saḥ sarvaṃ bhāvi mūlaṃ
satnāma prasādaḥ tasya
satyavacanaṃ buddhiḥ vairāgyaṃ ca

---

194. The One is the play of deceivers
and the brilliance of all that shines.
It is the victory, the adventure,
and the strength of the strong.

एकः वैञ्चकानां लीला
सर्वं दीपति यस्य तेजः।
सः जयः साहसं बलं च बलिनाम्।

ekaḥ vaiñcakānāṃ līlā
sarvaṃ dīpati yasya tejaḥ
saḥ jayaḥ sāhasaṃ balaṃ ca balinām

---

195. In secret things, it is the silence,
and of the wise, the wisdom.

गुप्तवस्तुषु एकः मौनं
विदुषः प्रज्ञा च।

guptavastuṣu ekaḥ maunaṃ
viduṣaḥ prajñā ca

---

196. The One is the seed of all existence.
Nothing mobile or immobile exists without it.

एकः सर्वसत्त्वस्य बीजं
न किञ्चित् चरं स्थिरं वा तेन विना अस्ति।

ekaḥ sarvasattvasya bījaṃ
na kiñcit caraṃ sthiraṃ vā tena vinā asti

---

197. All that is beautiful, powerful,
flourishing is but a speck of dust of the Whole.

सर्वं सुन्दरं बलवत् समृद्धति

विश्वस्य रजः एव।

sarvaṃ sundaraṃ balavat samṛddhati
viśvasya rajaḥ eva

---

198. A single spark of the One
penetrates and sustains the entire universe.

एकस्य स्फुरणं सूक्ष्मं
विश्वं सर्वं विशति धारति च।

ekasya sphuraṇaṃ sūkṣmaṃ
viśvaṃ sarvaṃ viśati dhārati ca

10. Service

दशमं सेवा, daśamaṃ sevā

199. He who attaches his mind
to the original form of the One,
and who always remains
in the Observance of Dharma,
that one is realized.

यः बध्नाति मनः प्रभवे एकस्य रूपे
सदा धर्मस्य तिष्ठति च यः सङ्गतौ
सः भवति सिद्धः।

yaḥ badhnāti manaḥ prabhave ekasya rūpe
sadā dharmasya tiṣṭhati ca yaḥ saṅgatau
saḥ bhavati siddhaḥ।

The original form of the One can be perceived through our “inner senses” in meditation, manifesting as inner light (bhargo, jyoti), unstruck sounds (nada, anahata), and the Satnam or Holy Name, a technique tied to breathing. This technique differs from traditional pranayama, which controls the breath to manage prana. Here, the technique involves surrendering to meditation without seeking control, embracing full immersion.Realization is that of Dharma, achieved by maintaining constant awareness of the Satnam from dawn to dusk through meditation and service. Realizing Dharma means making it the essence of daily life, where existence itself becomes Dharma.

---

200. Others may achieve realization,
who wholly dedicate themselves to mastering the senses,
acting justly and working for the good.
The path of holiness can thus
also lead to Realization,
without the Observance of Dharma.

अन्ये भवन्ति सिद्ध्यन्ति
ये सर्वं समर्पति इन्द्रियसंयमाय
न्यायिनः सन्तः च हिताय कर्मन्ति।
पावनस्य मार्गः तथापि
सिद्धये नेतति
स्वधर्मस्य तिष्ठति विना।

anye bhavanti siddhyanti
ye sarvaṃ samarpati indriyasaṃyamāya
nyāyinaḥ santaḥ ca hitāya karmanti।
pāvanasya mārgaḥ tathāpi
siddhaye netati
svadharmasya tiṣṭhati vinā।

It is stated here that Realization of Dharma can be achieved without its Observance, meaning that Realization, or the fulfillment of the incarnated soul,

aimed at liberation from the chains of samsara, can be attained without Dharma or the sadhana of a living master. Austerities, Bhakti, rituals, yoga, sacrifices, and holiness are also paths to Liberation.

---

201. However, for those
whose mind clings to concepts,
progress will be painful.
Advancing by the path of spiritual concepts
is always difficult.

तथापि तेषां येषां मनः बध्नाति संकल्पेषु
प्रगतिः दुःखदा भवति।
आध्यात्मिकसंकल्पमार्गेण प्रगन्तुं
सदा कठिनं भवति।

tathāpi teṣāṃ yeṣāṃ manaḥ badhnāti saṃkalpeṣu
pragatiḥ duḥkhadā bhavati।
ādhyātmikasaṃkalpamārgeṇa pragantuṃ
sadā kaṭhinaṃ bhavati।

---

202. For he who worships the Satnam,
abandons the fruits of his actions to Him,
and dedicates himself to Him, absorbed in service,
for that one, the Satnam is the liberator
who soon will lift him from the ocean
of deaths and rebirths.

यः सत्नामं पूजति
कर्मफलं तस्मै परित्यजति
तस्मै समर्पति सेवा लीनति।
तस्य सत्नामं मोक्षदः
शीघ्रं संसारसागरात्

मृत्युजन्मभ्यः उद्धरति।

yaḥ satnāmaṃ pūjati
karmaphalaṃ tasmai parityajati
tasmai samarpati sevā līnati।
tasya satnāmaṃ mokṣadaḥ
śīghraṃ saṃsārasāgarāt
mṛtyujanmabhyaḥ uddharati।

Abandoning the fruits of actions to the Satnam is service, which Lao Tzu called "wu wei" or "non-action." Service involves performing all necessary actions while practicing a specific meditation technique during action, where breath plays a role. This service is a pillar of Dharma.

---

203. Simply, fix your mind on the Satnam
and place in Him all your attention.
Thus, without doubt, you will always live with Him.

सौम्यं मनः सत्नामे बध्नाति
तस्मिन् सर्वं नियोजति चित्तम्।
तथा संशयः नास्ति सदा तेन सह जीवति।

saumyaṃ manaḥ satnāme badhnāti
tasmin sarvaṃ niyojati cittam।
tathā saṃśayaḥ nāsti sadā tena saha jīvati।

---

204. If you can fix on the One
your mind without faltering,
you will thus thirst for His Grace
and have the consciousness that it guides your life.

यदि विश्वे मनः बध्नाति अस्खलन् त्वं शक्तः

तथा तस्य कृपायै तृष्णासि
च बोधति यत् सा तव जीवनं नियति।

yadi viśve manaḥ badhnāti
askhalan tvaṃ śaktaḥ
tathā tasya kṛpāyai tṛṣṇāsi
ca bodhati yat sā tava jīvanaṃ niyati।

Grace, or Guidance, directs the life of one who surrenders to the Satnam. Awareness of Grace comes to the mind of one who observes Dharma, transforming their life. Trust increases, and with it, serenity.

---

205. If, however, you cannot submit
to all the pillars of Dharma,
then at least try
to dedicate your actions to the Satnam,
and thus you will attain Realization.

यदि तु सर्वं स्वधर्मस्य स्तम्भेभ्यः
न शक्नोषि नमति
तदा यत्नेन कुरु कर्माणि
सत्नामाय समर्पति
तथा सिद्धिं प्राप्स्यसि।

yadi tu sarvaṃ svadharmasya stambhebhyaḥ
na śaknoṣi namati
tadā yatnena kuru karmāṇi
satnāmāya samarpati
tathā siddhiṃ prāpsyasi।

Dedicating actions to the Satnam is service, which involves doing things correctly and at the right time, performing them to the best of one's ability, as if God were watching. Service primarily involves meditating on the Satnam while acting.

---

206. If you cannot act in this consciousness,
then strive to renounce all fruits of your actions
and in fundamental harmony establish your refuge.

यदि त्वं तस्यां बोधति चेतनायां कर्मितुं न शक्नोषि
तदा यत्नेन सर्वं कर्मफलं परित्यज
मूलसङ्गतौ शरणं निवसति।

yadi tvaṃ tasyāṃ bodhati cetanāyāṃ karmituṃ na śaknoṣi
tadā yatnena sarvaṃ karmaphalaṃ parityaja
mūlasaṅgatau śaraṇaṃ nivasati।

Fundamental harmony is that between the creator and His creation. Being aware of it and remaining detached allows one to find refuge from false ego and the vanity that poisons us.

---

207. Superior to knowledge is meditation,
and superior to it is service,
for it is detachment from the fruits of actions
that grants peace.

विद्याभ्यः श्रेष्ठं ध्यनं तस्मात् श्रेष्ठं सेवा
यतः कर्मफलवैराग्यं शान्तिं ददाति।

vidyābhyaḥ śreṣṭhaṃ dhyānaṃ
tasmāt śreṣṭhaṃ sevā
yataḥ karmaphalavairāgyaṃ
śāntiṃ dadāti।

---

208. He who knows true detachment

and keeps the false ego in check,
who remains even-minded and resolute
in service, that one is the friend of the Lord.

यः सत्यं वैराग्यं बोधति
मिथ्याहङ्कारं नियति
समचित्तः दृढः सेवा तिष्ठति
सः विश्वस्य मित्रं भवति।

yaḥ satyaṃ vairāgyaṃ bodhati
mithyāhaṅkāraṃ niyati
samacittaḥ dṛḍhaḥ sevā tiṣṭhati
saḥ viśvasya mitraṃ bhavati।

True detachment is not indifference to possessions or people. True detachment is attachment to the Satnam. It is the Satnam that detaches us. Without it, true detachment is impossible.

---

209. He who never causes disturbance to others,
whom disturbance never troubles,
whom joys and sorrows do not touch,
is the friend of the Lord.

यः कदापि परेभ्यः संक्षोभं न करोति
यं संक्षोभः कदापि न क्शोभति
यं हर्षदुःखे न स्पृशति
सः विश्वस्य मित्रं भवति।

yaḥ kadāpi parebhyaḥ saṃkṣobhaṃ na karoti
yaṃ saṃkṣobhaḥ kadāpi na kṣobhati
yaṃ harṣaduḥkhe na spṛśati
saḥ viśvasya mitraṃ bhavati।

---

210. He who does not depend on action,
free from all anxiety, freed from suffering,
and who does not seek the fruit of his actions,
that one is the friend of the Lord.

यः कर्मणि न आश्रति
सर्वचिन्तामुक्तः दुःखात् विमुक्तः
कर्मफलं न इच्छति
सः विश्वस्य मित्रं भवति।

yaḥ karmaṇi na āśrati
sarvacintāmuktaḥ duḥkhāt vimuktaḥ
karmaphalaṃ na icchati
saḥ viśvasya mitraṃ bhavati।

---

211. He who dwells neither on joy nor on sorrow,
who neither grieves nor covets,
who renounces both good and bad,
that one is the friend of the Lord.

यः हर्षे दुःखे च न तिष्ठति
न शोचति न इच्छति
शुभं अशुभं च परित्यजति
सः विश्वस्य मित्रं भवति।

yaḥ harṣe duḥkhe ca na tiṣṭhati
na śocati na icchati
śubhaṃ aśubhaṃ ca parityajati
saḥ viśvasya mitraṃ bhavati।

---

212. He who toward friend or foe shows equality

and remains the same before glory or disgrace,
joys or sorrows, praise or blame,
who is always free from all impurity,
silent, content with everything, heedless of dwelling,
and who, established in Dharma,
remains in service with devotion,
that one is the friend of the Lord.

यः मित्रे शत्रौ च समः भवति
यशसि अवमानस्य च समः
हर्षदुःखयोः प्रशंसायां निन्दायां च
यः सदा सर्वमलात् मुक्तः
मौनी सर्वत्र संतुष्टः भवति गृहं प्रति उदासीनः
स्वधर्मे स्थापितः भवति
सेवायां भक्त्या तिष्ठति
सः विश्वस्य मित्रं भवति।

yaḥ mitre śatrau ca samaḥ bhavati
yaśasi avamānasya ca samaḥ
harṣaduḥkhayoḥ praśaṃsāyāṃ nindāyāṃ ca
yaḥ sadā sarvamalāt muktaḥ
maunī sarvatra saṃtuṣṭaḥ bhavati gṛhaṃ prati udāsīnaḥ
svadharme sthāpitaḥ bhavati
sevāyāṃ bhaktyā tiṣṭhati
saḥ viśvasya mitraṃ bhavati।

---

213. He who, full of faith
in this path of service,
engages wholly,
making perfect Unity his goal,
that one is the friend of the Lord.

यः विश्वासेन पूर्णः भवति सेवायाः मार्गे युजति

सर्वं सङ्गति पूर्णैक्यं लक्ष्यं कृत्वा
सः विश्वस्य मित्रं भवति।

yaḥ viśvāsena pūrṇaḥ bhavati
sevāyāḥ mārge yujati
sarvaṃ saṅgati
pūrṇaikyam lakṣyaṃ kṛtvā
saḥ viśvasya mitraṃ bhavati।

11. The Cause and the Soul

देवनागरी: मूलकारणं च आत्मा च, mūlakāraṇaṃ ca ātmā ca

214. What are the original cause and the soul that benefits from it?
What are the field* and the knower of the field?
What is knowledge and the object of knowledge?
The "transcendental body**" is called the field,
that of the devotee accustomed to service,
and the "knower-of-the-field" is the one
who knows this "transcendental body."

* Or "sacred perimeter," to be translated here as "domain" or field, as in "operative field," the space where dharma (both of samsara and Liberation) is exercised.

** The word "śarīram" is always translated as "body," but it also means "transcendental body" (Satchitananda-vigrahah body), which is that of the devotee accustomed to service. The transcendental body is a state of consciousness attained through dedication and constant observance of sadhana.

मूलकारणं तत्फलभोगी आत्मा किम्
क्षेत्रं क्षेत्रज्ञः च किम्
ज्ञानं ज्ञेयं च किम्
शरीरं सच्चिदानन्दविग्रहः कथ्यते
भक्तस्य सेवासङ्गतेः तत्
क्षेत्रज्ञः यः तं जानाति

mūlakāraṇaṃ tatphalabhogī ātmā kim
kṣetraṃ kṣetrajñaḥ ca kim
jñānaṃ jñeyaṃ ca kim
śarīraṃ saccidānandavigrahaḥ kathyate
bhaktasya sevāsaṅgateḥ tat
kṣetrajñaḥ yaḥ taṃ jānāti

---

215. How the field is constituted,
its transformations, its source,
as well as the knower of the field who benefits from it,
and its influence are described here.

क्षेत्रं कथं रचति
विकाराः तस्य मूलं च
क्षेत्रज्ञः तत्फलभोगी
तस्य प्रभावः च इह वर्णति।

kṣetraṃ kathaṃ racati
vikārāḥ tasya mūlaṃ ca
kṣetrajñaḥ tatphalabhogī
tasya prabhāvaḥ ca iha varṇati।

---

216. The knowledge of the field and its knower,
various sages have expounded in various Vedic writings,
where causes and effects are presented with sound reasoning.

क्षेत्रस्य क्षेत्रज्ञस्य च ज्ञानं
विविधं मुनयः वैदिकग्रन्थेषु वर्णितवन्तः
यत्र कारणं कार्यं च युक्त्या वर्णति।

kṣetrasya kṣetrajñasya ca jñānaṃ

vividhaṃ munayaḥ vaidikagrantheṣu varṇitavantaḥ
yatra kāraṇaṃ kāryaṃ ca yuktyā varṇati।

---

217. The entirety of the five great elements*,
the false ego, intelligence, the unmanifested,
the ten sense organs, the mind,
and the five objects of the senses**,
along with desire and aversion,
joy and sorrow, the signs of life, and faith,
such, in brief, is the field and what results
from the interactions of its constituent elements.

*The mahabhuta: earth, water, fire, air, and space.

** Five organs of perception (nose, tongue, eyes, skin, ears) and five of action (mouth, legs, arms, anus, genitals). Beyond the senses lies the mind, also called the inner sense or eleventh sense. Five objects of the senses: olfactory, gustatory, visual, tactile, and auditory objects.

पञ्चमहाभूतं मिथ्याहङ्कारः बुद्धिः अव्यक्तं च
दशेन्द्रियं मनः पञ्चविषयाः च
इच्छा द्वेषः हर्षदुःखं चेतनालक्षणं विश्वासः
एवं संक्षेपेण क्षेत्रं तस्य उत्पदति वर्णति।

pañcamahābhūtaṃ mithyāhaṅkāraḥ buddhiḥ avyaktaṃ ca
daśendriyaṃ manaḥ pañcaviṣayāḥ ca
icchā dveṣaḥ harṣaduḥkhaṃ cetanālakṣaṇaṃ viśvāsaḥ
evaṃ saṃkṣepeṇa kṣetraṃ tasya utpadati varṇati।

These twenty-four elements collectively constitute what is called the field of action, a vast ensemble where elements interact. This is truly the existential paradigm of the devotee. Added to these are desire and aversion, as well as pleasure and pain, which are manifestations of the five great elements of the gross body, products of their interactions. The signs of life, represented by consciousness and conviction, are manifestations of the subtle body, composed of subtle elements like the mind, intelligence, and false ego, also included in the

field of action. The intelligence referred to here is that of the spirit.

---

218. Humility, modesty,
non-violence, tolerance, simplicity,
the act of approaching an authentic spiritual master,
purity, steadfastness, and self-control;
detachment from objects of sense pleasure,
freedom from false ego,
and clear perception that birth, disease,
old age, and death are afflictions and fears to be overcome,
detachment, equanimity, pure devotion,
the pursuit of solitary places,
avoidance of crowds, recognition
of the importance of spiritual realization,
and the wise pursuit of absolute truth,
such is knowledge, opposing ignorance.

विनम्रता नम्रता अहिंसा क्षान्तिः सौम्यता च
सद्गुरुसङ्गमः शौचं धृतिः आत्मसंयमः
इन्द्रियार्थवैराग्यं मिथ्याहङ्कारविमुक्तिः
जन्मरोगजरा मृत्युः दुःखभयं युजति
वैराग्यं समचित्तं शुद्धभक्तिः एकान्तसङ्गः
जनसङ्गवर्जनं सिद्ध्याः महत्त्वं बोधति
परमसत्यस्य च युक्त्या जिज्ञासा
एवं ज्ञानं अज्ञानविरोधति वर्णति।

vinamratā namratā ahiṃsā kṣāntiḥ saumyatā ca
sadgurusaṅgamaḥ śaucaṃ dhṛtiḥ ātmasaṃyamaḥ
indriyārthavairāgyaṃ mithyāhaṅkāravimuktiḥ
janmarogajarā mṛtyuḥ duḥkhabhayaṃ yujati
vairāgyaṃ samacittaṃ śuddhabhaktiḥ ekāntasaṅgaḥ
janasaṅgavarjanaṃ siddhyāḥ mahattvaṃ bodhati
paramasatyasya ca yuktyā jijñāsā

evaṃ jñānaṃ ajñānavirodhati varṇati।

---

219. Now, here are some teachings
concerning the object of knowledge*.
Its knowledge grants a taste of the eternal.
It is called Brahman, the universal soul.
It is without beginning and subordinate to the One.
It transcends the material world
and the effects and causes associated with it.

* Object of knowledge: the fundamental truth, God.

इदानीं ज्ञेयस्य शिक्षणं किञ्चित्
तस्य ज्ञानं नित्यं रसति
ब्रह्मन् विश्वात्मा इति कथ्यते
अनादिः विश्वेन अधीनति
प्रकृतेः विश्वं अतीति
कार्यकारणं च तस्य भवति।

idānīṃ jñeyasya śikṣaṇaṃ kiñcit
tasya jñānaṃ nityaṃ rasati
brahman viśvātmā iti kathyate
anādiḥ viśvena adhīnati
prakṛteḥ viśvaṃ atīti
kāryakāraṇaṃ ca tasya bhavati।

---

220 . The universal soul is in everything,
all eyes are its eyes,
all hands are its hands,
all legs are its legs,
and it is on every face.
Nothing escapes its hearing.
Thus, present everywhere, is the universal soul.

विश्वात्मा सर्वं भवति
सर्वं चक्षुः तस्य चक्षुः
सर्वं हस्तः तस्य हस्तः
सर्वं पादः तस्य पादः
सर्वमुखे च सः भवति
न किञ्चित् तस्य श्रोत्रात् मुचति
एवं सर्वत्र सन्निहितः विश्वात्मा वर्णति।

viśvātmā sarvaṃ bhavati
sarvaṃ cakṣuḥ tasya cakṣuḥ
sarvaṃ hastaḥ tasya hastaḥ
sarvaṃ pādaḥ tasya pādaḥ
sarvamukhe ca saḥ bhavati
na kiñcit tasya śrotrāt mucati
evaṃ sarvatra sannihitaḥ viśvātmā varṇati।

---

221. The original source of the senses of all beings,
the universal soul is itself devoid of them.
Supporting all, it remains unattached everywhere,
and, beyond the qualities of the material world,
it nonetheless remains the master.

सर्वभूतानां इन्द्रियाणां मूलं
विश्वात्मा तु तेभ्यः विमुक्ता भवति
सर्वं धारति सर्वत्र असङ्गा तिष्ठति
प्रकृतिगुणेभ्यः परं च
नाथति विश्वात्मा वर्णति।

sarvabhūtānāṃ indriyāṇāṃ mūlaṃ
viśvātmā tu tebhyaḥ vimuktā bhavati
sarvaṃ dhārati sarvatra asaṅgā tiṣṭhati
prakṛtiguṇebhyaḥ paraṃ ca

nāthati viśvātmā varṇati।

---

222. The fundamental truth
is within as well as without,
in the mobile as in the immobile;
it transcends the power of perception
of the intellect, bound to material senses.
Infinitely distant, it is also very near.

परमसत्यं अन्तः बहिः च भवति
चरं अचरं च भवति
बुद्धेः इन्द्रियसङ्गतस्य शक्तिं
अतीति परमसत्यं तिष्ठति
दूरं अनन्तं समीपं च
एवं परमसत्यं वर्णति।

paramasatyaṃ antaḥ bahiḥ ca bhavati
caraṃ acaraṃ ca bhavati
buddheḥ indriyasaṅgatasya śaktiṃ
atīti paramasatyaṃ tiṣṭhati
dūraṃ anantaṃ samīpaṃ ca
evaṃ paramasatyaṃ varṇati।

"The fundamental truth is within, as well as without": Jesus said the same thing, except he did not say "the fundamental truth," but "the Kingdom." "If those who lead you say, behold, the Kingdom is in the sky, then the birds of the sky will precede you. If they say it is in the sea, then the fish will precede you. Rather, the Kingdom is inside of you, and it is outside of you." (Gospel of Thomas, logion 3) The Aramaic word Jesus used for "the Kingdom" is "malkut." Malkut does not refer to a geographical area or kingdom, nor to the people who live there, but rather to the activity of the king himself, the exercise of his power. This King is God, and his power is his will, his purpose. Lao Tzu, to speak of this power of God or "malkut" (in Aramaic), said: "the virtue of the Tao."

---

223. Although it appears divided, the universal soul
remains indivisible; it is One.
Although it supports all beings,
it is also that which makes them disappear and return,
and makes them all develop.

विश्वात्मा विभक्ता इव भासति
अविभक्ता तु एका तिष्ठति
सर्वं भूतं धारति च
नाशति आवर्तति च सर्वं
सर्वं विकासति विश्वात्मा वर्णति।

viśvātmā vibhaktā iva bhāsati
avibhaktā tu ekā tiṣṭhati
sarvaṃ bhūtaṃ dhārati ca
nāśati āvartati ca sarvaṃ
sarvaṃ vikāsati viśvātmā varṇati।

Hinduism speaks of this with the Trimurti: Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer (or rather transformer), as nothing is created, nothing is lost, everything is transformed, according to Lavoisier. The universal soul would thus be another term for speaking of God, the Tao, the Whole.

---

224. The universal soul, unmanifested,
is the source of all light, beyond darkness.
It is knowledge, the object of knowledge,
and the goal of knowledge.
It resides in everyone.

विश्वात्मा अव्यक्तं भवति
सर्वप्रकाशस्य मूलं तमसः परं

ज्ञानं ज्ञेयं ज्ञानस्य लक्ष्यं च
सर्वस्य हृदि तिष्ठति विश्वात्मा वर्णति।

viśvātmā avyaktaṃ bhavati
sarvaprakāśasya mūlaṃ tamasaḥ paraṃ
jñānaṃ jñeyaṃ jñānasya lakṣyaṃ ca
sarvasya hṛdi tiṣṭhati viśvātmā varṇati।

---

225. Described here are the field,
knowledge, and the object of knowledge.
The full depth of these things
is granted only to devotees to understand,
thus attaining Unity,
which is the nature of the Whole, the Supreme Lord.

क्षेत्रं ज्ञानं ज्ञेयं च वर्णति
एतेषां सर्वं गाम्भीर्यं
भक्तेभ्यः एव दत्तं बोधति
एकत्वं विश्वस्य स्वरूपं
परमेश्वरः यः विश्वं वर्णति।

kṣetraṃ jñānaṃ jñeyaṃ ca varṇati
eteṣāṃ sarvaṃ gāmbhīryaṃ
bhaktebhyaḥ eva dattaṃ bodhati
ekatvaṃ viśvasya svarūpaṃ
parameśvaraḥ yaḥ viśvaṃ varṇati।

---

226 ; The material nature and distinct beings
do not have the same significance
in relation to the field and the knower of the field;
their mutations and the three material qualities (gunas)
originate solely from material nature.

प्रकृतिः भूतं च विशेषं
न समं क्षेत्रक्षेत्रज्ञयोः भवति
तयोः विकाराः त्रिगुणाः च
प्रकृतेः एव मूलं न अन्यत्
इति प्रकृतिः अतीति।

prakṛtiḥ bhūtaṃ ca viśeṣaṃ
na samaṃ kṣetrakṣetrajñayoḥ bhavati
tayoḥ vikārāḥ triguṇāḥ ca
prakṛteḥ eva mūlaṃ na anyat
iti prakṛtiḥ atīti।

---

227 ; Material nature is said to be the cause
of all actions and their consequences.
The profound being is distinct from the pleasures
and various pains it experiences in this world.

प्रकृतिः सर्वकर्मणां कारणं
कर्मफलस्य च कथ्यते भवति
पुरुषः सुखदुःखेभ्यः विशेषः
इह विश्वे बोधति वर्णति।

prakṛtiḥ sarvakarmaṇāṃ kāraṇaṃ
karmaphalasya ca kathyate bhavati
puruṣaḥ sukhaduḥkhebhyaḥ viśeṣaḥ
iha viśve bodhati varṇati।

---

228. Thus, the distinct being assumes,
within material nature,
various modes of existence
and enjoys the qualities of the material world.

This is because it comes into contact with that nature.
It then experiences pains and pleasures
in various forms of life.

इति पुरुषः प्रकृतौ भवति
विविधं विश्वे भवति
प्रकृतिगुणान् भुङ्क्ते च
प्रकृतेः सङ्गात् एव
सुखदुःखं बोधति
विविधयोनिषु विश्वे वर्णति।

iti puruṣaḥ prakṛtau bhavati
vividhaṃ viśve bhavati
prakṛtiguṇān bhuṅkti ca
prakṛteḥ saṅgāt eva
sukhaduḥkhaṃ bodhati
vividhayoniṣu viśve varṇati।

---

229. There is, in the body, another inhabitant
who transcends matter, the source, and the destination,
called the universal soul.

शरीरे अन्यः निवासी अस्ति
प्रकृतिं मूलं गन्तव्यं च अतीति
विश्वात्मा इति कथ्यते वर्णति।

śarīre anyaḥ nivāsī asti
prakṛtiṃ mūlaṃ gantavyaṃ ca atīti
viśvātmā iti kathyate varṇati।

---

230. He will surely attain Liberation,
the one who thus understands* material nature

and what the living being and the interaction
of material qualities are.
Whatever his present condition,
he will never again be reborn in this world.

* Understands: integrates, assimilates. The understanding here is not intellectual but spiritual. To understand is to "take with," that is, to realize, to live.

मोक्षं संप्रापति निश्चितं
यः प्रकृतिं बोधति एवम्
पुरुषः गुणसङ्गतिश्च यत्
यादृशी स्थितिर्वर्तति
न पुनर्जायति विश्वे वर्णति।

mokṣaṃ saṃprāpati niścitaṃ
yaḥ prakṛtiṃ bodhati evam
puruṣaḥ guṇasaṅgatiśca yat
yādṛśī sthitirvartati
na punarjāyati viśve varṇati।

---

231. One can perceive the universal soul
through meditation, knowledge,
and selfless action.

विश्वात्मा ध्यानेन बोधति
ज्ञानेन निष्कामकर्मणा च
इति भवति वर्णति।

viśvātmā dhyānena bodhati
jñānena niṣkāmakarmaṇā ca
iti bhavati varṇati।

---

232. There are also those who,

though less versed in spiritual knowledge,
come to worship the Lord
because they have heard of it from devotees;
they too will triumph over the cycle
of deaths and rebirths.

ये अल्पं ज्ञानेन भवति
परमेश्वरस्य भक्तिं यान्ति
भक्तेभ्यः श्रुत्वा एव
ते मृत्युजन्मचक्रं जयन्ति
इति विश्वे वर्णति।

ye alpaṃ jñānena bhavati
parameśvarasya bhaktiṃ yānti
bhaktebhyaḥ śrutvā eva
te mṛtyujanmacakraṃ jayanti
iti viśve varṇati।

---

233. Everything, moving and unmoving,
proceeds only from the union
of the field and the knower of the field.

सर्वं चरं अचरं च भवति
क्षेत्रक्षेत्रज्ञयोः सङ्गतेः
एव मूलं इति वर्णति।

sarvaṃ caraṃ acaraṃ ca bhavati
kṣetrakṣetrajñayoḥ saṅgateḥ
eva mūlaṃ iti varṇati।

"The union of the field and the knower of the field…": the union of the creature and Creation. What remains is the union with the Creator, the universal soul, or Satnam (Holy Name).

---

234. The one who sees that the universal soul,
in all bodies, accompanies the individual soul
and understands that neither ever perishes,
that one has true vision.

यः सर्वशरीरे विश्वात्मा
पुरुषेन सङ्गति पश्यति
न कदाचित् उभे न नाशति
सः सम्यक् दृष्टिं बोधति वर्णति।

yaḥ sarvaśarīre viśvātmā
puruṣena saṅgati paśyati
na kadācit ubhe na nāśati
saḥ samyak dṛṣṭiṃ bodhati varṇati।

The person who is aware that they are the soul, that this soul is immortal and of the same nature as the universal soul, that person sees things in truth.

---

235. When the person of intelligence
ceases to see in terms of multiple identities,
arising from multiple bodies,
they attain the vision of the universal soul.

यदा बुद्धिमान् पुरुषः
नानात्वं न पश्यति शरीरे
नानाशरीरेभ्यः कारणं
विश्वात्मनः दृष्टिं प्रापति वर्णति।

yadā buddhimān puruṣaḥ
nānātvaṃ na paśyati śarīre
nānāśarīrebhyaḥ kāraṇaṃ

viśvātmanaḥ dṛṣṭiṃ prāpati varṇati।

The intelligence referred to in this verse is not that of the mind but that of the spirit or embodied soul. This intelligence of the soul is nourished and developed through the observance of Dharma, deep meditation, satsang, and service.

---

236. The one who can see that it is the body,
of material nature, that performs all actions,
and that the soul never acts,
that one, in truth, sees.

यः शरीरं प्रकृतेः कर्म
सर्वं करोति इति पश्यति
आत्मा न कदाचित् करोति
सः सत्यं सम्यक् पश्यति वर्णति।

yaḥ śarīraṃ prakṛteḥ karma
sarvaṃ karoti iti paśyati
ātmā na kadācit karoti
saḥ satyaṃ samyak paśyati varṇati।

The soul of the diligent observer directs the mind, which directs the body. However, it is the body that materially acts within the material dimension.

---

237. When the person of intelligence
ceases to see in terms of multiple identities,
arising from multiple bodies, they attain clear vision*,
and then they see only Unity in the manifold.

* Clear vision: the vision of the absolute granted by awakening.

यदा बुद्धिमान् नानात्वं
न पश्यति नानाशरीरे

विशुद्धदृष्टिं प्रापति
एकत्वं विश्वे पश्यति वर्णति।

yadā buddhimān nānātvaṃ
na paśyati nānāśarīre
viśuddhadṛṣṭiṃ prāpati
ekatvaṃ viśve paśyati varṇati।

---

238. Those who have the vision of eternity
can see that the soul is spiritual,
eternal, and beyond the three gunas.
Though residing in the material body,
the soul never acts nor is bound
by the contingencies of the body.

ये नित्यदृष्टिं भवति
आत्मा नित्यं त्रिगुणात् परं
पश्यति यद् वै अध्यात्मिकं
प्रकृतिशरीरे भवति च
न कदाचित् करोति न बध्यति
शरीरसङ्गात् इति वर्णति।

ye nityadṛṣṭiṃ bhavati
ātmā nityaṃ triguṇāt paraṃ
paśyati yad vai adhyātmikaṃ
prakṛtiśarīre bhavati ca
na kadācit karoti na badhyati
śarīrasaṅgāt iti varṇati।

---

239. Just as the ether, though spread everywhere,
due to its subtle nature, does not mix with anything,
so too the soul, arising from the universal soul,

though in the body, does not mingle with it.

यथा आकाशः सर्वत्र भवति
सूक्ष्मस्वरूपः न संमिश्रति च
तथा आत्मा विश्वात्मनः संभूतः
शरीरे सति न संमिश्रति वर्णति।

yathā ākāśaḥ sarvatra bhavati
sūkṣmasvarūpaḥ na saṃmiśrati ca
tathā ātmā viśvātmanaḥ saṃbhūtaḥ
śarīre sati na saṃmiśrati varṇati।

---

240. Just as the sun, alone, illuminates the entire universe,
so too the spiritual soul, alone,
lights up the whole body with consciousness.

यथा सूर्यः एकः विश्वं
सर्वं प्रकाशति वै
तथा आत्मा अध्यात्मिकं एकं
चेतनया शरीरं सर्वं वर्णति।

yathā sūryaḥ ekaḥ viśvaṃ
sarvaṃ prakāśati vai
tathā ātmā adhyātmikaṃ ekaṃ
cetanayā śarīraṃ sarvaṃ varṇati।

---

241. The one who, by the light of knowledge,
sees what distinguishes the body from its possessor
and also knows the means of liberation
from the bondage of material nature,
that one attains the supreme goal.

यः ज्ञानप्रकाशेन पश्यति
शरीरं शरीरिणः विशेषं
मोक्षं प्रकृतेः बन्धात् बोधति
सः परमं प्रापति वर्णति।

yaḥ jñānaprakāśena paśyati
śarīraṃ śarīriṇaḥ viśeṣaṃ
mokṣaṃ prakṛteḥ bandhāt bodhati
saḥ paramaṃ prāpati varṇati।

12. The Three Gunas

देवनागरी: त्रयं गुणाः, trayaṃ guṇāḥ

242. I speak to you again about Dharma,
the highest of knowledge, through which
the Observer reaches ultimate perfection.

देवनागरी: पुनः ते कथामि धर्मं
सर्वोत्तमं ज्ञानं येन दृष्टा प्रापति सिद्धिं परमां।

punaḥ te kathāmi dharmaṃ
sarvottamaṃ jñānaṃ yena
dṛṣṭā prāpati siddhiṃ
paramāṃ।

---

243. The one who establishes themselves in this knowledge
attains the absolute spiritual nature.
Then, they are sheltered from karma
and freed from the chains of samsara.

देवनागरी:

यः तिष्ठति ज्ञाने तस्मिन्
प्रापति स्वभावं परमं सत्।
तदा कर्मणः संरक्षति
संसारस्य बन्धात् मुच्यति।

yaḥ tiṣṭhati jñāne tasmin
prāpati svabhāvaṃ paramaṃ sat।
tadā karmaṇaḥ saṃrakṣati
saṃsārasya bandhāt mucyati।

The Observer who establishes themselves in this knowledge is the one who follows Dharma, that is, who practices the sadhana of the path. In this sadhana, there is « service », which is the « non-action » or « wu wei » of Lao-Tzu. This practice of service places the Observer outside the law of action-reaction, karma.

---

244. The Whole is the womb of all creation.
The Satnam, its virtue, makes it fertile,
thus giving birth to all beings.

देवनागरी:
विश्वं सर्वं सृष्टेर्योनिः
सत्नामं तस्य गुणः संवर्धति
तथा सर्वं विश्वेन संजायति।

viśvaṃ sarvaṃ sṛṣṭeryoniḥ
satnāmaṃ tasya guṇaḥ saṃvardhati
tathā sarvaṃ viśvena saṃjāyati।

The virtue of the Satnam is the power, the will of the Whole. It is the origin of all life.

---

245. All forms of life

emerge from the womb of material nature,
a manifestation of the One, and its virtue
is the seed that makes it fertile.

देवनागरी:
सर्वं जीवनं प्रकृतेः योनेर्
निष्क्रामति विश्वस्य प्रकाशति
तस्य गुणः सत्नामं बीजं
संवर्धति येन प्रकृतिः।

sarvaṃ jīvanaṃ prakṛteḥ yoner
niṣkrāmati viśvasya prakāśati
tasya guṇaḥ satnāmaṃ bījaṃ
saṃvardhati yena prakṛtiḥ।

Material nature is of a spiritual essence, a manifestation of the One, the Whole, and the Satnam, its virtue, is the seed that makes it fertile.

---

246. In man, material nature
manifests in the form of the gunas:
sattva, rajas, and tamas.
The embodied soul is influenced by them.

देवनागरी:
नरे प्रकृतिः प्रकाशति
गुणरूपेण प्रकाशति
सत्त्वं रजस्तमः चैव
जीवः भजति तेन।

nare prakṛtiḥ prakāśati
guṇarūpeṇa prakāśati
sattvaṃ rajastamaḥ caiva
jīvaḥ bhajati tena।

The three gunas, sattva (reason), rajas (passion), and tamas (ignorance), are the three fundamental qualities that govern the mind and actions of the embodied soul in the material world.

---

247. Reason, the purest of the three gunas (sattva),
illuminates the being and frees it from karma.
The one whom reason governs,
develops knowledge,
but at the same time is conditioned
by the happiness it provides.

देवनागरी:
सत्त्वं त्रयाणां विशुद्धं
प्रकाशति भवं कर्मणो मुच्यति।
यं सत्त्वं नियति सः
ज्ञानं वर्धति तदैव।
किन्तु समयेन सः संसृष्टः
सुखेन येन संसृष्टः।

sattvaṃ trayāṇāṃ viśuddhaṃ
prakāśati bhavaṃ karmaṇo mucyati।
yaṃ sattvaṃ niyati saḥ
jñānaṃ vardhati tadaiva।
kintu samayena saḥ saṃsṛṣṭaḥ
sukhena yena saṃsṛṣṭaḥ।

---

248. Passion (rajas) consists
of ardent and endless desires.
It binds the embodied soul it dominates
to material action and its fruits.

देवनागरी:
रजः कामैस्तीव्रैरनन्तैः
संस्थितं।
सः जीवं यं नियति
कर्मफलं प्रकृतौ बन्धति।

rajaḥ kāmaistīvairanantaiḥ
saṃsthitaṃ।
saḥ jīvaṃ yaṃ niyati
karmaphalaṃ prakṛtau bandhati।

Rajas, or passion, is characterized by intense and unending desires that drive the soul toward material actions and their consequences, binding it to the cycle of karma.

---

249. As for ignorance (tamas),
it causes the delusion of all beings.
This guna brings about madness, indolence, and sleep,
which bind the mind.

देवनागरी:
तमः सर्वं मोहं करोति
भूतानां प्रकृतौ यति।
एष गुणः उन्मादं आलस्यं
निद्रां च मनः बन्धति।

tamaḥ sarvaṃ mohaṃ karoti
bhūtānāṃ prakṛtau yati।
eṣa guṇaḥ unmādaṃ ālasyaṃ
nidrāṃ ca manaḥ bandhati।

---

250. Reason (sattva) binds to true happiness,

passion to the fruits of actions, and ignorance
to confusion, suffering, and madness.

देवनागरी:
सत्त्वं सत्यं सुखं बन्धति
रजः कर्मफलं बन्धति।
तमः मोहं दुःखं च
उन्मादं च बन्धति।

sattvaṃ satyaṃ sukhaṃ bandhati
rajaḥ karmaphalaṃ bandhati।
tamaḥ mohaṃ duḥkhaṃ ca
unmādaṃ ca bandhati।

---

251. Sometimes, dominating reason and ignorance,
passion prevails, and sometimes,
reason overcomes passion and ignorance.
Thus, the struggle among the gunas
never ceases to dominate the mind.

देवनागरी:
कदाचित् सत्त्वं तमः नियति
रजः जयति तदैव।
कदाचित् सत्त्वं रजस्तमः
जयति मनसः नियति।
इति गुणानां संग्रामः
न निरुधति मनसः नियति।

kadācit sattvaṃ tamaḥ niyati
rajaḥ jayati tadaiva।
kadācit sattvaṃ rajastamaḥ
jayati manasaḥ niyati।
iti guṇānāṃ saṃgrāmaḥ

na nirudhati manasaḥ niyati।

---

252. When, through all the gates of the body,
the luminous stream of knowledge enters,
then, one can be certain
that reason grows in strength.

देवनागरी:
यदा सर्वं शरीरस्य द्वारैः
प्रविशति ज्ञानस्य प्रकाशं स्रोतस्।
तदा निश्चितं भवति यति
सत्त्वं बलेन वर्धति।

yadā sarvaṃ śarīrasya dvāraiḥ
praviśati jñānasya prakāśaṃ srotas।
tadā niścitaṃ bhavati yati
sattvaṃ balena vardhati।

The gates of the body are the sense organs, whether turned outward or inward, as shown by the three wise monkeys.

---

253. When passion grows,
then grow with it great attachment,
uncontrolled desires, ardent aspirations,
and intense efforts to satisfy these passions,
these attachments, and these desires.

देवनागरी:
यदा रजः वर्धति तदा
महासङ्गं तेन वर्धति।
असंयमकाम तीव्राभिलषः
तीव्रयत्नः च वर्धति।

रजः सङ्गं कामं च
संपूरयति यति।

yadā rajaḥ vardhati tadā
mahāsaṅgaṃ tena vardhati।
asaṃyamakāma tīvrābhilaṣaḥ
tīvrayatnaḥ ca vardhati।
rajaḥ saṅgaṃ kāmaṃ ca
saṃpūrayati yati।

The "great attachment" is the attachment that fixates on everything within the reach of the being's desire. All attachments, regardless of their objects, are part of the same great attachment.

---

254. When ignorance rises,
then arise darkness, inertia,
madness, confusion, and illusion.

देवनागरी:
यदा तमः वर्धति तदा
तम आलस्यं जायति।
उन्मादं मोहं मायां च
सर्वं प्रकृतौ जायति।

yadā tamaḥ vardhati tadā
tama ālasyaṃ jāyati।
unmādaṃ mohaṃ māyāṃ ca
sarvaṃ prakṛtau jāyati।

---

255. Whoever dies under reason
is freed from the chains of samsara.

देवनागरी:
यः सत्त्वे म्रियते यति
संसारस्य बन्धात् मुच्यति।

yaḥ sattve mriyate yati
saṃsārasya bandhāt mucyati।

---

256. Whoever dies under passion and ignorance
is reborn among Men
who devote themselves to self-interested action.

देवनागरी:
यः रजसि तमसि म्रियते
पुनर्जायति नरेषु यति।
सकामकर्मणि भजति
नराः यत्र भजति।

yaḥ rajasi tamasi mriyate
punarjāyati nareṣu yati।
sakāmakarmaṇi bhajati
narāḥ yatra bhajati।

Self-interested action is action performed outside the Observance of Dharma, action that is not in service.

---

257. It is said that actions performed in reason
bring about the purification of their doer;
under the influence of passion,
distress and frustration,
under that of ignorance,
foolishness and blindness.

देवनागरी:
उच्यते सत्त्वे कर्म कृतं
शुद्धिं कर्तुः नयति यति।
रजसः अधीने दुःखं
विषादं च नयति।
तमसः अधीने मूढत्वं
अन्धत्वं च नयति।

ucyate sattve karma kṛtaṃ
śuddhiṃ kartur nayati yati।
rajasaḥ adhīne duḥkhaṃ
viṣādaṃ ca nayati।
tamasaḥ adhīne mūḍhatvaṃ
andhatvaṃ ca nayati।

---

258. From reason arises unlearned knowledge,
and from passion, greed.
Madness and foolishness, like illusion,
come from ignorance.

देवनागरी:
सत्त्वात् अजातज्ञानं जायति
रजसः लोभः संजायति।
उन्मादं मूढत्वं च मायां
तमसः सर्वं जायति।

sattvāt ajātajñānaṃ jāyati
rajasaḥ lobhaḥ saṃjāyati।
unmādaṃ mūḍhatvaṃ ca māyāṃ
tamasaḥ sarvaṃ jāyati।

---

259. Those whom reason governs

gradually rise to the Whole.
Those whom passion and ignorance dominate
remain incarnated, prey to confusion
and the sufferings of darkness.

देवनागरी: ये सत्त्वं नियति यन्ति
शनैः विश्वं उद्गच्छति। ये रजस्तमः नियति
मोहे दुःखे तमसि वै। संसारे तिष्ठति यति
वशे मोहदुःखतमसः।

ye sattvaṃ niyati yanti
śanaiḥ viśvaṃ udgacchati।
ye rajastamaḥ niyati
mohe duḥkhe tamasi vai।
saṃsāre tiṣṭhati yati
vaśe mohaduḥkhatamasaḥ।

---

260. When one sees, in all actions,
that nothing escapes the three gunas,
but that the Satnam transcends them,
then one can know the fundamental truth.

देवनागरी:
यदा सर्वं कर्मसु पश्यति
न त्रिगुणेभ्यः मुच्यति।
सत्नाम तान् अत्येति यति
तदा सत्यतत्त्वं प्रापति।

yadā sarvaṃ karmasu paśyati
na triguṇebhyaḥ mucyati।
satnāma tān atyeti yati
tadā satyatattvaṃ prāpati।

The fundamental truth is that which has always existed, contained in all things. For the incarnated being, this truth is accessed through the Dharma and its Observance.

---

261. When the observer surpasses the three gunas,
he is freed from birth,
death, and suffering (dukkha).
He can then taste the Nectar of bliss.

देवनागरी:
यदा द्रष्टा त्रिगुणान् अत्येति
जातिमृत्युदुःखात् मुच्यति।
तदा सः सुखस्य अमृतं
आस्वादति प्रापति।

yadā draṣṭā triguṇān atyeti
jātimṛtyuduḥkhāt mucyati।
tadā saḥ sukhasya amṛtaṃ
āsvādati prāpati।

---

262. He who feels no aversion,
whether facing clarity, attachment, or illusion,
who feels no craving for these things in their absence;
who, above the fruits of the three gunas,
stands as neutral, always steadfast,
aware that nothing acts apart from them,
that one has transcended the three gunas.

देवनागरी:
यः प्रकाशे सङ्गे मायायां
न द्वेषति समागतः।
तासु न तृष्णति तदभावे

त्रिगुणफलेभ्यः उपरि यः।
उदासीनः तिष्ठति अचलः
न किञ्चित् गुणेभ्यः भिन्नं ज्नात्वा।
सः त्रिगुणान् अत्येति यति
कर्मसु गुणानां करोति।

yaḥ prakāśe saṅge māyāyāṃ
na dveṣati samāgataḥ।
tāsu na tṛṣṇati tadabhāve
triguṇaphalebhyaḥ upari yaḥ।
udāsīnaḥ tiṣṭhati acalaḥ
na kiñcit guṇebhyaḥ bhinnaṃ jñātvā।
saḥ triguṇān atyeti yati
karmasu guṇānāṃ karoti।

---

263. He who looks with an equal eye
upon pleasure and suffering, and for whom a clod of earth,
gold, and stone are of equal value,
who is wise and regards praise and blame as identical;
who is unaffected by glory or disgrace,
who treats friends and enemies equally,
and who has renounced all self-interested endeavors,
that one has transcended the three gunas.

देवनागरी:
यः समदृष्टिः सुखदुःखं पश्यति
लोष्टं सुवर्णं अश्म च समतुल्यं।
धीरः प्रशंसां निन्दां च समत्वेन
संस्थितिः यशः अपकीर्तिं न संनादति।
मित्रं अरिं च समत्वेन नयति
सकामकर्म त्यक्तवान् यः।
सः त्रिगुणान् अत्येति

yaḥ samadṛṣṭiḥ sukhaduḥkhaṃ paśyati
loṣṭaṃ suvarṇaṃ aśma ca samatulyaṃ।
dhīraḥ praśaṃsāṃ nindāṃ ca samatvena
saṃsthitiḥ yaśaḥ apakīrtiṃ na saṃspṛśati।
mitraṃ ariṃ ca samatvena nayati
sakāmakarma tyaktavān yaḥ।
saḥ triguṇān atyeti

---

264. He who wholly
immerses himself in service, never faltering,
thereby transcends the three gunas
and attains the consciousness of bliss.

देवनागरी:
यः सर्वं सेवायां समाविशति
न कदाचित् स्खलति।
ततः त्रिगुणान् अत्येति
सुखस्य संज्ञानं प्रापति।

yaḥ sarvaṃ sevāyāṃ samāviśati
na kadācit skhalati।
tataḥ triguṇān atyeti
sukhasya saṃjñānaṃ prāpati।

The consciousness of bliss, or "perfect consciousness of bliss" (satçitananda), is on the path to Liberation.

---

265. The One is the foundation of the Whole,
and its virtue, immortal and inexhaustible,
is the very principle of ultimate happiness.

देवनागरी: एकः विश्वस्य मूलं

अमरं अक्षयं च गुणः।
सुखस्य तत्त्वं परमं यत् अस्ति।

ekaḥ viśvasya mūlaṃ
amaraṃ akṣayaṃ ca guṇaḥ।
sukhasya tattvaṃ paramaṃ
yat asti।

13. The Supreme Person

परः पुरुषः, परः पुरुषः, paraḥ puruṣaḥ

266. The roots of the banyan point upward and downward,
forming, with the branches, a maze where the mind gets lost.
Only its leaves escape and rise,
as the Dharma elevates the observant.

अश्वत्थस्य मूलं विश्वं तिष्ठति ऊर्ध्वमधः च।
शाखाभिः संकरोति मायाजालं मनः भ्राम्यति।
पर्णं तु धर्मेन उदति विश्वात् प्रापति च।
सत्नामज्ञानं धर्मपालनात् मनः उदति विश्वात्।

aśvatthasya mūlaṃ viśvaṃ tiṣṭhati ūrdhvamadhaḥ ca |
śākhābhiḥ saṃkaroti māyājālaṃ manaḥ bhrāmyati |
parṇaṃ tu dharmena udati viśvāt prāpati ca |
satnāmajñānaṃ dharmapālanāt manaḥ udati viśvāt |

Illusion, thoughts, concepts, and emotions form a labyrinth where the mind gets lost. Only the observance of Dharma allows one to rise above this chaos and aim for the light of unlearned knowledge.

---

267. The branches of the tree,

nourished by the three gunas,
extend upward and downward;
their twigs are the objects of the senses.
Its roots are bound to the timeless nature of the soul.

अश्वत्थस्य शाखाः गुणैः वर्धन्ति ऊर्ध्वमधः च।
विषयप्रवालाः तासां कर्मबन्धनमूलं च।
मायाक्षेत्रं तमसा संयुक्तं अहङ्कारजम्।
सत्नामज्ञानेन आत्मनः सनातनं प्रापति।

aśvatthasya śākhāḥ guṇaiḥ vardhanti ūrdhvamadhaḥ ca |
viṣayapravālāḥ tāsāṃ karmabandhanamūlaṃ ca |
māyākṣetraṃ tamasā saṃyuktaṃ ahaṅkārajam |
satnāmajñānena ātmanaḥ sanātanaṃ prāpati |

Here, the discussion is about Māyā, the field, that is, the totality that constitutes incarnation, place, and time given for Realization. This field is dominated by the influence of tamas, ignorance, and blindness, creators of the false ego.

---

268. No one can fully perceive
the form of this tree, see its end,
its beginning, or its base.
One must cut this banyan
with its mighty roots
using the sword of true detachment
and determination,
then seek the place where,
once attained,
the tree cannot regrow,
to surrender to the consciousness
of the Unity of the Whole, the Supreme Person,
from whom everything originates and in whom
everything abides forever and always.

न कश्चित् विश्वरूपं अश्वत्थस्य सम्पश्यति।
नान्तं नादिं न च आधारं तस्य द्रष्टुं शकति।
वैराग्यखड्गेन मूलं दृढं छिन्दति संनिश्चयेन।
सत्नामैक्यं परं पुरुषं प्रापति सनातनम्।

na kaścit viśvarūpaṃ aśvatthasya sampaśyati |
nāntaṃ nādiṃ na ca ādhāraṃ tasya dṛṣṭuṃ śakati |
vairāgyakhaḍgena mūlaṃ dṛḍhaṃ chindati saṃniścayena |
satnāmaikyaṃ paraṃ puruṣaṃ prāpati sanātanam |

Cutting this tree with true detachment is to live in the consciousness of bliss, that is, in the observance of Dharma and the practice of Satnāma (Holy Name).

---

269. The individual freed from illusion,
pride, and falsehood,
who knows the essence of all,
who observes the Dharma,
and who masters desire,
thoughts, and emotions,
that one attains the eternal Kingdom.

मायामदमिथ्याभ्यः पुरुषः मुच्यति यः सः।
विश्वसारं संजानाति धर्मं पालति च धीमान्।
कामचित्तचञ्चलं च संयमति नित्यं यः।
सः सत्नामसनातनं प्रापति धाम सनातनम्।

māyāmadamithyābhyaḥ puruṣaḥ mucyati yaḥ saḥ |
viśvasāraṃ saṃjānāti dharmaṃ pālatu ca dhīman |
kāmacittacañcalaṃ ca saṃyamati nityaṃ yaḥ |
saḥ satnāmasanātanaṃ prāpati dhāma sanātanam |

Cutting this tree with true detachment is to live in the consciousness of bliss, that

is, in the observance of Dharma and the practice of Satnāma (Holy Name).

---

270. That Kingdom, neither the Sun, nor the Moon,
nor flames illuminate it,
it has its own light.
For one who attains it,
there is no return to this world.

न सूर्यः न चन्द्रः न अग्निः धाम तत् प्रकाशति।
स्वप्रकाशं तत् धाम यः प्रापति न निवर्तति।
निर्विकल्पसमाधौ सत्चिदानन्दं समाविशति।
विश्वात् सः धीमान् धाम सत्नामेन प्रापति।

na sūryaḥ na candraḥ na agniḥ dhāma tat prakāśati |
svaprakāśaṃ tat dhāma yaḥ prāpati na nivartati |
nirvikalpasamādhau satcidānandaṃ samāviśati |
viśvāt saḥ dhīman dhāma satnāmena prāpati |

In nirvikalpa-samadhi, one can see and merge into the light of the Kingdom, sat-cit-ananda. In meditation, without being in samadhi, one can glimpse a bit of this light. There exists a meditation technique that enables this. This technique is taught during the Revelation given by an awakened one who knows it.

---

271. Beings in the material world
are fragments of the Whole.
Because they are conditioned,
not knowing the good,
they suffer the effects of evil.

विश्वात् विश्वांशाः सत्त्वं संसारे भवति।
संयुक्तः गुणैः सङ्गः साधनं न जानाति।
पापस्य फलं भजति धीमता संनादति।

सत्नामेन संजानाति साधुपापं च विचरति।

viśvāt viśvāṃśāḥ sattvaṃ saṃsāre bhavati |
saṃyuktaḥ guṇaiḥ saṅgaḥ sādhanaṃ na jānāti |
pāpasya phalaṃ bhajati dhīmatā |
satnāmena saṃjānāti sādhupāpaṃ ca vicarati |

Humans are conditioned from birth by the three gunas. By receiving the Revelation from the awakened one, an observant knows the good and, thereby, the evil. Knowing good and evil, they can choose.A Chinese awakened one, Lao-Tzu, said: "In the beginning, Man was upright, then evil appeared. Man, seeing evil, knew what was good. Opposites exist through each other, like being and non-being, knowledge and ignorance, light and darkness." (Tao-Te-Ching, Chapter 2)

---

272. As the air carries odors,
the living being in this world
carries the traces of past lives
without even remembering them.

यथा वायुः गन्धं वहति विश्वे जीवः तथैव।
संस्कारान् पूर्वजन्मनां वहति न स्मरति च।
श्रद्धायाः स्वभावं संस्काराः प्रभावति गुणैः।
चित्तं विश्वात् सत्त्वस्य संस्थिति नित्यं तत्।

yathā vāyuḥ gandhaṃ vahati viśve jīvaḥ tathaiva |
saṃskārān pūrvajanmanāṃ vahati na smarati ca |
śraddhāyāḥ svabhāvaṃ saṃskārāḥ prabhāvati guṇaiḥ |
cittaṃ viśvāt sattvasya saṃsthiti nityaṃ tat |

This refers to "Saṃskāras," traces left in the soul by present and past existences, not to be confused with karma. These traces influence the nature of the "faith" of the newborn, and the balances of the three gunas. Here, "faith" does not mean

"trust" or "beliefs"; it denotes the totality forming the mind.

---

273. Thus taking on a new body,
the Man is endowed with the sense of hearing, sight,
touch, taste, and smell, and others,
all revolving around the mind.
He has, for himself, a whole range of objects
specific to each sense.

नवं शरीरं संविशति पुरुषः संयुक्तः।
श्रोत्रदृष्टिस्पर्शरसगन्धाद्यैः मनसि परितः।
सर्वं विश्वात् इन्द्रियैः तस्य बभूव युक्तं।
विषयाः प्रत्येकं तस्य युक्तं भवति नित्यम्।

navaṃ śarīraṃ saṃviśati puruṣaḥ saṃyuktaḥ |
śrotradṛṣṭisparśarasagandhādyaiḥ manasi paritaḥ |
sarvaṃ viśvāt indriyaiḥ tasya babhūva yuktaṃ |
viṣayāḥ pratyekaṃ tasya yuktaṃ bhavati nityam |

---

274. The ignorant cannot conceive
how the living being leaves the body,
or what kind of body,
under the influence of the three gunas, it seeks to enjoy.
But all this, one whose eyes are enlightened
by the knowledge of Dharma, can see.

अज्ञाः न संजानाति जीवः शरीरं जहाति यथा।
गुणैः संयुक्तः यद् शरीरं भोक्तुं इच्छति।
धर्मज्ञानेन चक्षुः प्रकाशति यस्य सर्वं।
सः विश्वात् तत् सर्वं पश्यति धीमान्।

ajñāḥ na saṃjānāti jīvaḥ śarīraṃ jahāti yathā |

guṇaiḥ saṃyuktaḥ yad śarīraṃ bhoktuṃ icchati |
dharmajñānena cakṣuḥ prakāśati yasya sarvaṃ |
saḥ viśvāt tat sarvaṃ paśyati dhīman |

---

275. The diligent observant of Dharma
understands all this with clarity.
Those who do not know the Dharma
cannot understand.

धर्मस्य नित्यः पालकः सर्वं संजानाति।
विशुद्धेन यः धर्मं न जानाति न शक्नोति।
अज्ञाः धर्मं न संजानाति कदाचित्।
सर्वं विश्वात् न शक्नोति बुद्धुं तत्।

dharmasya nityaḥ pālakah sarvaṃ saṃjānāti |
viśuddhena yaḥ dharmaṃ na jānāti na śaknoti |
ajñāḥ dharmaṃ na saṃjānāti kadācit |
sarvaṃ viśvāt na śaknoti buddhuṃ tat |

---

276. The splendor of the Sun, which dispels the darkness,
the entire universe, know this,
emanates from the Supreme Person, from the Whole.

सूर्यस्य तेजः तमसः नाशति विश्वं सर्वं।
यत् परस्मात् पुरुषात् विश्वात् उदति नित्यम्।
सत्नामेन संजानाति तत् सर्वं धीमान्।

sūryasya tejaḥ tamasaḥ nāśati viśvaṃ sarvaṃ |
yat parasmāt puruṣāt viśvāt udati nityam |
satnāmena saṃjānāti tat sarvaṃ dhīman |

---

277. The Supreme Person
is of all the planets
which Her virtue keeps in orbits.
Through the Moon, She causes the sap of life
to rise in all vegetation.

परः पुरुषः सर्वं ग्रहान् धारयति धर्मेण।
चन्द्रेण जीवरसं विश्वात् उदति ओषधीषु।

paraḥ puruṣaḥ sarvaṃ grahān dhārayati dharmeṇa |
candreṇa jīvarasaṃ viśvāt udati oṣadhīṣu |

---

278. The One, Her virtue, is in every living body,
the fire of digestion and the vital breath,
in inhalation as in exhalation.
Thus, She enables the assimilation
of the four kinds of food.

एकः धर्मः सर्वं जीवशरीरे संयुक्तः यत्।
जाठराग्निः प्राणः च श्वासप्रश्वासे समाविशति।
चत्वारः आहाराः विश्वात् करोति योजति तत्।

ekaḥ dharmaḥ sarvaṃ jīvaśarīre saṃyuktaḥ yat |
jāṭharāgniḥ prāṇaḥ ca śvāsapraśvāse samāviśati |
catvāraḥ āhārāḥ viśvāt karoti yojati tat |

That day, the Buddha said to the monks: "Four kinds of food enable living beings to develop and sustain life. What are they? The first is edible food, the second is the food of sensory impressions, the third is the food of volition, the fourth is the food of consciousness."

---

279. The One, Her virtue, stands at the center of every being,

and from Her come memory, knowledge, and forgetfulness.
The goal of knowledge (Dharma)
is to know Her; in truth.
It is She who has formulated its conclusion.

एकः धर्मः सर्वं सत्त्वस्य हृदि तिष्ठति।
तस्मात् स्मृतिः ज्ञानं विस्मृतिः च उदति।
धर्मज्ञानस्य लक्ष्यं सत्नामेन संजानाति।
तत् सा संनिष्पन्नं विश्वात् करोति सत्यम्।

ekaḥ dharmaḥ sarvaṃ sattvasya hṛdi tiṣṭhati |
tasmāt smṛtiḥ jñānaṃ vismṛtiḥ ca udati |
dharmajñānasya lakṣyaṃ satnāmena saṃjānāti |
tat sā saṃniṣpannaṃ viśvāt karoti satyam |

---

280. There are two kinds of beings:
the fallible and the infallible.
In the material universe, all are fallible;
but in the spiritual world,
they are all infallible.

द्विविधं सत्त्वं भवति स्कलति न स्कलति च।
विश्वे सर्वं स्कलति विश्वात् यत्।
धाम्नि सर्वं न स्कलति नित्यं तत्।

dvividhaṃ sattvaṃ bhavati skhalati na skhalati ca |
viśve sarvaṃ skhalati viśvāt yat |
dhāmni sarvaṃ na skhalati nityaṃ tat |

---

281. Above all is the One,
who is in the worlds and sustains them.

सर्वस्योपरि एकः तिष्ठति विश्वे यः।
विश्वं धारयति यत् नित्यम्।

sarvasyopari ekaḥ tiṣṭhati viśve yaḥ |
viśvaṃ dhārayati yat nityam |

---

282. Since the Supreme Person is absolute,
beyond the fallible and the infallible,
creation and knowledge celebrate Her.

परः पुरुषः केवलः भवति स्कलति न च।
स्कलति न स्कलति च अतीति विश्वात् यत्।
सृष्टिः ज्ञानं च तं कीर्तति सत्यम्।

paraḥ puruṣaḥ kevalaḥ bhavati skhalati na ca |
skhalati na skhalati ca atīti viśvāt yat |
sṛṣṭiḥ jñānaṃ ca taṃ kīrtati satyam |

---

283. He who, free from doubts, knows the One,
that one, know this,
has knowledge that encompasses all.
Therefore, he is realized.

यः संशयविमुक्तः एकं संजानाति सः।
सत्नामेन सर्वं विश्वं विदति धीमान्।
तस्मात् सिद्धति यत् विश्वात् नित्यम्।

yaḥ saṃśayavimuktaḥ ekaṃ saṃjānāti saḥ |
satnāmena sarvaṃ viśvaṃ vidati dhīman |
tasmāt siddhati yat viśvāt nityam |

---

284. That which is now revealed
is the most secret part of the scriptures.
He who grasps its meaning will know wisdom,
and his efforts will lead him
to the eternal bliss of Liberation.

यत् प्रकटति शास्त्रस्य गुह्यं परं।
यः तस्यार्थं संजानाति प्रज्ञां विदति।
प्रयत्नेन नयति सः मोक्षानन्दम्।
सनातनं विश्वात् यत् प्रापति सिद्धति।

yat prakaṭati śāstrasya guhyaṃ paraṃ |
yaḥ tasyārthaṃ saṃjānāti prajñāṃ vidati |
prayatnena nayati saḥ mokṣānandam |
sanātanaṃ viśvāt yat prāpati siddhati |

14. Illuminated Natures, Shadowed Natures

प्रकाशप्रकृतयः तमःप्रकृतयः, prakāśaprakṛtayaḥ tamaḥprakṛtayaḥ

285. Freedom from fear, simplicity of existence,
steadfastness in Observance, self-mastery,
devotion, sobriety, peace, truth,
control of anger, true detachment,
serenity, absence of covetousness, modesty,
humility, firm determination,
vigor, moral strength,
purity, absence of desire for honors,
such are the spiritual qualities
on the path to Liberation.

अभयं साद्दर्शी च जीवनं च
नित्यं धर्मे स्थिरता आत्मसंयमति ।

भक्तिः संन्यासः शान्तिः सत्यं च
क्रोधसंयमति संन्यासः शान्तता च ॥
अस्पृहा विनयः धृतिः स्थिरा च
वीर्यं धैर्यं शौचं यशस्पृहा च ।
एताः संयमगुणाः मुक्तिमार्गे
सत्नामेन संयुक्तं विश्वमापति ॥

abhayaṃ sādṛśīṃ ca jīvanaṃ ca
nityaṃ dharme sthiratā ātmasaṃyamati |
bhaktiḥ saṃnyāsaḥ śāntiḥ satyaṃ ca
krodhasaṃyamati saṃnyāsaḥ śāntatā ca ||
aspṛhā vinayaḥ dhṛtiḥ sthirā ca
vīryaṃ dhairyaṃ śaucaṃ yaśaspṛhā ca |
etāḥ saṃyamaguṇāḥ muktimārge
satnāmena saṃyuktaṃ viśvamāpati ||

Steadfastness in Observance refers to the consistent practice of the spiritual discipline of The Path.

---

286. Arrogance, vanity, anger, self-sufficiency,
ambition, craving for pleasure, confusion
are the defining traits of people
plunged into the darkness of ignorance.

दर्पः मिथ्याहङ्कारः क्रोधः पूर्णता च
स्पृहा सुखस्य च भ्रान्तिः पुरुषलक्षणम् ।
नराः तमसि मज्जन्ति अज्ञानस्य गह्वरे
एतद् विश्वस्य नाशाय संयुक्तं न प्रापति ॥

darpaḥ mithyāhaṅkāraḥ krodhaḥ pūrṇatā ca
spṛhā sukhasya ca bhrāntiḥ puruṣalakṣaṇam |
narāḥ tamasi majjanti ajñānasya gahvare
etad viśvasya nāśāya saṃyuktaṃ na prāpati ||

Ignorance here does not refer to a lack of education but to the absence of true knowledge. This knowledge cannot be found in books. Some books may describe or point to this knowledge, but to attain it, one must practice the techniques of The Path and follow its recommendations.

---

287. Spiritual qualities
serve the liberation of the being,
while the traits of ignorance
drive toward enslavement to darkness.

सङ्गुणाः सत्नामेन मुक्तये भवन्ति वै ।
अज्ञानलक्षणं तमसि बन्धाय नयति च ॥

saṅguṇāḥ satnāmena muktaye bhavanti vai |
ajñānalakṣaṇaṃ tamasi bandhāya nayati ca ||

This refers to the gunas. The guna sattva is the seat of spiritual consciousness, reason, and light. The guna rajas is the seat of the thirst for life, pleasure, and passion, while the guna tamas is the seat of ignorance, inertia, vanity, and darkness. The darkness of ignorance is the absence of the light of knowledge.

---

288. In this world, there exist
two types of consciousness,
some illuminated, others shadowed.

लोके संज्ञानद्विविधं विश्वेन भवति वै ।
प्रकाशितं च तामसं च युग्मं तिष्ठति ॥

loke saṃjñānadvividhaṃ viśvena bhavati vai |
prakāśitaṃ ca tāmasaṃ ca yugmaṃ tiṣṭhati ||

The duality of consciousness reflects the interplay of light and darkness within human awareness, shaped by the influence of spiritual or ignorant tendencies.

---

289. What should be done or not done,
those in ignorance do not know.
They neither understand rightful conduct nor truth.

कर्तव्यं वा न कर्तव्यं नराः अज्ञाने न विदन्ति ।
धर्माचारं सत्यं च न संज्ञानति विश्वेन ॥

kartavyaṃ vā na kartavyaṃ narāḥ ajñāne na vidanti |
dharmācāraṃ satyaṃ ca na saṃjñānati viśvena ||

Ignorance prevents discernment of proper actions and spiritual truth, leading to a life disconnected from rightful conduct and the Whole.

---

290. The ignorant claim that
humanity has neither purpose nor God;
it arises from sexual acts and has no other cause
than desire and the satisfaction of desire.

अज्ञानी नरः कथति विश्वेन न प्रयोजनं न देवः ।
कामात् मैथुनात् जायति न चान्यत् कारणं सुखं च ॥

ajñānī naraḥ kathati viśvena na prayojanaṃ na devaḥ |
kāmāt maithunāt jāyati na cānyat kāraṇaṃ sukhaṃ ca ||

This reflects a worldview that prioritizes sensory satisfaction and denies higher purpose or divine order, characteristic of materialistic perspectives.

---

291. Based on such conclusions,
the ignorant engage in actions

aimed at wealth and pleasure,
destroying the values
of a harmonious world. एतादृशात् निष्कर्षात् अज्ञानिनः कर्मसु भजन्ति ।
धनसुखार्थं विश्वस्य साम्यं नाशति मूलं च ॥

etādṛśāt niṣkarṣāt ajñāninaḥ karmasu bhajanti |
dhanasukhārthaṃ viśvasya sāmyaṃ nāśati mūlaṃ ca ||

These actions, driven by materialistic conclusions, disrupt the balance and foundational values necessary for a harmonious world.

---

292. The ignorant, seeking refuge in vanity,
pride, and insatiable desire,
are prey to illusion.
Fascinated by the fleeting,
they dedicate their lives to futile deeds.

अज्ञानिनः मिथ्याहङ्कारे दर्पे तृष्णायां च शरणं यान्ति ।
मायायाः प्रेयः क्षणिकेन संयुक्तं कर्मसु मोघं भजन्ति ॥

ajñāninaḥ mithyāhaṅkāre darpe tṛṣṇāyāṃ ca śaraṇaṃ yānti |
māyāyāḥ preyaḥ kṣaṇikena saṃyuktaṃ karmasu moghaṃ bhajanti ||

The ignorant, captivated by temporary pleasures and false ego, engage in actions that lack lasting spiritual value.

---

293. To enjoy the senses until the final moment,
they believe, is humanity's chief duty.
Thus, their anxiety persists.
Bound by endless desire,
by craving and anger,
they amass wealth
to satisfy their sensory appetites.

इन्द्रियसुखं यावत् अन्तं विश्वेन मानति नरस्य धर्मः ।
ततः भयं तिष्ठति नित्यं कामेन तृष्णया क्रोधेन संयुक्तम् ।
धनं संचिनोति सुखायेन्द्रियाणां विश्वस्य मूलं न प्रापति ॥

indriyasukhaṃ yāvat antaṃ viśvena mānati narasya dharmaḥ |
tataḥ bhayaṃ tiṣṭhati nityaṃ kāmena tṛṣṇayā krodhena saṃyuktaṃ |
dhanaṃ saṃcinoti sukhāyendriyāṇāṃ viśvasya mūlaṃ na prāpati ||

The pursuit of sensory pleasure as a primary goal leads to persistent anxiety and spiritual disconnection from the Whole's foundation.

---

294. Such is the mindset of the ignorant,
blinded by ignorance:
"So much wealth is mine today,
and through my plans, more will come.
I possess so many things now,
and tomorrow, more and more still!
That man was my enemy; I killed him;
in turn, I will kill the others.
I am the lord and master of all,
the enjoyer of everything.
I am perfect, powerful, happy,
the wealthiest, surrounded by esteemed allies.
None can match my power and happiness.
I will perform sacrifices,
give charity, and thereby rejoice."

अज्ञानी अज्ञानेनान्धः चिन्तति विश्वेन संयुक्तम् ।
धनं मे अद्य बहु योजनाभिः अधिकं भविष्यति ।
वस्तु मे अद्य बहु श्वः च अधिकं च अधिकं च ।
शत्रुः स मया हतः अन्ये हनिष्यामि कथति च ।
सर्वस्य स्वामी भोक्ता च अहं पूर्णः शक्तः सुखी च ।
धनी बन्धुभिः उच्चैः परिवृतः विश्वेन संयुक्तम् ।

न कोऽपि मम शक्तिसुखं प्रापति विश्वस्य मूलम् ।
यज्ञं करिष्यामि दानं च तेन मोदामि सुखेन ॥

ajñānī ajñānenāndhaḥ cintati viśvena saṃyuktaṃ |
dhanaṃ me adya bahu yojanābhiḥ adhikaṃ bhaviṣyati |
vastu me adya bahu śvaḥ ca adhikaṃ ca adhikaṃ ca |
śatruḥ sa mayā hataḥ anye haniṣyāmi kathati ca |
sarvasya svāmī bhoktā ca ahaṃ pūrṇaḥ śaktaḥ sukhī ca |
dhanī bandhubhiḥ uccaiḥ parivṛtaḥ viśvena saṃyuktaṃ |
na ko'pi mama śaktisukhaṃ prāpati viśvasya mūlam |
yajñaṃ kariṣyāmi dānaṃ ca tena modāmi sukhena ||

The ignorant's mindset, driven by material desires and false ego, leads to a cycle of unfulfilled ambitions and spiritual disconnection.

---

295. Confused by manifold anxieties
and trapped in a web of illusion,
they cling excessively to sensory pleasures
and sink into the suffering of ignorance.

बहुभयैः संमूढः मायाजाले च बद्धः सन् ।
इन्द्रियसुखे संयुक्तः अज्ञानदुःखे मज्जति ॥

bahubhayaiḥ sammūḍhaḥ māyājāle ca baddhaḥ san |
indriyasukhe saṃyuktaḥ ajñānaduḥkhe majjati ||

Attachment to sensory pleasures and entanglement in illusion lead to a state of suffering rooted in ignorance.

---

296. Vain, arrogant, swayed by wealth and pride,
they sometimes perform sacrifices;
acts of hypocrisy, devoid of truth,
these sacrifices, these hypocrisies are futile.

मिथ्याहङ्कारी दर्पी धनदम्भेन भ्राम्यति ।
क्वचित् यज्ञं करोति धर्माचारे सत्यात् बहिः ।
एते यज्ञाः धर्माचाराः मोघं विश्वेन संयुक्तम् ॥

mithyāhaṅkārī darpī dhanadambhena bhrāmyati |
kvacit yajñaṃ karoti dharmācāre satyāt bahiḥ |
ete yajñāḥ dharmācārāḥ moghaṃ viśvena saṃyuktaṃ ||

An ancient hymn, "Aarti," states that without knowledge of the soul, sacrifices, practices, rigorous austerities, and offerings are futile.

---

297. Seeking refuge in the illusion
of a false identity, power, pride,
desire, and anger,
the ignorant mock the truth
and aspire to be perfect, deeming themselves God.

मायाहङ्कारे शक्तौ दर्पे तृष्णायां क्रोधे च शरणं गतः ।
अज्ञानी सत्यं हसति पूर्णः सन् देववत् भवितुमिच्छति ॥

māyāhaṅkāre śaktau darpe tṛṣṇāyāṃ krodhe ca śaraṇaṃ gataḥ |
ajñānī satyaṃ hasati pūrṇaḥ san devavat bhavitumicchati ||

The ignorant, deluded by false ego and passions, reject truth in favor of self-aggrandizement, aspiring to divine status.

---

298. The envious and harmful, full of themselves,
are plunged into the ocean of material existence
without the aid of Grace.

ईर्ष्यकाः दुष्कर्मिणः स्वाहङ्कारपूरिताः ।
संसारसागरे मज्जन्ति कृपया विना विश्वेन ॥

īrṣyakāḥ duṣkarmiṇaḥ svāhaṅkārapūritāḥ |
saṃsārasāgare majjanti kṛpayā vinā viśvena ||

Grace is a divine blessing constantly available to all, but those lost in vanity and harmful actions move against it, becoming victims of their own karma.

---

299. Those, returning life after life,
can never approach the truth.
They sink into the most sinister destiny
and blame others.

ते पुनर्जन्मनि जन्मनि न सत्यं प्रापन्ति कदाचित् ।
दुर्गतौ मज्जन्ति परं दोषति चान्येभ्यः ॥

te punarjanmani janmani na satyaṃ prāpanti kadācit |
durgatau majjanti paraṃ doṣati cānyebhyaḥ ||

Blaming others while ignoring personal faults is a hallmark of those trapped in the cycle of ignorance and illusion.

---

300. Three gates open to darkness:
desire, anger, and greed.
Let every person of reason close them,
for they lead the soul to ruin.

त्रयो द्वाराः तमसि विवरन्ति तृष्णा क्रोधः लोभः च ।
सर्वं बुद्धिमान् नरः संपिदति तानि नाशाय आत्मानम् ॥

trayo dvārāḥ tamasi vivaranti tṛṣṇā krodhaḥ lobhaḥ ca |
sarvaṃ buddhimān naraḥ saṃpidati tāni nāśāya ātmānam ||

Being a person of reason aligns with the influence of the guna sattva. While the

balance of gunas in one's faith is set at birth, sincere seeking and self-reflection can shift this balance through free will, enhancing sattva's influence. This is the essence of spirituality, incarnation, and reincarnation.

---

301. The person who avoids these three gates
dedicates their existence to Observance
and the realization of Dharma.
Thus, they gradually attain the supreme goal.

नरः यः त्रीणि द्वाराणि परिवर्जति भजति धर्माचाराय च धर्मसिद्धये ।
एवं शनैः शनैः परमं प्रयोजनं प्रापति विश्वेन ॥

naraḥ yaḥ trīṇi dvārāṇi parivarjati bhajati dharmācārāya ca dharmasiddhaye |
evaṃ śanaiḥ śanaiḥ paramaṃ prayojanaṃ prāpati viśvena ||

By avoiding destructive passions and committing to ethical and spiritual practice, one progresses toward ultimate liberation.

---

302. The one who rejects Dharma,
acting according to whim,
attains neither the perfection of the One,
nor the joy of fulfillment,
nor the supreme goal.

यः धर्मं त्यजति स्वच्छन्देन करोति च ।
नैकस्य पूर्णतां सुखं सिद्धेः परमं च न प्रापति ॥

yaḥ dharmaṃ tyajati svacchandena karoti ca |
naikasya pūrṇatāṃ sukhaṃ siddheḥ paramaṃ ca na prāpati ||

Rejecting Dharma for impulsive actions leads to failure in achieving spiritual perfection, joy, or ultimate liberation.

---

303. What your duty is and what it is not,
know how to discern
in the light of Observance,
through it, act to deepen
your awareness of Unity.

धर्मं चाधर्मं च विजानीहि धर्माचारप्रकाशेन ।
तेन कर्म करोति संज्ञानं एकस्य गम्भीरं कुरु ॥

dharmaṃ cādharmaṃ ca vijānīhi dharmācāraprakāśena |
tena karma karoti saṃjñānaṃ ekasya gambhīraṃ kuru ||

Discerning duty through Observance and acting accordingly fosters a deeper connection with the Unity of the Whole.

15. The Orders of Faith

आदेशाः श्रद्धायाः, ādeśāḥ śraddhāyāḥ

304. Depending on the nature
of the material influences received by Man,
his faith may belong to three orders:
reason (sattva), passion (rajas), or ignorance (tamas).

प्रकृतिसंस्पृशति मानवः स्वं श्रद्धा स्यात् त्रिविधेषु
सत्त्वं रजः तमो वा ॥

prakṛtisaṃspṛśati mānavah svaṃ śraddhā syāt trividheṣu
sattvaṃ rajaḥ tamo vā ||

Here, the word “faith” does not denote “trust” or “religion” but the entirety of the embodied being, the nature of their mind, their qualities, and the

proportions of the different gunas.

---

305. Depending on which guna marks their existence,
a being develops a particular faith.
They are said to have such faith,
according to whether they are immersed in one or another.

येन गुणेन संस्पृशति नरः
तस्य श्रद्धा विशेषा भवति ।
तथाश्रद्धः स उच्यते यथा
एकं वा अन्यत् संस्पृशति ॥

yena guṇena saṃspṛśati naraḥ
tasya śraddhā viśeṣā bhavati |
tathāśraddhaḥ sa ucyate yathā
ekaṃ vā anyat saṃspṛśati ||

The gunas are the three primary qualities, Sattva, Rajas, and Tamas, whose interaction produces all living things and under whose influences beings find themselves, unless their consciousness rests in God.

---

306. The nature of each person's faith
corresponds to their innermost nature.
Those governed by Sattva
dedicate themselves to light,
those dominated by Rajas
live under the sway of passion and desire,
and those dominated by Tamas
dwell in darkness, confusion, and suffering.

प्रत्येकं नरस्य श्रद्धाप्रकृतिः स्वेन समं भवति ।
सत्त्वेन संस्पृशति ये नराः ज्योतिषे भजन्ति ।
रजसा संस्पृशति ये रागकामयोः बद्धाः ।

तमसा संस्पृशति ये तमोमोहदुःखेषु भवन्ति ॥

pratyekaṃ narasya śraddhāprakṛtiḥ svena samaṃ bhavati |
sattvena saṃspṛśati ye narāḥ jyotiṣe bhajanti |
rajasā saṃspṛśati ye rāgakāmayoḥ baddhāḥ |
tamasā saṃspṛśati ye tamomohaduḥkheṣu bhavanti ||

---

307. People of Sattva dedicate themselves to the harmony of Unity,
those of Rajas worship evil spirits and gold, while others,
those of Tamas, make offerings to the dead and ghosts.
People who impose harsh austerities
upon themselves, not in accordance with sadhana,
engaging in them out of pride, selfishness, and lust,
disrupt the Harmony of Unity within them;
such people oppose the Lord.

सत्त्वेन संस्पृशति ये नराः समैकत्वे भजन्ति ।
रजसा संस्पृशति ये पिशाचहिरण्यं यजन्ति ।
तमसा संस्पृशति ये प्रेतभूतेषु यजन्ति ।
ये तपः कठिनं साधनाविरुद्धं स्वयं वहन्ति ।
अहङ्कारस्वार्थकामैः प्रवर्तति एकत्वसमं तेषु विरोधति ।
ते भगवति विरोधन्ति ॥

sattvena saṃspṛśati ye narāḥ samaikatve bhajanti |
rajasā saṃspṛśati ye piśācahiraṇyaṃ yajanti |
tamasā saṃspṛśati ye pretabhūteṣu yajanti |
ye tapaḥ kaṭhinaṃ sādhanāviruddhaṃ svayaṃ vahanti |
ahaṅkārasvārthakāmaiḥ pravartati ekatvasamaṃ teṣu virodhati |
te bhagavati virodhanti ||

---

308. The foods cherished by each person
are also divided into three orders*,
corresponding to the three gunas.

The same applies to dedication,
self-denial, and altruism.

प्रत्येकं प्रियं भोजनं त्रिविधं भवति यथा ।
त्रिगुणैः समं भवति यथा च तथैव ।
यज्ञतपोदानं यथा तथैव भवति ॥

pratyekaṃ priyaṃ bhojanaṃ trividhaṃ bhavati yathā |
triguṇaiḥ samaṃ bhavati yathā ca tathaiva |
yajñatapodānaṃ yathā tathaiva bhavati ||

This dietary recommendation no longer seems relevant: advancements have rendered these guidelines obsolete. Today, dietary recommendations are nutritional in nature and could be limited to avoiding industrially processed foods, additives, eating whole foods you prepare yourself, avoiding seed oils, consuming seasonal and local vegetables and fruits, eggs, etc.

---

309. For beings of Sattva, foods of knowledge purify existence, prolong life, and provide strength, health, joy, and satisfaction. These substantial foods are mild, juicy, rich, and full of flavor.

सत्त्वेन संस्पृशति सत्त्वं ज्ञानभोजनं विशुद्धति ।
आयुर्बलारोग्यसुखतुष्टिप्रदं भवति यत् ।
तत् स्थिरं स्निग्धं रस्यं पूर्णरसं च भवति ॥

sattvena saṃspṛśati sattvaṃ jñānabhojanaṃ viśuddhati |
āyurbalārogyasukhatuṣṭipradaṃ bhavati yat |
tat sthiraṃ snigdhaṃ rasyaṃ pūrṇarasaṃ ca bhavati ||

---

310. For beings of Rajas, foods that are too bitter,
sour, salty, pungent, dry, or hot*
cause discomfort, suffering, and illness.

* Hot: the term "hot" here has nothing to do with temperature but refers to the Ayurvedic classification of foods as hot (e.g., honey, orange juice, cinnamon) or cold (e.g., yogurt, banana, mint, butter).

रजसा संस्पृशति नराः भोजनं अतिकट्वम्ललवणं वा ।
तीक्ष्णशुष्कोष्णं दुःखदुःखरोगं जनति ॥

rajasā saṃspṛśati narāḥ bhojanaṃ atikaṭvamlalavaṇaṃ vā |
tīkṣṇaśuṣkoṣṇaṃ duḥkhaduḥkharogaṃ janati ||

---

311. Cherished by beings of Tamas
are foods eaten more than three hours after cooking,
foods lacking taste or freshness, malodorous,
decomposed, or impure, or even leftovers.

तमसा संस्पृशति नराः प्रियं भोजनं त्रिघटिकापक्त्वा भुक्तं ।
अरसनवत्वरहितदुर्गन्धपूतिकाशुद्धं वा शेषं भवति ॥

tamasā saṃspṛśati narāḥ priyaṃ bhojanaṃ trighaṭikāpaktvā bhuktaṃ |
arasanavatvarahitadurgandhapūtikāśuddhaṃ vā śeṣaṃ bhavati ||

These precautions are no longer strictly necessary, as advancements mean that leftovers stored in a refrigerator or freezer remain consumable well beyond three hours. As for malodorous foods, the ancients in India were unfamiliar with French cheeses!

---

312. Among acts of dedication, those performed out of duty,
according to the rules of knowledge,
in observance of sadhana, and without expecting reward,
belong to the harmony of Unity
and are the hallmark of beings of Sattva.

यज्ञेषु धर्मेन कृतं ज्ञानविधौ साधनानुष्ठाने ।
निष्कामं समैकत्वे भवति यत् सत्त्वेन संस्पृशति ।
नराः तद्विशिष्टं भवति ॥

yajñeṣu dharmena kṛtaṃ jñānavidhau sādhanānuṣṭhāne |
niṣkāmaṃ samaikatve bhavati yat sattvena saṃspṛśati |
narāḥ tadviśiṣṭaṃ bhavati ||

---

313. Dedication performed for some results,
material benefits, or in an ostentatious manner,
out of pride, stems from blind attachment
and is characteristic of beings of Rajas.

यज्ञः फलार्थिकप्रदर्शनाहङ्कारेण वा कृतः ।
रागात् भवति यद् रजसा संस्पृशति नराः ।
तद्विशिष्टं भवति ॥

yajñaḥ phalārthikapradarśanāhaṅkāreṇa vā kṛtaḥ |
rāgāt bhavati yad rajasā saṃspṛśati narāḥ |
tadviśiṣṭaṃ bhavati ||

---

314. As for dedication performed without any faith
and outside the teachings of sadhana,
where no consecrated food is distributed,
no hymn* is sung, and the devotees
who serve receive no support in return for their devotion,
it is said to belong to ignorance, to beings of Tamas.

* Hymn: "Aarti" and "twameva," for example. These are traditional devotional songs. It is said that Aarti dates back to "Krishna."

यज्ञः अश्रद्धया साधनाविधिविमुक्तः कृतः ।
न दानं न गीतं भक्ताः सेविन् न दक्षिणा यत् ।

तमसि तमसा संस्पृशति नराः विशिष्टं उच्यते ॥

yajñaḥ aśraddhayā sādhanāvidhivimuktaḥ kṛtaḥ |
na dānaṃ na gītaṃ bhaktāḥ sevin na dakṣiṇā yat |
tamasi tamasā saṃspṛśati narāḥ viśiṣṭaṃ ucyate ||

Consecrated food is "prashad," an Indian tradition of food placed at the foot of a devotional altar and offered to the master. This consecrated food is given to devotees to eat. Prashad is a blessing.

---

315. Observing the sadhana of knowledge,
following the teachings of one's master,
and respecting those above us, such as father and mother;
prioritizing purity (chastity), simplicity, temperance, and non-violence—
these are called Observance.

ज्ञानसाधनमु अनुष्ठाति गुरुशासनं अनुगच्छति च ।
गुरून् पितृमातृवत् सत्करोति शौचसारल्यदमाहिंसाः ।
प्रधानं यत् अनुष्ठानं उच्यते ॥

jñānasādhanam anuṣṭhāti guruśāsanaṃ anugacchati ca |
gurūn pitṛmātṛvat satkaroti śaucasāralyadamaahiṃsāḥ |
pradhānaṃ yat anuṣṭhānaṃ ucyate ||

Here, the idea of purity applies to monks. A layperson is not expected to observe this kind of chastity, obviously.

---

316. Speaking truthfully, with kindness,
avoiding hurtful words, and meditating
on the sound that repeats—
these are the rules for speech.

सत्यं सौम्यं वदति दुःखदवाचः परिहरति च ।

श्वासजपे ध्यायति यद् वै वाचः ।
विधयः तद् उच्यते ॥

satyaṃ saumyaṃ vadati duḥkhadavācaḥ pariharati ca |
śvāsajape dhyāyati yad vai vācaḥ |
vidhayaḥ tad ucyate ||

Meditation on the sound that repeats is meditation on God." Most often, "japas" is interpreted as "repeating a mantra," but it means "sound that repeats." This sound repeats on its own, without needing to be repeated. I believe it refers to the sound of breathing.

---

317. Serenity, simplicity, seriousness,
self-control, and purity of thought—
these are the rules to follow for the mind.

शान्तिसारल्यगम्भीर्यात्मसंयमचित्तविशुद्धिः ।
मनसः विधयोऽनुगन्तव्या उच्यते ॥

śāntisāralyagambhīryātmasaṃyamacittaviśuddhiḥ |
manasaḥ vidhayo'nugantavyā ucyate ||

---

318. Practiced with faith by people
whose aim is not to gain material benefits for themselves
but to satisfy the Whole, the union of these three virtues*
proceeds from sattva.

* "These three virtues": faith, renunciation of the fruits of one's actions (detachment and non-action), and the desire to serve (bhakti).

श्रद्धया नरैः कृता न स्वयमार्थिकसङ्ग्रहाय ।
विश्वसन्तोषाय त्रिविधगुणसङ्घः ।
सत्त्वात् भवति ॥

śraddhayā naraiḥ kṛtā na svayamārthikasaṅgrahāya |
viśvasantoṣāya trividhaguṇasaṅghaḥ |
sattvāt bhavati ||

---

319. As for ostentatious penances, seeking respect,
honor, and veneration from others,
they are said to belong to blind attachment.
They are unstable, fleeting, and partake of rajas.

तपः प्रदर्शनं नरसम्मानपूजावन्दनाय यत् ।
रागाय विशिष्टं उच्यते तद् ।
अस्थिरं अनित्यं रजसात् भवति ॥

tapaḥ pradarśanaṃ narasammānapūjāvandanāya yat |
rāgāya viśiṣṭaṃ ucyate tad |
asthiraṃ anityaṃ rajasāt bhavati ||

Jesus, another buddha, said something similar: "When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you." (Matthew 6:16-18)

---

320. Finally, penances and austerities performed out of folly,
involving stubborn tortures, or undertaken to harm or destroy,
are said to stem from tamas.

तपः मूढतया कृतं दुराग्रहयातना वा यत् ।
हिंसानाशाय अभिप्रयाति तद् ।
तमसात् उच्यते भवति ॥

tapaḥ mūḍhatayā kṛtaṃ durāgrahayātanā vā yat |
hiṃsānāśāya abhiprayāti tad |
tamasāt ucyate bhavati ||

The "Book of the Path" says something similar: "Those who impose severe asceticism, not in accordance with the agya, are guided by spiritual ego and torture the soul as the Evil One does." (Bhaktimārga, 240)

---

321. Altruism expressed in the awareness of sacred duties,
without expecting anything in return,
toward those who deserve it
and in appropriate conditions, is of a sattvic nature.

परोपकारः धर्मसंज्ञया प्रकटितः अनिष्टफलः ।
योग्येषु समुचिते च यत् कृतः ।
सात्त्विकं भवति ॥

paropakāraḥ dharmasaṃjñayā prakaṭitaḥ aniṣṭaphalaḥ |
yogyeṣu samucite ca yat kṛtaḥ |
sāttvikaṃ bhavati ||

It is said that generosity should not be dispensed without discernment, for example, toward harmful individuals. Today, those under the influence of tamas, caught in confusion, who mistake good for evil, demand that society's benefits be given indiscriminately to ungrateful people whose intent is to cause harm.

---

322. But charity motivated by the hope of reward,
the desire for material gain, or done reluctantly
is said to belong to rajas.

दानं प्रतिक्षया फलकाङ्क्षया वा प्रेरितं यत् ।
ससङ्कोचेन कृतं वा तद् ।
रजसात् विशिष्टं उच्यते ॥

dānaṃ pratīkṣayā phalakāṅkṣayā vā preritaṃ yat |
sasaṅkocena kṛtaṃ vā tad |
rajasāt viśiṣṭaṃ ucyate ||

---

323. Finally, charity that is not given
at the right time or place, nor to worthy individuals,
or performed disrespectfully and contemptuously,
is said to belong to tamas.

दानं न काले न देशे समुचिते योग्येषु यत् ।
असत्कारावज्ञया वा कृतं तद् ।
तमसात् विशिष्टं उच्यते ॥

dānaṃ na kāle na deśe samucite yogyeṣu yat |
asatkārāvajñayā vā kṛtaṃ tad |
tamasāt viśiṣṭaṃ ucyate ||

A reminder about generosity and inclusivity exercised toward those who are not worthy. Who is worthy of benefiting from generosity? Those who are respectful, peaceful, and grateful.

---

324. The sound that repeats, from the origins of humanity,
is the manifestation of the supreme and absolute truth.
For the fulfillment of their spiritual destiny,
devotees listen to it continuously (service).

श्वासजपो नरोत्पत्तेः परमसत्यविशुद्धप्रकटनम् ।
अध्यात्मिकसंसिद्ध्यै भक्ताः शृण्वन्ति यत् ।
नैरन्तर्येन भवति ॥

śvāsajapo narotp atteḥ paramasatyaviśuddhaprakaṭanam |
adhyātmikasaṃsiddhyai bhaktāḥ śṛṇvanti yat |

nairantaryena bhavati ||

According to some scriptures, when God created humanity, He breathed His Holy Breath into them, giving life to the clay figure. Breathing is said to be the sign of the covenant between God and humanity.

---

325. Thus, devotees focus for a moment
on the sound that repeats
before undertaking any action to attain Unity.

भक्ताः क्षणं श्वासजपे समाधति यत् पूर्वं किञ्चित् कृतः ।
एकत्वं प्राप्नोति तद् ॥

bhaktāḥ kṣaṇaṃ śvāsajape samādhati yat pūrvaṃ kiñcit kṛtaḥ |
ekatvaṃ prāpnoti tad ||

---

326. Everything must be done while listening to this sound
if one wishes to break free from the chains of matter and karma.

सर्वं श्वासजपे शृण्वत् कृतं यद् भवति ।
भौतिककर्मबन्धनात् मुच्यते यद् ॥

sarvaṃ śvāsajape śṛṇvat kṛtaṃ yad bhavati |
bhautikakarmabandhanāt mucyate yad ||

---

327. The absolute truth is the goal of devotional practices,
*performed with awareness of Satnam,
in harmony with the Absolute, the Supreme Person.

विशुद्धसत्यं साधनस्य लक्ष्यं भवति यत् ।
सतनामसंज्ञया कृतं समं परमपुरुषेन ।
तद् परमं भवति ॥

viśuddhasatyaṃ sādhanasya lakṣyaṃ bhavati yat |
satnāmasaṃjñayā kṛtaṃ samaṃ paramapuruṣena |
tad paramaṃ bhavati ||

This refers to what has become “karma-yoga” and “bhakti-yoga.”

---

328. Sacrifices, austerities, and charitable acts
performed without faith are fleeting,
regardless of the rituals accompanying them.
They are called “asat”*,
and they are futile in this life and the next.

* “Asat”: not participating in perfection.

यज्ञस्तपोदानं अश्रद्धया कृतं अनित्यं यत् ।
याट्टशैर्विधिभिः सहितं तद् ।
असत् मोगं इह परे च उच्यते ॥

yajñastapodānaṃ aśraddhayā kṛtaṃ anityaṃ yat |
yādṛśairvidhibhiḥ sahitaṃ tad |
asat moghaṃ iha pare ca ucyate ||

16. Renunciation and Liberation

सन्यासमोक्षः, sannyāsamokṣaḥ

329. The awakened call “renunciation”
the abandonment of the fruits of one’s actions,
and those established in renunciation,
the learned name “sannyāsa.

”Renunciation: “tyāga.” This is what Lao-Tzu called “non-action,” also known as

"service".

बुधाः संन्यासमाहुः त्यागं कर्मणां फलविसर्जनम् ।
ये च संन्याससंस्थाः स्युः विद्वांसः संन्यासिनः नमन्ति ॥

budhāḥ saṃnyāsamāhuḥ tyāgaṃ
karmaṇāṃ phalavisarjanam |
ye ca saṃnyāsasaṃsthāḥ syuḥ
vidvāṃsaḥ saṃnyāsinaḥ namanti ||

Here, we can also speak of true detachment—not the kind that involves depriving oneself of everything, but the attachment to the Satnam (Holy Name). One who remains conscious of the Satnam through the observance of a proper sadhana and the diligent practice of meditation in action (non-action or service) is in true detachment and is a "sannyāsa."

---

330. Some advocate the abandonment
of the fruits of their actions,
while others uphold actions
of sacrifice, austerity, and charity.

केचित् त्यागं कर्मफलस्य प्रशंसन्ति हि संन्यासम् ।
अन्ये यज्ञतपोदान- कर्मणां प्रशंसन्ति तु ॥

kecit tyāgaṃ karmaphalasya
praśaṃsanti hi saṃnyāsam |
anye yajñatapodāna-
karmaṇāṃ praśaṃsanti tu ||

Acts of sacrifice, asceticism, austerity, and charity, without true knowledge, are futile for spiritual realization. An ancient hymn, "Aarti," has a verse that speaks of this:

"Singing, fasting, charity, austerity,

Do not grant knowledge of the soul,
Will never reveal your soul,
Without the Grace of the Holy Name,
Without the knowledge of the Holy Name,
No rite can lead to the goal."

---

331. One must distinguish
three types of renunciation.

विवेकेन संन्यासं त्रिविधं प्रविभजति ॥

vivekena saṃnyāsaṃ
trividhaṃ pravibhajati ||

The first renunciation is renouncing the self—that is, the idea or concept one has of oneself. This is the primary attachment.The second renunciation is renouncing desire. Pleasure is one thing; desire is another. For example, the need to eat is not a desire. Taking pleasure in eating is not a bad thing. Desiring one's spouse is not a bad thing.The third renunciation is renouncing spiritual ambition—the desire for perfection when that perfection is about oneself, the desire to be perfect.

---

332. One must not renounce
acts of sacrifice, austerity, or charity,
for they sanctify even the greatest souls.

न त्यजेत् यज्ञकर्माणि तपोदानकृतानि च ।
न हि तानि महात्मानः पवित्रयन्ति सर्वदा ॥

na tyajet yajñakarmāṇi
tapodānakṛtāni ca |
na hi tāni mahātmānaḥ
pavitrayanti sarvadā ||

These acts must not be abandoned, provided they are performed in observance of Dharma, the sadhana of The Path.

---

333. But all these practices
must be performed
while renouncing their fruits.

सर्वं तु तत् कर्म यत् फलत्यागेन संन्यासे ।
नित्यं कर्तव्यम् एव विधति हि तद् विधिः ॥

sarvaṃ tu tat karma yat
phalatyāgena saṃnyāse |
nityaṃ kartavyam eva
vidhati hi tad vidhiḥ ||

Renouncing the fruits of one's actions, or karma, means doing things in consciousness of the Satnam, in the observance of "service," which Lao-Tzu called "non-action" or "wu wei."

---

334. One must never renounce one's duties.
A person who, under the sway of illusion,
renounces them is said to act
out of ignorance.

न कदाचित् स्वधर्मं त्यजेत् मायासमावृतः ।
यस्य तद् व्यवहारं अज्ञानेन चाहुः ॥

na kadācit svadharmaṃ
tyajet māyāsamāvṛtaḥ |
yasya tad vyavahāraṃ
ajñānena cāhuḥ ||

Here, ignorance is the lack of knowledge. In this Upanishad, knowledge refers to the Dharma and the Satnam. This knowledge is given through initiation by a living awakened master of this spiritual path (mārga). This knowledge deepens through consistent observance.

---

335. One who, fearing a difficult duty,
refuses it, saying, "This is hard,"
acts only by instinct, driven by passion.
By doing so, they will never reap
the realization brought by renunciation.

यः कर्म दुःखदं भीतः न करोति च तद् वदति ।
रजसा संयुक्तः केवलं न संन्यासात् फलं लभति ॥

yaḥ karma duḥkhadaṃ bhītaḥ
na karoti ca tad vadati |
rajasā saṃyuktaḥ kevalaṃ
na saṃnyāsāt phalaṃ labhati ||

Passion is generated in humans by the guṇa "rajas." This guṇa is one of the three that constitute "faith," or the set of conditions shaping the human mind from birth throughout their life. See chapter 12 of this book, which discusses the three guṇas.

---

336. But one who, because it must be done,
without attachment to the action or its fruit,
performs the prescribed duty,
their renunciation is said to stem from virtue.

तु यः कर्तव्यम् इति सङ्गरहितः कर्मफलयोः ।
नियतं कर्म करोति सत्त्वेन संन्यासः आहुः ॥

tu yaḥ kartavyam iti

saṅgarahitaḥ karmaphalayoḥ |
niyataṃ karma karoti
sattvena saṃnyāsaḥ āhuḥ ||

One could just as well say "stems from the Satnam," since the Satnam is the virtue of God—that is, the sum of His qualities and power. Another sage, a buddha or awakened one, called this "the virtue of the Tao." That sage was Lao-Tzu.

---

337. A detached person,
with profound consciousness
and elevated intelligence, such a person
is free from doubt.
They never refuse a necessary act
and do not cling to the benefits of their actions.

विरक्तः संज्ञानगम्भीरः धीरो बुद्ध्या समुन्नतः ।
सन्देहरहितः सदा नियतं कर्म न त्यजति ॥
कर्मफलेषु न सज्जति च सङ्गरहितः स एव ॥

viraktaḥ saṃjñānagambhīraḥ
dhīro buddhyā samunnataḥ |
sandeharahitaḥ sadā
niyataṃ karma na tyajati ||
karmaphaleṣu na sajjati
ca saṅgarahitaḥ sa eva ||

---

338. For a person,
true renunciation is truly difficult,
for abandoning all action is impossible.
One is said to practice it
who acts while renouncing
the fruits of their actions.

नरस्य संन्यासः सत्यं दुष्करः खलु सर्वदा ।
सर्वं कर्म त्यजति न यो फलत्यागी स कर्मति ॥
तं संन्यासिनमाहुः सदा यः कर्मति खलु ॥

narasya saṃnyāsaḥ satyaṃ
duṣkaraḥ khalu sarvadā |
sarvaṃ karma tyajati na
yo phalatyāgī sa karmati ||
taṃ saṃnyāsinamāhuḥ
sadā yaḥ karmati khalu ||

---

339. The triple fruit of actions,
desirable, undesirable,
or a mix of both, such is,
after death, the reward of those
who have not practiced renunciation.
The sannyāsi will not taste this fruit.

त्रिविधं कर्मफलं इष्टं नष्टं मिश्रं च ।
मृत्योः परं तद् भवति असंन्यासिनां फलं ॥
संन्यासी न तद् रसति फलं तस्य न संनादति ॥

trividhaṃ karmaphalaṃ
iṣṭaṃ naṣṭaṃ miśraṃ ca |
mṛtyoḥ paraṃ tad bhavati
asaṃnyāsināṃ phalaṃ ||
saṃnyāsī na tad rasati
phalaṃ tasya na sajjati ||

This fruit of actions, whether desirable or undesirable, is reincarnation. The realized person, the sannyāsi freed from the chains of samsara, does not taste this fruit.

---

340. Here are the five factors of action
described by the Sāṃkhya philosophy:
the place, the doer, the senses,
the effort, and the supreme soul.

पञ्च कर्मणः कारणं सांख्यदर्शनवर्णितम् ।
स्थानं कर्ता च इन्द्रियं प्रयत्नः परमात्मा च ॥

pañca karmaṇaḥ kāraṇaṃ
sāṃkhyadarśanavarṇitam |
sthānaṃ kartā ca indriyaṃ
prayatnaḥ paramātmā ca ||

---

341. Every deed, good or bad
(for realization),
that a person performs in action,
speech, or thought,
arises from these five factors.

सर्वं कर्म शुभं च दुष्टं नरः यत् करोति कर्मणा ।
वाचा मनसा च यत् पञ्चभ्यः कारणेभ्यः तत् ॥

sarvaṃ karma śubhaṃ ca duṣṭaṃ
naraḥ yat karoti karmaṇā |
vācā manasā ca yat
pañcabhyaḥ kāraṇebhyaḥ tat ||

---

342. That being so, one who, through ignorance,
sees themselves as the sole actor of their deeds,
not considering the five factors,
lacks intelligence and, because of this,
cannot see things rightly.

तद् भवति यः अज्ञानात् केवलं कर्तारं आत्मानम् ।
पञ्च कारणानि न पश्यति न बुद्धिमान् सम्यक् न पश्यति ॥
तेन न शक्नोति यथार्थं द्रष्टुं च तस्मात् खलु ॥

tad bhavati yaḥ ajñānāt
kevalaṃ kartāraṃ ātmānam |
pañca kāraṇāni na paśyati
na buddhimān samyak na paśyati ||
tena na śaknoti yathārthaṃ
draṣṭuṃ ca tasmāt khalu ||

---

343. One whose actions
are not driven by false ego (vanity),
and whose intelligence is not clouded,
can perform their duty,
even if it causes the death of other beings,
without fault, and their actions
will not produce fruits.

यस्य कर्म न मिथ्याहंकारात् बुद्धिः न संमोहिता च ।
सः नियतं कर्म करोति प्राणिनां मृत्युं संकरोति ॥
न दोषी कर्मफलं च न जायति खलु तस्य ॥

yasya karma na mithyāhaṃkārāt
buddhiḥ na saṃmohitā ca |
saḥ niyataṃ karma karoti
prāṇināṃ mṛtyuṃ saṃkaroti ||
na doṣī karmaphalaṃ ca
na jāyati khalu tasya ||

The soul of beings is immortal; no one can kill it. Thus, beings killed because of us are not truly dead. Take the example of a soldier whose duty is to obey their superiors' orders and, because of this, kills enemies without pleasure or vanity. They will not face negative consequences.

---

344. Knowledge, the object of knowledge, and the knower,
these form the triple motivator of action.
The senses, the act itself, and its doer
form the triple foundation of all action.

ज्ञानं ज्ञेयं च ज्ञाता त्रिविधं कर्मचोदनम् ।
इन्द्रियं कर्म कर्ता च सर्वं कर्माधारं त्रिविधम् ॥

jñānaṃ jñeyaṃ ca jñātā
trividhaṃ karmacodanam |
indriyaṃ karma kartā ca
sarvaṃ karmādhāraṃ trividham ||

---

345. There are three kinds of knowledge,
actions, and actors,
corresponding to the three guṇas.
They are described as follows.

त्रिविधं ज्ञानं कर्म च कर्तारः त्रिगुणानुगाः ।
तद् इदं त्रिविधं सर्वं वर्णितं संनादति क्रमात् ॥

trividhaṃ jñānaṃ karma ca
kartāraḥ triguṇānugāḥ |
tad idaṃ trividhaṃ sarvaṃ
varṇitaṃ kramāt ||

---

346. The knowledge by which one discerns
Unity in multiplicity
is the understanding
that arises from sattva (reason).

येन ज्ञानेन एकं नानात्वे विवेचति ।
तद् विज्ञानं सत्त्वात् प्रवृत्तं खलु तत् ॥

yena jñānena ekaṃ
nānātve vivecati |
tad vijñānaṃ sattvāt
pravṛttaṃ khalu tat ||

---

347. But the knowledge that sees life
as diverse as the number of living beings,
with different natures, this understanding
belongs to rajas (passion).

तु यत् ज्ञानं जीवनं नानात्वे प्राणिनां दृशति ।
विविधस्वभावं तद् रजसः विज्ञानं खलु ॥

tu yat jñānaṃ jīvanaṃ
nānātve prāṇināṃ dṛśati |
vividhasvabhāvaṃ tad
rajasaḥ vijñānaṃ khalu ||

---

348. As for the knowledge by which,
blind to the truth, one clings
to a single type of action,
this limited understanding
stems from the darkness of tamas.

येन ज्ञानेन सत्यं न पश्यति सज्जति कर्मणि ।
एकं तद् अल्पं विज्ञानं तमसः खलु भवति ॥

yena jñānena satyaṃ
na paśyati sajjati karmaṇi |
ekaṃ tad alpaṃ vijñānaṃ

tamasaḥ khalu bhavati ||

---

349. An action dictated by duty,
performed without attachment,
without desire or aversion,
and done in service, arises from sattva.

नियतं कर्म यत् कृतं सङ्गरहितं न रागद्वेषात् ।
सेवायां च कृतं तद् सत्त्वात् प्रवृत्तं खलु ॥

niyataṃ karma yat kṛtaṃ
saṅgarahitaṃ na rāgadveṣāt |
sevāyāṃ ca kṛtaṃ tad
sattvāt pravṛttaṃ khalu ||

---

350. An action done with great effort,
to fulfill a desire, focusing only
on oneself, driven by vanity,
is an action of rajas.

महाप्रयत्नेन कृतं कामं स्वमेव पश्यति ।
अहंकारात् कर्म तद् रजसः खलु भवति ॥

mahāprayatnena kṛtaṃ
kāmaṃ svameva paśyati |
ahaṃkārāt karma tad
rajasaḥ khalu bhavati ||

---

351. An action performed in ignorance and delusion,
without considering its consequences,
causing harm to others or proving unrealistic,
this action stems from tamas.

असंज्ञाने मोहे च कृतं कर्म न चिन्तति ।
हिंसति परं मायिकं वा तमसः तद् खलु भवति ॥

asaṃjñāne mohe ca
kṛtaṃ karma na cintati |
hiṃsati paraṃ māyikaṃ vā
tamasaḥ khalu bhavati ||

---

352. One who acts free from all attachment,
freed from false ego, enthusiastic, resolute,
and unconcerned with success or failure,
is said to be under the influence of sattva.

यः सङ्गरहितः कर्मति मिथ्याहंकारमुक्तः उत्साही ।
सिद्ध्यसिद्ध्योः न चिन्तति सत्त्वेन युक्तः आहुः ॥

yaḥ saṅgarahitaḥ karmati
mithyāhaṃkāramuktaḥ utsāhī |
siddhyasiddhyoḥ na cintati
sattvena yuktaḥ āhuḥ ||

---

353. A person attached to the fruits of their actions,
envious, swayed by joys and sorrows,
is said to be dominated by rajas.

नरः कर्मफलेषु सज्जति ईर्ष्युः सुखदुःखयोः कम्पति ।
रजसा युक्तः तं आहुः खलु तद् भवति ॥

naraḥ karmaphaleṣu sajjati
īrṣyuḥ sukhaduḥkhayoḥ kampati |
rajasā yuktaḥ taṃ āhuḥ
khalu tad bhavati ||

Rajas is the seat of passion, desire, ambition, and pride, which should not be confused with the vanity that stems from tamas.

---

354. As for one who always
opposes the teachings of The True Path,
materialistic, deceitful, skilled in insult,
lazy, gloomy, and procrastinating,
they are said to be under the influence of tamas.

यः सदा सत्यपथस्य विपरीतं शास्त्रं गच्छति ।
द्रव्यवादी कूटनयः निन्दकः आलस्यदीनः ॥
सर्वं स्थगति तमसा युक्तः तं आहुः खलु ॥

yaḥ sadā satyapathasya
viparītaṃ śāstraṃ gacchati |
dravyavādī kūṭanayaḥ
nindakaḥ ālasyadīnaḥ ||
sarvaṃ sthagati tamasā
yuktaḥ taṃ āhuḥ khalu ||

---

355. Here is the threefold division
of intelligence and resolve,
according to the three guṇas.

इदं त्रिविधं बुद्धेः धृतेश्च त्रिगुणानुगम् ।
विभागं खलु अधुना वर्णितं तद् भवति ॥

idaṃ trividhaṃ buddheḥ
dhṛteśca triguṇānugam |
vibhāgaṃ khalu adhunā
varṇitaṃ tad bhavati ||

---

356. An intelligence that discerns
what is good or bad to do,
what is to be feared or not,
what binds and what liberates,
such intelligence stems from sattva.

बुद्धिः यया विवेचति शुभं च अशुभं कर्मणि ।
भयं अभयं च यत् बन्धं मोक्षं च सत्त्वात् ॥
प्रवृत्तं खलु तद् बुद्धिः तथाविधं भवति ॥

buddhiḥ yayā vivecati
śubhaṃ ca aśubhaṃ karmaṇi |
bhayaṃ abhayaṃ ca yat
bandhaṃ mokṣaṃ ca sattvāt ||
pravṛttaṃ khalu tad
buddhiḥ tathāvidhaṃ bhavati ||

---

357. An intelligence that confusedly discerns
what is just and unjust, what should be done or avoided,
is an intelligence influenced by rajas.

बुद्धिः यया संमोहति धर्मं अधर्मं च कर्मणि ।
कर्तव्यं च अकर्तव्यं रजसा युक्तं भवति ॥

buddhiḥ yayā saṃmohati
dharmaṃ adharmaṃ ca karmaṇi |
kartavyaṃ ca akartavyaṃ
rajasā yuktaṃ bhavati ||

---

358. As for the intelligence immersed in illusion,
which mistakes the just for the unjust, the good for the bad,
and always chooses wrongful paths,

this intelligence stems from tamas.

बुद्धिः मोहे मग्नति धर्मं अधर्मं शुभं अशुभम् ।
सदा दुष्टपथं वृणोति तमसा युक्तं भवति ॥

buddhiḥ mohe magnati
dharmaṃ adharmaṃ śubhaṃ aśubham |
sadā duṣṭapathaṃ vṛṇoti
tamasā yuktaṃ bhavati ||

---

359. A steadfast resolve,
sustained by diligent practice of The Path,
which thus controls the mind and senses
and illuminates existence,
such resolve stems from sattva.

धृतिः अचला यया पथः सदा अभ्यासेन धारयति ।
मनः इन्द्रियं च नियति प्रकाशति जीवनं च ॥
तथाविधं सत्त्वात् प्रवृत्तं खलु भवति ॥

dhṛtiḥ acalā yayā pathaḥ
sadā abhyāsena dhārayati |
manaḥ indriyaṃ ca niyati
prakāśati jīvanaṃ ca ||
tathāvidhaṃ sattvāt
pravṛttaṃ khalu bhavati ||

---

360. But the resolve motivated,
through piety, by the satisfaction of the senses
and strongly attached to personal possessions,
this resolve belongs to rajas.

धृतिः यया प्रेरिता धर्मेन इन्द्रियतृप्तये ।

द्रव्ये सज्जति दृढं रजसा युक्तं भवति ॥

dhṛtiḥ yayā preritā
dharmena indriyatṛptaye |
dravye sajjati dṛḍhaṃ
rajasā yuktaṃ bhavati ||

---

361. As for the resolve
incapable of transcending dreams, fear,
lamentations, sorrow, and illusion,
this futile resolve stems from tamas.

धृतिः यया न नयति स्वप्नात् भयात् विलापात् च ।
दुःखात् मोहात् च मिथ्या तमसा युक्तं भवति ॥

dhṛtiḥ yayā na nayati
svapnāt bhayāt vilāpāt ca |
duḥkhāt mohāt ca mithyā
tamasā yuktaṃ bhavati ||

---

362. Here are the three types of happiness
enjoyed by the conditioned being.
When what first seemed like poison
is revealed, in the end, to be like nectar,
awakening to spiritual realization,
this happiness stems from sattva.

इदं त्रिविधं सुखं संसारिणो भुङ्क्ते अधुना ।
यत् विषवत् प्रथमं अमृतवत् अन्ते प्रकाशति ॥
आत्मसाक्षात्कारं सत्त्वात् प्रवृत्तं भवति ॥

idaṃ trividhaṃ sukhaṃ
saṃsāriṇo bhuṅkte adhunā |

yat viṣavat prathamaṃ
amṛtavat ante prakāśati ||
ātmasākṣātkāraṃ
sattvāt pravṛttaṃ bhavati ||

---

363. The happiness born of the senses
and their objects of pleasure,
which first seems like nectar
but becomes poison in the end,
this happiness comes from rajas.

सुखं इन्द्रियेभ्यः संजातं विषयेभ्यः तृप्तये च यत् ।
प्रथमं अमृतवत् भवति विषवत् अन्ते भवति ॥
रजसः तद् खलु जायति ॥

sukhaṃ indriyabhyaḥ saṃjātaṃ
viṣayebhyaḥ tṛptaye ca yat |
prathamaṃ amṛtavat bhavati
viṣavat ante bhavati ||
rajasaḥ tad khalu jāyati ||

---

364. As for the happiness
that disregards spiritual realization
and is an illusion from beginning to end,
born of sleep, laziness, and delusion,
this happiness stems from tamas.

सुखं यत् आत्मसाक्षात्कारं न चिन्तति मायिकं सर्वदा ।
निद्रालस्यमोहजं च तमसा युक्तं भवति ॥

sukhaṃ yat ātmasākṣātkāraṃ
na cintati māyikaṃ sarvadā |
nidrālasyamohajaṃ ca

tamasā yuktaṃ bhavati ||

---

365. There exists neither on earth nor in heaven among the devas
any being free from the influence of the three guṇas.

नास्ति पृथिव्यां स्वर्गे वा देवेषु यः त्रिगुणरहितः ।
सर्वं त्रिगुणेन युक्तं खलु तद् भवति ॥

nāsti pṛthivyāṃ svarge vā
deveṣu yaḥ triguṇarahitaḥ |
sarvaṃ triguṇena yuktaṃ
khalu tad bhavati ||

---

366. Human beings, whoever they may be,
are distinguished by the qualities
they manifest in their actions,
according to the influence of the three guṇas.

नराः सर्वं यथाविधं गुणैः कर्मसु विवेचति ।
त्रिगुणेन संयुक्तं खलु तद् प्रकटति ॥

narāḥ sarvaṃ yathāvidhaṃ
guṇaiḥ karmasu vivecati |
triguṇena saṃyuktaṃ
khalu tad prakaṭati ||

---

367. Serenity, self-control, sobriety, purity,
tolerance, integrity, wisdom, knowledge, and devotion—
these are the qualities that accompany the actions
of a person on the path of spiritual realization.

शान्तिः आत्मनियन्त्रणं सौम्यं शुद्धिः क्षमा च सत्यं ।

प्रज्ञा विद्या भक्तिः च नरस्य कर्मसु सहन्ति ॥
आत्मसाक्षात्कारपथे गुणाः खलु तथाविधाः ॥

śāntiḥ ātmaniyantraṇaṃ
saumyaṃ śuddhiḥ kṣamā ca satyaṃ |
prajñā vidyā bhaktiḥ ca
narasya karmasu sahanti ||
ātmasākṣātkārapathe
guṇāḥ khalu tathāvidhāḥ ||

---

368. By following their own nature in their actions
and worshiping the Lord, the omnipresent
source of all beings,
every person can attain perfection.

स्वभावं कर्मसु अनुवर्तति ईश्वरं विश्वगं भजति यः ।
सर्वभूतादिम् ईश्वरं नरः सिद्धिं समाप्नोति ॥

svabhāvaṃ karmasu anuvartati
īśvaraṃ viśvagaṃ bhajati yaḥ |
sarvabhūtādim īśvaraṃ
naraḥ siddhiṃ samāpnoti ||

Here, it refers to the perfection of the Lord, not a illusory perfection of oneself.

---

369. It is better to perform one's own duty,
even imperfectly, than to undertake
another's duty, even perfectly.
Thus, one avoids fault.

स्वधर्मं कुर्यात् दुष्कृतं परधर्मं संपूर्णं न च ।
एवं न दोषं करोति खलु तद् भवति ॥

svadharmaṃ kuryāt duṣkṛtaṃ
paradharmaṃ saṃpūrṇaṃ na ca |
evaṃ na doṣaṃ karoti
khalu tad bhavati ||

---

370. Just as fire is covered by smoke,
every undertaking is veiled by some fault,
so one should not abandon
the action suited to their nature, even if flawed.

यथा वह्निः धूमेन संछादति सर्वं कर्म दोषेण संछादति ।
तस्मात् स्वकर्म न त्यजेत् दोषयुक्तं खलु तद् भवति ॥

yathā vahniḥ dhūmena saṃchādati
sarvaṃ karma doṣeṇa saṃchādati |
tasmāt svakarma na tyajet
doṣayuktaṃ khalu tad bhavati ||

---

371. A person can taste the fruits of renunciation
through simple self-control, true detachment,
and a certain detachment from sensory pleasures.
Therein lies the perfection of renunciation.

नरः सन्न्यासफलं भुङ्क्ते आत्मनियन्त्रणेन वैराग्येन ।
इन्द्रियसुखात् विमुञ्चति सन्न्यासिद्धिः तत्र तिष्ठति ॥

naraḥ sannyāsaphalaṃ bhuṅkte
ātmaniyantraṇena vairāgyena |
indriyasukhāt vimuñcati
sannyāsasiddhiḥ tatra tiṣṭhati ||

---

372. Entirely purified by intelligence,

controlling the mind with resolve,
renouncing objects that please the senses,
freed from attachment and aversion,
a person who lives in a secluded place, eats little,
controls body and speech,
always remains in contemplation, detached,
ignoring false ego, vain power,
or pride, free from desire and anger,
who shuts out material things,
free from possessiveness, serene—
such a person has attained knowledge.

बुद्ध्या विशुद्धः सर्वं मनः धृत्या नियति च यः ।
इन्द्रियविषयान् सन्न्यस्यति रागद्वेषात् विमुक्तः च ॥
विविक्ते स्थाने तिष्ठति अल्पाशी देहवाक् नियति ।
सदा ध्यानस्थः वैराग्यी अहंकारात् बलगर्वात् च ॥
कामक्रोधौ न गृह्णाति द्रव्येभ्यः संत्यजति च ।
ममत्वात् मुक्तः शान्तः नरः विद्यां समाप्नोति ॥

buddhyā viśuddhaḥ sarvaṃ
manaḥ dhṛtyā niyati ca yaḥ |
indriyaviṣayān sannyasyati
rāgadveṣāt vimuktaḥ ca ||
vivikte sthāne tiṣṭhati
alpāśī dehavāk niyati |
sadā dhyānasthaḥ vairāgyī
ahaṃkārāt balagarvāt ca ||
kāmakrodhau na gṛhṇāti
dravyebhyaḥ saṃtyajati ca |
mamatvāt muktaḥ śāntaḥ
naraḥ vidyāṃ samāpnoti ||

This verse refers to monks living in an ashram or monastery. A layperson or parent cannot live as described here. Yet, as stated in previous verses, one must

absolutely fulfill their own duties and obligations, even imperfectly, rather than those of others, even perfectly.It was said in verse 370 that no one should abandon their work, even if flawed. Thus, a layperson can attain Realization, though Observance will be more complex for them than for a monk. A special Grace assists such a person, burdened with duties, to walk The True Path.

---

373. One who has attained knowledge
simultaneously realizes the supreme Brahman
and finds infinite joy therein.
They never grieve
nor aspire to anything;
they remain equal toward all beings.
Such a one abides in perfect devotion.

यः विद्या समाप्नोति ब्रह्म परं समाप्नोति च ।
आनन्दं अनन्तं विन्दति न शोचति न काङ्क्षति ॥
सर्वं समं प्रकटति स भक्तौ परमायां तिष्ठति ॥

yaḥ vidyāṃ samāpnoti
brahma paraṃ samāpnoti ca |
ānandaṃ anantaṃ vindati
na śocati na kāṅkṣati ||
sarvaṃ samaṃ prakaṭati
sa bhaktau paramāyāṃ tiṣṭhati ||

In this book, knowledge is not theoretical knowledge learned from books. The word “knowledge” here refers to the “Veda,” not to be confused with its homonym, the Vedas, which are collections of sacred scriptures.

The Veda, or knowledge, is that of The True Path. The Buddha, Gautama Siddhartha, spoke of the “Dharma.” This knowledge comes through Revelation (initiation) given by a living awakened master and deepens through the Observance of a proper sadhana, as is The True Path, through consistent meditation, service, and satsang.

---

374. Through devotional service, and only thus,
can one know the supreme Brahman, and the being who,
through such devotion, becomes fully conscious of bliss,
can attain the Absolute Realm.

भक्तिसेवया केवलं ब्रह्म परं जानीति यः ।
तथा भक्त्या आनन्दसंविजानीति सत्यलोकं समाप्नोति ॥

bhaktisevayā kevalaṃ
brahma paraṃ jānāti yaḥ |
tathā bhaktyā ānandasaṃvijānāti
satyalokaṃ samāpnoti ||

---

375. Though engaged in various activities,
the devotee, under the protection of Grace,
attains the eternal, imperishable abode.

नानाकर्मसु युक्तः भक्तः कृपया संरक्षति ।
नित्यं अक्षयं सत्यलोकं समाप्नोति खलु तद् ॥

nānākarmasu yuktaḥ
bhaktaḥ kṛpayā saṃrakṣati |
nityaṃ akṣayaṃ satyalokaṃ
samāpnoti khalu tad ||

---

376. In all your actions,
rely only on the Satnam
and always place yourself under its protection.
Service must always be performed
with full consciousness.

सर्वं कर्मसु सत्स्वरूपं आश्रयति सदा केवलं ।
रक्षायां तद् तिष्ठति सदा सेवायां सदा क्रियताम् ॥
चेतनया संपूर्णं कुर्यात् ॥

sarvaṃ karmasu satsvarūpaṃ
āśrayati sadā kevalaṃ |
rakṣāyāṃ tad tiṣṭhati sadā
sevāyāṃ sadā kriyatām ||
cetanayā saṃpūrṇaṃ kuryāt ||

To be "with full consciousness," it is necessary to practice a specific meditation technique while performing all tasks. This meditation technique is taught during the Revelation. Without this technique and its practice, service is impossible.

---

377. If you are conscious of the Satnam,
by Grace, you will overcome
all obstacles of existence.
However, if you do not act
with such consciousness,
but through false ego, you will be lost.

यदि सत्स्वरूपं संविजानीति कृपया सर्वं संसारदुःखं तरेति ।
यदि तु तथाचेतनया न कुर्यात् अहंकारात् करोति नष्टः भवति ॥

yadi satsvarūpaṃ saṃvijānāti
kṛpayā sarvaṃ saṃsāraduḥkhaṃ tareti |
yadi tu tathācetanayā na kuryāt
ahaṃkārāt karoti naṣṭaḥ bhavati ||

---

378. If you do not follow The True Path,
if you refuse to fight against ignorance,
you will be in error, and your nature
will still push you to fight.

यदि सत्पथं नानुवर्तति अज्ञानयुद्धं न युध्यति च ।
दोषे भवति स्वभावः तं युद्धाय प्रेरति तथापि ॥

yadi satpathaṃ nānuvartati
ajñānayuddhaṃ na yudhyati ca |
doṣe bhavati svabhāvaḥ
taṃ yuddhāya prerati tathāpi ||

Ignorance here is not a lack of reading or learning but the absence of the knowledge discussed in verse 373. Fighting against this ignorance does not mean battling evil but seeking and receiving the Revelation and observing The True Path. The fight against evil is the domain of the Satnam, achieved through Observance. Refusing this knowledge, human nature, conditioned by the three gunas, will still push one to fight, but not against ignorance. Such fights might be against neighbors, for example. A soldier must fight without hesitation if ordered by their superiors, as this is their duty, and it has been stated that one must not refuse to fulfill their duties.

---

379. Under the influence of false ego,
you refuse to act according to the teachings of The True Path,
but compelled by your own nature, you will act nonetheless.

अहंकारस्य वशे सत्पथशास्त्रं न करोति यः ।
स्वभावेन नियोजितः तथापि कर्म करोति खलु ॥

ahaṃkārasya vaśe
satpathaśāstraṃ na karoti yaḥ |
svabhāvena niyojitaḥ
tathāpi karma karoti khalu ||

---

380. The Supreme Lord resides in every living being
and guides the steps of all,

even though everything seems
to be made of material energy.

परमेश्वरः सर्वं जीवे नियति सर्वस्य पादं यदपि ।
प्रकृतिजन्यं सर्वं भाति तथापि तद् ईश्वरेण कृतं ॥

parameśvaraḥ sarvaṃ jīve
niyati sarvasya pādaṃ yadapi |
prakṛtijanyaṃ sarvaṃ bhāti
tathāpi tad īśvareṇa kṛtaṃ ||

There is only one energy: the virtue of the Satnam, with an infinite number of manifestations. There is no energy that is purely spiritual or purely material. Light is composed of multiple frequencies.

---

381. Surrender yourself completely, and by His Grace,
you will know absolute peace and attain
the eternal, supreme abode.

सर्वं संन्यासति कृपया शान्तिं परमां जानीति च ।
नित्यं परं सत्यलोकं समाप्नोति खलु तद् ॥

sarvaṃ sannyāsati kṛpayā
śāntiṃ paramāṃ jānāti ca |
nityaṃ paraṃ satyalokaṃ
samāpnoti khalu tad ||

---

382. Now that you know this truth exists,
reflect on it, and you will always have the free will
to accept or reject it.

इदानीं सत्यं विदति यत् तत्र चिन्तति सदा स्वतन्त्रः ।
ग्रहीतुं त्यक्तुं वा स्वेच्छया खलु तद् भवति ॥

idānīṃ satyaṃ vidati yat
tatra cintati sadā svatantraḥ |
grahītuṃ tyaktuṃ vā
svecchayā khalu tad bhavati ||

---

383. If you choose the truth,
always fill your mind with the Satnam.
Love it, and to it, you will return.

यदि सत्यं वृणोति सत्स्वरूपेन मनः सदा पूरति ।
प्रेमति तं ततः तस्मै निवर्तति खलु ॥

yadi satyaṃ vṛṇoti
satsvarūpena manaḥ sadā pūrati |
premati taṃ tataḥ
tasmai nivartati khalu ||

---

384. Set aside all other forms of religion
and simply surrender to the Satnam.
All your faults will be forgiven.

सर्वं धर्मं परित्यजति सत्स्वरूपाय संन्यासति केवलं ।
सर्वं दोषं क्षमति तव खलु तद् भवति ॥

sarvaṃ dharmaṃ parityajati
satsvarūpāya sannyāsati kevalaṃ |
sarvaṃ doṣaṃ kṣamati
tava khalu tad bhavati ||

I disagree with this verse: the religion of our parents, friends, or country may not lead to the supreme abode described in this Upanishad, yet it plays an important role in society. It is possible to follow The True Path while outwardly adhering to

the teachings of a religion. This can be seen as a duty, a duty of social cohesion.

---

385. This secret knowledge
cannot be revealed to people
blinded by ignorance
who refuse to hear the truth.

गुह्या विद्या न प्रकाशति अज्ञानान्धेभ्यः नरेभ्यः यत् ।
सत्यं न शृण्वति ये तेभ्यः खलु न कथ्यति ॥

guhyā vidyā na prakāśati
ajñānāndhebhyaḥ narebhyaḥ yat |
satyaṃ na śṛṇvati ye
tebhyaḥ khalu na kathyati ||

---

386. For the initiated one, practicing The True Path
and sharing the joy of knowledge
with those who have ears to hear,
realization is assured,
and without doubt, in the end,
they will enter and dwell in the Kingdom.

सत्पथं अनुवर्तति दीक्षितः विद्याया आनन्दं संददाति यः ।
श्रोतुं शृण्वति ये सहति साक्षात्कारः सिद्धति निश्चितं ॥
अन्ते सत्यलोकं प्रविषति तत्र तिष्ठति संशयं न खलु ॥

satpathaṃ anuvartati dīkṣitaḥ
vidyāyāḥ ānandaṃ saṃdadāti yaḥ |
śrotuṃ śṛṇvati ye sahati
sākṣātkāraḥ siddhati niścitaṃ ||
ante satyalokaṃ praviṣati
tatra tiṣṭhati saṃśayaṃ na khalu ||

---

387. No person in the world
is dearer to God than such a one.

न विश्वे नरः कश्चित् देवाय प्रियतरः तस्मात् ॥

na viśve naraḥ kaścit
devāya priyataraḥ tasmāt ||

---

388. One who studies this text
and draws the proper conclusions
will worship God with intelligence.

यः शास्त्रं पठति निश्चयं च गृह्णाति यत् ।
बुद्ध्या देवं भजति खलु तद् भवति ॥

yaḥ śāstraṃ paṭhati
niścayaṃ ca gṛhṇāti yat |
buddhyā devaṃ bhajati
khalu tad bhavati ||

The book with grammatical analysis.

1. Start of Teaching

शिक्षारम्भः / śikṣārambhaḥ

1. The Dharma-observer mourns neither
the living nor the dead.
After death, the soul takes on a new body,
as naturally as it passed
from childhood to youth to old age.

धर्मसाक्षी न जीवान् न मृतान् शोचति।
मृत्योः परं आत्मा नवं देहं धारति यथा।
बाल्यात् यौवनं वृद्धत्वं प्रकृत्या गच्छति।

dharmasākṣī na jīvān na mṛtān śocati |
mṛtyoḥ paraṃ ātmā navaṃ dehaṃ dhārati yathā |
bālyāt yauvanaṃ vṛddhatvaṃ prakṛtyā gacchati |

धर्मसाक्षी, dharmasākṣī – Dharma-observer (compound nominative singular masculine – formed from धर्म (dharma, duty/law) and साक्षी (sākṣī, witness)).
न, na – not (negative particle – negates mourning).
जीवान्, jīvān – the living (accusative plural masculine – derived from √jīv, to live).
न, na – not (negative particle – negates mourning).
मृतान्, mṛtān – the dead (accusative plural masculine – derived from √mṛ, to die).
शोचति, śocati – mourns (3rd person singular present active – root √śuc, to grieve).
मृत्योः, mṛtyoḥ – of death (locative singular masculine – derived from मृत्यु (mṛtyu, death)).
परं, paraṃ – after (indeclinable adverb – indicates sequence).
आत्मा, ātmā – soul (nominative singular masculine – derived from आत्मन् (ātman, self)).
नवं, navaṃ – new (adjective accusative singular masculine – indicates freshness).
देहं, dehaṃ – body (accusative singular masculine – derived from देह (deha, body)).
धारति, dhārati – takes on (3rd person singular present active – root √dhṛ, to hold/assume).
यथा, yathā – as (indeclinable adverb – introduces comparison).
बाल्यात्, bālyāt – from childhood (ablative singular neuter – derived from बाल्य (bālya, childhood)).
यौवनं, yauvanaṃ – to youth (accusative singular neuter – derived from यौवन (yauvana, youth)).
वृद्धत्वं, vṛddhatvaṃ – to old age (accusative singular neuter – derived from वृद्ध (vṛddha, old) and -tva, abstract suffix).
प्रकृत्या, prakṛtyā – naturally (instrumental singular feminine – derived from प्रकृति (prakṛti, nature)).

गच्छति, gacchati – passed (3rd person singular present active – root √gam, to go, here indicating transition).

This verse describes the equanimity of the Dharma-observer, who, grounded in spiritual wisdom, does not grieve for the living or the dead. The soul's transition to a new body after death is as natural as moving through life's stages—childhood, youth, and old age—reflecting the eternal cycle of existence.

Through Observance of the Dharma, the observer understands the soul's immortality and its journey beyond the physical form. This insight frees them from attachment to temporary states, aligning their consciousness with the eternal truth of the soul. Just as one does not grieve the passing of childhood, they do not mourn death, recognizing it as a natural continuation of the soul's path within the harmony of the Dharma.

The Dharma observer is one who has received the Revelation of the meditation techniques proper to the Dharma path and who observes, practices a set of spiritual disciplines.

Such a set of practices is called a "sadhana". This Sanskrit word means "what to do". In Hindi, it also means "agya", i.e. "commandments".

Dharma is a spiritual path (màrga) and, like any spiritual path, it has a sadhana. The observer is the one who follows these commandments. Following these commands is called Observance.

The observer may be sad, distressed for himself at the loss of loved ones, but he knows that these beings, that their souls, are not gone. However, this conviction remains a concept, a just concept, but a concept all the same, i.e. a theory, a view of the mind.

This view of the mind becomes a reality the day the observer understands the eternity of the soul by dint of frequenting, through Observance, meditation, the fundamental harmony of life, creation of the vertu* of the Satnam, active

emanation of the Whole.

* Here, the word virtue does not designate a moral quality, but the properties and powers of Satnam.

The end of the verse speaks of the cycle of incarnations or "samsara", when the soul passes from body to body, incarnation to incarnation, on the path to Liberation. This Liberation is precisely that from the chains of samsara. When the soul frees itself from these chains, it returns to its origin in perfect consciousness of bliss*.

* Perfect consciousness of bliss is called "Satçitananda" in Sanskrit.

---

2. The prospect of death does not disturb one
who is aware of their true nature.

मृत्युदृष्टिः स्वस्वरूपसंवेदिनं न मुह्यति।

mṛtyudṛṣṭiḥ svasvarūpasaṃvedinaṃ na muhyati |

मृत्युदृष्टिः, mṛtyudṛṣṭiḥ – prospect of death (feminine nominative singular – compound of mṛtyu, death, and dṛṣṭiḥ, vision).
स्वस्वरूपसंवेदिनं, svasvarūpasaṃvedinaṃ – one who is aware of their true nature (masculine accusative singular – compound of sva, self, svarūpa, true form, and saṃvedin, aware).
न, na – not (negative particle).
मुह्यति, muhyati – disturb (3rd person singular present active – from √muh, to be confused).

To remain undisturbed by the certain prospect of death, or by the notions of reincarnation or Liberation that may follow, one must have attained Realization or awakening. Until then, disturbance is inevitable. While a mind enlightened by Observance remains unperturbed, the flesh, being frail, remains sensitive to the inevitability of death, troubling the observer as it does everyone.

As long as the observer has not realized the truth, the fear of death persists. The soul, or embodied spirit, may not fear death, but the mind continues to dread it. Depending on whether one identifies with the mind or the spirit, the fear of death will be more or less intense. Awareness of one's true nature is an achievable reality, though the observer oscillates between this awareness and fear, influenced by the mind's fluctuations (vṛttis) and the depth of their Observance, until firmly rooted in the soul's eternity.

---

3. Fleeting are joys and sorrows,
like summers and winters that come and go.
These joys and sorrows arise
only from the contact of the senses with matter.
You must learn not to be affected by them.

सुखदुःखे अनित्ये यथा ग्रीष्मशीते आगच्छतः नक्रामतः ।
तानि इन्द्रियद्रव्यसंयोगात् एव तव तानि न क्षोभितुं शिक्षितव्यम् ।

sukhaduḥkhe anitye yathā grīṣmaśīte āgacchataḥ nakrāmataḥ |
tāni indriyadravyasaṃyogāt eva tava tāni na kṣobhitum śikṣitavyam |

सुखदुःखे, sukhaduḥkhe – joys and sorrows (neuter nominative dual – compound of sukha, joy, and duḥkha, sorrow).
अनित्ये, anitye – fleeting (neuter nominative dual – from a-, non, and nitya, eternal).
यथा, yathā – like (indeclinable adverb – indicates comparison).
ग्रीष्मशीते, grīṣmaśīte – summers and winters (neuter nominative dual – compound of grīṣma, summer, and śīta, winter).
आगच्छतः, āgacchataḥ – come (3rd person dual present active – from ā-√gam, to come).
नक्रामतः, nakrāmataḥ – go (3rd person dual present active – from na-√kram, to depart).
तानि, tāni – these (neuter nominative plural – from tad, that).
इन्द्रियद्रव्यसंयोगात्, indriyadravyasaṃyogāt – from the contact of senses with matter (masculine ablative singular – compound of indriya, senses, dravya, matter, and

saṃyoga, contact).
एव, eva – only (indeclinable adverb – emphasizes exclusivity).
तव, tava – you (2nd person singular dative – indicates the addressee).
तानि, tāni – these (neuter accusative plural – refers to joys and sorrows).
न, na – not (negative particle).
क्षोभितुं, kṣobhitum – to be affected (infinitive – from √kṣubh, to disturb).
शिक्षितव्यम्, śikṣitavyam – must learn (gerundive neuter nominative singular – from √śikṣ, to learn).

This verse teaches that joys and sorrows (sukhaduḥkhe), transient (anitye) like seasons (grīṣmaśīte) that come (āgacchataḥ) and go (nakrāmataḥ), stem solely (eva) from the senses' contact with matter (indriyadravyasaṃyogāt) in the embodied state within the phenomenal world.

The observer must learn (śikṣitavyam) to remain unaffected (na kṣobhitum) by redirecting the senses from the manifested to the unmanifested through sādhana, the path of Dharma. This contact of the senses (indriya)—sight, hearing, smell, taste, and touch—with matter (dravya) produces the fleeting experiences of illusion (māyā). Meditation guided by the sacred name uses techniques like listening to inner, unstruck sounds (nāda anāhata), seeing inner light (jyoti), and tasting nectar, as symbolized by the three wise monkeys.

The prāṇāyāma here is not active breath control but a surrender to its natural guidance, reflecting the Grace of divine Unity. These practices allow one to experience the essential life beyond the fluctuations of the manifested.

---

4. One whom neither joys nor sorrows affect,
who remains serene and resolute in all circumstances,
will travel the paths of heaven.

यं न स्पृशति सुखं न दुःखं सर्वत्र शान्तः स्थिरचेताः सः।
स्वर्गमार्गैः गमिष्यति।

yaṃ na spṛśati sukhaṃ na duḥkhaṃ sarvatra śāntaḥ sthiracetāḥ saḥ |

svargamārgaiḥ gamiṣyati |

यं, yaṃ – one whom (relative pronoun masculine accusative singular).
न, na – not (negative particle).
स्पृशति, spṛśati – affect (3rd person singular present active – from √spṛś, to touch).
सुखं, sukhaṃ – joys (neuter nominative/accusative singular).
न, na – not (negative particle).
दुःखं, duḥkhaṃ – sorrows (neuter nominative/accusative singular).
सर्वत्र, sarvatra – in all circumstances (indeclinable adverb).
शान्तः, śāntaḥ – serene (masculine nominative singular – from √śam, calm).
स्थिरचेताः, sthiracetāḥ – resolute (compound masculine nominative singular – from sthira, firm, and cetas, mind).
सः, saḥ – that one (demonstrative pronoun masculine nominative singular).
स्वर्गमार्गैः, svargamārgaiḥ – paths of heaven (compound masculine instrumental plural – from svarga, heaven, and mārga, path).
गमिष्यति, gamiṣyati – will travel (3rd person singular future active – from √gam, to go).

This verse speaks of detachment, which is not indifference. If you are attached to something that imprisons you, it is hard to break free, so you should seek help and attach yourself to what liberates. True detachment is attachment to what frees. Observing a proper sādhana, a set of liberating practices like the Dharma (agya), frees the observer from what keeps them trapped in ignorance, darkness, and the resulting suffering (duḥkha). Thus aided, the observer remains serene and resolute, traveling the "paths of heaven," the path to Liberation, in the consciousness of Grace.

---

5. After understanding the nature of joys and sorrows,
the observer of the Dharma concludes
the permanence of truth and the impermanence of illusion.

सुखदुःखयोः स्वरूपं विज्ञाय साधनद्रष्टा।
सत्यस्य नित्यतां मायायाः च अनित्यतां ।निश्चिनोति।

sukhaduḥkhayoḥ svarūpaṃ vijñāya sādhana-draṣṭā |
satyasya nityatāṃ māyāyāḥ ca anityatāṃ | niścinoti |

सुखदुःखयोः, sukhaduḥkhayoḥ – of joys and sorrows (compound locative dual neuter – from sukha, joy, and duḥkha, sorrow).
स्वरूपं, svarūpaṃ – nature (neuter accusative singular – from sva, own, and rūpa, form).
विज्ञाय, vijñāya – after understanding (gerund – from √jñā with vi-, prior understanding).
साधनद्रष्टा, sādhana-draṣṭā – observer of the Dharma (compound masculine nominative singular – from sādhana, spiritual practice, and draṣṭā, seer).
सत्यस्य, satyasya – of truth (neuter genitive singular – from √sat, to exist).
नित्यतां, nityatāṃ – permanence (feminine accusative singular – from nitya, eternal).
मायायाः, māyāyāḥ – of illusion (feminine genitive singular – from √mā, illusion).
च, ca – and (indeclinable conjunction).
अनित्यतां, anityatāṃ – impermanence (feminine accusative singular – from anitya, non-eternal).
निश्चिनोति, niścinoti – concludes (3rd person singular present active – from √ci with ni-, to determine).

This verse highlights the understanding of the observer of the Dharma, who, by discerning the nature of joys (sukha) and sorrows (duḥkha), recognizes truth (satya) as eternal and illusion (māyā) as fleeting. This realization guides one to a clear vision, free from the fluctuations of pleasures and pains.

Understanding means "realizing." Through the light of Dharma's knowledge, one realizes the nature of joys and sorrows, distinguishing the influences of the gunas and choosing what stems from sattva, avoiding the burdens of rajas and tamas. Thus, one clearly perceives the temporary nature of illusion and the eternal nature of fundamental truth, which transcends ordinary notions of true and false.

---

6. The soul is eternal and indestructible;

only the material bodies and the mind it uses
are subject to destruction.
Ignorant is one who believes the soul can be killed;
the observer of the Dharma knows its true nature.

आत्मा नित्या अविनाशिनी च जडदेहमनसी यत् युजति तत् नाशति।
यः आत्मानं हन्तुं शक्यति इति मनति सः अज्ञः साधनद्रष्टा तस्य यथार्थस्वरूपं वेति।

ātmā nityā avināśinī ca jaḍadehamanasī yat yujati tat nāśati |
yaḥ ātmānaṃ hantuṃ śakyati iti manati saḥ ajñaḥ sādhana-draṣṭā tasya
yathārthasvarūpaṃ veti |

आत्मा, ātmā – soul (masculine nominative singular).
नित्या, nityā – eternal (feminine nominative singular – from nitya).
अविनाशिनी, avināśinī – indestructible (feminine nominative singular – from a-, non, and √naś, to destroy).
च, ca – and (indeclinable conjunction).
जडदेहमनसी, jaḍadehamanasī – material bodies and mind (compound neuter nominative dual – from jaḍa, material, deha, body, and manas, mind).
यत्, yat – what (relative pronoun neuter nominative singular).
युजति, yujati – uses (3rd person singular present active – from √yuj, to join).
तत्, tat – that (demonstrative pronoun neuter nominative singular).
नाशति, naśati – is subject to destruction (3rd person singular present active – from √naś).
यः, yaḥ – one who (relative pronoun masculine nominative singular).
आत्मानं, ātmānaṃ – soul (masculine accusative singular).
हन्तुं, hantuṃ – to kill (infinitive – from √han).
शक्यति, śakyati – can be (3rd person singular present passive – from √śak, possible).
इति, iti – thus (indeclinable particle – marks belief).
मनति, – believes (3rd person singular present active – from √man, to think).
सः, saḥ – that one (demonstrative pronoun masculine nominative singular).
अज्ञः, ajñaḥ – ignorant (masculine nominative singular – adjective – from a-, non, and jña, knowing).

साधनद्रष्टा, sādhana-draṣṭā – observer of the Dharma (compound masculine nominative singular – from sādhana, practice, and draṣṭā, seer).
तस्य, tasya – its (demonstrative pronoun genitive singular masculine – refers to soul).
यथार्थस्वरूपं, yathārthasvarūpaṃ – true nature (compound neuter accusative singular – neuter – from yathārtha, true, and svarūpa, nature).
वेति, veti – knows (3rd person singular present active – from √vid, to know).

This verse states concepts. A concept can be true or effective, but remains a theory. The soul's eternity is a concept until one realizes its permanent truth. To realize this truth and the impermanence of all else, one must diligently engage with the vital principle, rooted in the Satnam, the virtue of the Whole manifesting within us.

Through persistent Observance of a proper sādhana, one experiences the eternal within, seeing that our true identity, the soul or spirit, shares its nature. Beyond this, samādhi, especially Nirvikalpa-samādhi, leaves no doubt, but that is another matter. Observance refers to following the commandments of the Dharma's sādhana.

---

7. The soul is not limited by birth or death.
Immortal, it will not come to an end.
After death, it assumes a new body,
just as one discards worn clothes for new ones.

आत्मा न जन्मना न मृत्युना बध्यति अमृता न अन्तेन गमिष्यति।
मृत्योः परं नवं देहं धारति यथा पुराणवस्त्रं त्यजति नवं च धारति।

ātmā na janmanā na mṛtyunā badhyati amṛtā na antena gamiṣyati |
mṛtyoḥ paraṃ navaṃ dehaṃ dhārati yathā purāṇavastraṃ tyajati
navaṃ ca dhārati |

आत्मा, ātmā – soul (masculine nominative singular).
न, na – not (negative particle).

जन्मना, janmanā – by birth (neuter masculine instrumental singular).
न, na – not (negative particle).
मृत्युना, mṛtyunā – by death (masculine instrumental singular).
बध्यति, badhyati – is limited (3rd person singular present passive – from √bandh, to bind).
अमृता, amṛtā – immortal (feminine nominative singular – from a-, non, and mṛta, dead).
न, na – not (negative particle).
अन्तेन, antena – by an end (masculine instrumental singular).
गमिष्यति, gamiṣyati – will come (3rd person singular future active – from √gam).
मृत्योः, mṛtyoḥ – after death (masculine ablative singular).
परं, paraṃ – after (indeclinable adverb).
नवं, navaṃ – new (masculine accusative singular).
देहं, dehaṃ – body (masculine accusative singular).
धारति, dhārati – assumes (3rd person singular present active – from √dhṛ, to bear).
यथा, yathā – just as (indeclinable adverb).
पुराणवस्त्रं, purāṇavastraṃ – worn clothes (compound neuter accusative singular – from purāṇa, old, and vastra, clothing).
त्यजति, tyajati – discards (3rd person singular present active – from √tyaj).
नवं, navaṃ – new (neuter accusative singular – neuter).
च, ca – and (indeclinable conjunction).
धारति, dhārati – assumes (3rd person singular present active – from √dhṛ).

This verse highlights the soul's immortality (ātmā), transcending birth (janma) and death (mṛtyu), unbound by any end (anta). In a monistic perspective, the soul is one with the unmanifested (Brahman), manifesting through various bodies (deha) like changing clothes, unaffected by the illusion (māyā) of transient forms. The comparison to clothing illustrates the soul's permanence against the ephemeral nature of bodies. This speaks of reincarnation, or samsara.

Few retain memories of past incarnations, so this remains a concept, validated only through samādhi or near-death experiences (NDEs). Samādhi, particularly Nirvikalpa-samādhi, and NDEs occur spontaneously, not through mere effort. The first samādhi follows deep meditation (dhyāna), but Nirvikalpa-samādhi

strikes unexpectedly, like thunder in a summer sky, awakening those who become buddhas. Such awakening is rare and not necessary to fulfill one's incarnation's purpose: Realization.

---

8. No weapon can kill the soul, nor fire burn it;
water cannot wet it, nor wind dry it.
It is indivisible, unchanging, and indissoluble.
The soul residing in the body is eternal and cannot be killed.

आत्मा न शस्त्रेण हन्तुं शक्यति न अग्निना दहति न जलैः क्लेदति न वायुना शुषति।
अखण्डा अचला अविलीया च सा देहे तिष्ठति नित्या न हन्तुं शक्यति।

ātmā na śastreṇa hantuṃ śakyati na agninā dahati
na jalaiḥ kledati na vāyunā śuṣati |
akhaṇḍā acalā avilyā ca sā dehe tiṣṭhati
nityā na hantuṃ śakyati |

आत्मा, ātmā – soul (masculine nominative singular).
न, na – not (negative particle).
शस्त्रेण, śastreṇa – by a weapon (neuter instrumental singular).
हन्तुं, hantuṃ – to kill (infinitive – from √han).
शक्यति, śakyati – can be (3rd person singular present passive – from √śak).
न, na – not (negative particle).
अग्निना, agninā – by fire (masculine instrumental singular).
दहति, dahati – burn (3rd person singular present active – from √dah).
न, na – not (negative particle).
जलैः, jalaiḥ – by water (neuter instrumental plural).
क्लेदति, kledati – wet (3rd person singular present active – from √klid).
न, na – not (negative particle).
वायुना, vāyunā – by wind (masculine instrumental singular).
शुषति, śuṣati – dry (3rd person singular present active – from √śuṣ).
अखण्डा, akhaṇḍā – indivisible (feminine nominative singular – from a-, non, and khaṇḍa, divided).
अचला, acalā – unchanging (feminine nominative singular – from a-, non, and cala,

moving).
अविलीया, avilyā – indissoluble (feminine nominative singular – from a-, non, and vilyā, dissoluble).
च, ca – and (indeclinable conjunction).
सा, sā – it (demonstrative pronoun feminine nominative singular – refers to soul).
देहे, dehe – in the body (masculine locative singular).
तिष्ठति, tiṣṭhati – resides (3rd person singular present active – from √sthā).
नित्या, nityā – eternal (feminine nominative singular).
न, na – not (negative particle).
हन्तुं, hantuṃ – to kill (infinitive – from √han).
शक्यति, śakyati – can be (3rd person singular present passive – from √śak).

This verse emphasizes the soul's invulnerability and eternity (ātmā), unaffected by material elements (weapons, fire, water, wind) and their destructive actions. Its qualities of indivisibility (akhaṇḍā), immutability (acalā), and indissolubility (avilyā) highlight its transcendental nature, residing in the body (deha) without being limited by it. Because the soul cannot be killed, burned, wetted, or dried, in the Bhagavad Gita, Krishna tells Arjuna to fulfill his warrior duties and, if necessary, kill his enemies, as only their bodies, not their souls, will be affected, given the soul's immortality.

---

9. Death is certain for what is born, and birth is certain for what dies.
All created things are, at their origin, unmanifested;
they manifest in their fleeting state
and, once dissolved, return to the unmanifested.

यत् जातं तत् मृत्युः निश्चितं मृतं जन्म निश्चितं च।
सर्वं सृष्टं आदौ अव्यक्तं स्थितिः क्षणिका व्यक्तं च।
विलीने पुनः अव्यक्तं भवति।

yat jātaṃ tat mṛtyuḥ niścitaṃ mṛtaṃ janma niścitaṃ ca |
sarvaṃ sṛṣṭaṃ ādau avyaktaṃ sthitiḥ kṣaṇikā vyaktaṃ ca |
vilīne punaḥ avyaktaṃ bhavati |

यत्, yat – what (relative pronoun neuter nominative singular).
जातं, jātaṃ – is born (past participle neuter nominative singular – from √jan).
तत्, tat – that (demonstrative pronoun neuter nominative singular).
मृत्युः, mṛtyuḥ – death (masculine nominative singular).
निश्चितं, niścitaṃ – certain (neuter nominative singular).
मृतं, mṛtaṃ – dies (past participle neuter nominative singular – from √mṛ).
जन्म, janma – birth (neuter nominative singular).
निश्चितं, niścitaṃ – certain (neuter nominative singular).
च, ca – and (indeclinable conjunction).
सर्वं, sarvaṃ – all things (indefinite pronoun neuter nominative singular).
सृष्टं, sṛṣṭaṃ – created (past participle neuter nominative singular – from √sṛj).
आदौ, ādau – at the origin (indeclinable adverb).
अव्यक्तं, avyaktaṃ – unmanifested (neuter nominative singular).
स्थितिः, sthitiḥ – state (feminine nominative singular).
क्षणिका, kṣaṇikā – fleeting (feminine nominative singular).
व्यक्तं, vyaktaṃ – manifested (neuter nominative singular).
च, ca – and (indeclinable conjunction).
विलीने, vilīne – once dissolved (neuter locative singular – from √lī).
पुनः, punaḥ – again (indeclinable adverb).
अव्यक्तं, avyaktaṃ – unmanifested (neuter nominative singular).
भवति, bhavati – return (3rd person singular present active – from √bhū).

This verse underscores the inevitable cycle of birth (janma) and death (mṛtyu) for all created things (sṛṣṭa). They transition from an unmanifested state (avyakta) to a temporary, manifested state (vyakta) and fleeting (kṣaṇika), and, upon dissolution, return to the unmanifested. The unmanifested is beyond sensory perception or measurement, while the manifested is the phenomenal world of visible things and beings, including quantum particles.

All that moves from unmanifested to manifested will inevitably return to the unmanifested: everything born will die, and all that is born is impermanent. The embodied soul exists in the manifested world; upon disincarnation's, it returns to its unmanifested source to, re-entering the manifested through reincarnation into the manifested world.

---

10. Some people, identified with the soul, see its essence,
and for them it is a marvel.
Others merely speak of it, and others still hear of it.
Some, even after hearing of it, cannot believe it.

केचित् आत्मना संयुजति तस्य स्वरूपं दृशन्ति तेभ्यः चित्रं भवति।
अन्ये केवलं तत् कथन्ति अन्ये च तत् शृणवन्ति।
केचित् श्रुत्वापि तं न विश्वसन्ति।

kecit ātmanaā saṃyujati tasya svarūpaṃ dṛśanti tebhyaḥ citraṃ bhavati |
anye kevalaṃ tat kathanti anye ca tat śṛṇvanti |
kecit śrutvāpi taṃ tat na viśvasanti |

केचित्, kecit – some (indefinite pronoun, nominative plural masculine – designates a group of people).

आत्मना, ātmanā – with the soul (instrumental singular masculine – indicates union with the soul).
संयुजति, saṃyujati – identified/united (3rd person singular present active – from √yuj with sam-, to unite).
तस्य, tasya – its (genitive singular masculine – refers to the soul).
स्वरूपं, svarūpaṃ – essence (accusative singular neuter – – designates the true nature).
दृशन्ति, dṛśanti – see (3rd person plural present active – from √dṛś, to see).
तेभ्यः, tebhyaḥ – for them (dative plural masculine – refers to those who see).
चित्रं, citraṃ – marvel (nominative singular neuter – – describes the experience).
भवति, bhavati – is (3rd person singular present active – from √bhū, to be).
अन्ये, anye – others (indefinite pronoun, nominative plural masculine – another group).
केवलं, kevalaṃ – merely (indeclinable adverb – limits to speaking).
तत्, tat – it (accusative singular neuter – – refers to the soul's essence).
कथन्ति, kathanti – speak (3rd person plural present active – from √kath, to talk).
अन्ये, anye – others still (indefinite pronoun, nominative plural masculine – third

group).
च, ca – and (indeclinable conjunction – connects clauses).
तत्, tat – it (accusative singular neuter – – refers to the soul's essence).
शृणवन्ति, śṛṇvanti – hear (3rd person plural present active – from √śru, to hear).
केचित्, kecit – some (indefinite pronoun, nominative plural masculine – another group).
श्रुत्वा, śrutvā – after hearing (gerund – from √śru, to hear).
अपि, api – even (indeclinable particle – emphasizes persistent doubt).
तम्, taṃ – it (accusative singular masculine neuter – – refers to the soul or its essence).
न, na – not (negative particle – negates belief).
विश्वसन्ति, viśvasanti – believe (3rd person plural present active – from √viśvas, to trust).

This verse highlights varied experiences of the soul's nature (ātmā). Some directly perceive its essence (svarūpa), finding it marvelous (citra). Others only discuss it (kathanti) or hear about it (śṛṇvanti), while some, despite hearing (śrutvā), remain skeptical (na viśvasanti), showing the challenge of realizing the soul's truth. Older souls, with many human incarnations, are more attuned to the sattva guna, making them more aware of their soul and better equipped to recognize influences from rajas and tamas, embracing sattva's reason and light. Younger souls, dominated by those gunas, may hear true teachings without effect, often even mocking them and their proponents.

---

11. After receiving the knowledge of the soul's true nature,
the initiated can master the mind, desire, and pride,
enabling detachment from the fruits of actions,
and thus they taste the delights of spiritual harmony.

आत्मनः यथार्थस्वरूपविद्यां प्राप्य दीक्षितः मनः कामं दर्पं च जयति।
ततः कर्मफलसङ्गं तं त्यजति।
तदा सः मूलसंयोगस्य रसान् भुङ्क्ते।

ātmanaḥ yathārthasvarūpavidyāṃ prāpya dīkṣitaḥ
manaḥ kāmaṃ darpaṃ ca jayati tataḥ karmaphalasaṅgaṃ
tyajati tadā saḥ mūlasaṃyogasya rasān bhuṅkte |

आत्मनः, ātmanaḥ – of the soul (masculine genitive singular).
यथार्थस्वरूपविद्यां, yathārthasvarūpavidyāṃ – knowledge of the true nature (compound feminine accusative singular – from yathārtha, true, svarūpa, nature, and vidyā, knowledge).
प्राप्य, prāpya – after receiving (gerund – from √āp).
दीक्षितः, dīkṣitaḥ – initiated (masculine nominative singular).
मनः, manaḥ – mind (neuter accusative singular).
कामं, kāmaṃ – desire (masculine accusative singular).
दर्पं, darpaṃ – pride (masculine accusative singular).
च, ca – and (indeclinable conjunction).
जयति, jayati – masters (3rd person singular present active – from √ji).
ततः, tataḥ – thus (indeclinable conviction – indicates consequence).
कर्मफलसङ्गं, karmaphalasaṅgaṃ – attachment to the fruits of actions (compound masculine accusative singular – from karma, action, phala, fruit, and saṅga, attachment).
तं, taṃ – it (masculine accusative singular – refers to attachment).
त्यजति, tyajati – detaches (3rd person singular present active – from √tyaj).
तदा, tadā – then (indeclinable conviction – indicates time).
सः, saḥ – they (demonstrative pronoun masculine nominative singular).
मूलसंयोगस्य, mūlasaṃyogasya – of spiritual harmony (compound masculine genitive singular – from mūla, fundamental, and saṃyoga, union).
रसान्, rasān – delights (masculine accusative plural).
भुङ्क्ते, bhuṅkte – tastes (3rd person singular present middle – from √bhuj).

This verse outlines the path of the initiated (dīkṣita), who, through knowledge (vidyā) of the soul's true nature (ātmā), overcomes the mind (manas), desire (kāma), and pride (darpa). This mastery enables detachment from the results of actions (karmaphala), leading to the experience of the delights (rasa) of spiritual harmony (mūlasaṃyoga), a state of spiritual unity. Knowledge of the soul begins with the revelation of meditation techniques to discern our true identity,

distinguishing the mind—the brain's operating system, seat of memories and thoughts—from the embodied soul or spirit.

The soul exists beyond the body's life and death. Deep meditation, service, and satsang, through the Observance of sādhana, confirm this. Desire and pride anchor us to confusion, illusion, and delusion under the influence of rajas and tamas. Enhancing sattva's influence fosters true detachment, aiding the quest for truth. Through service, one transcends the fruits of actions (karma), aligning with Lao Tzu's "wu wei" (non-action) in the Tao Te Ching, finding bliss in spiritual harmony.

---

12. For the observer of the Dharma,
no effort is wasted, no acquired merit is lost;
each step brings them closer to Realization and Liberation.
Resolute, their sole aim is to remain in harmony.
One who lacks constancy
knows the confusion of a mind uncontrolled by the spirit.

साधनद्रष्टा यत् यत्नं करोति तत् न व्यर्थं पुण्यं न नष्टति।
प्रति पादं सः साक्षात्कारं मोक्षं च प्रापति स्थिरः केवलं मूलसंयंगे तिष्ठति।
यः स्थैर्यं नहं प्रापति सः मनसः संमोहं वेति यत् चेतसा न जितं।

sādhana-draṣṭā yat yatnaṃ karoti tat na vyarthaṃ puṇyaṃ na naṣṭati |
prati pādaṃ saḥ sākṣātkāraṃ mokṣaṃ ca prāpati |
sthiraḥ kevalaṃ mūlasaṃyoge tiṣṭhati |

साधनद्रष्टा, sādhana-draṣṭā – observer of the Dharma (compound masculine nominative singular – from sādhana, practice, and draṣṭā, seer).
यत्, yat – what (relative pronoun neuter accusative singular).
यत्नं, yatnaṃ – effort (masculine accusative singular).
करोति, karoti – makes (3rd person singular present active – from √kṛ).
तत्, tat – that (demonstrative pronoun neuter nominative singular).
न, na – not (negative particle).
व्यर्थं, vyarthaṃ – wasted (neuter nominative singular).

पुण्यं, puṇyaṃ – merit (neuter nominative singular).
न, na – not (negative particle).
नष्टति, naṣṭati – is lost (3rd person singular present active – from √naś).
प्रति, prati – each (indeclinable preposition).
पादं, pādaṃ – step (masculine accusative singular).
सः, saḥ – they (demonstrative pronoun masculine nominative singular).
साक्षात्कारं, sākṣātkāraṃ – Realization (masculine accusative singular).
मोक्षं, mokṣaṃ – Liberation (masculine accusative singular).
च, ca – and (indeclinable conjunction).
प्रापति, prāpati – brings closer (3rd person singular present active – from √āp).
स्थिरः, sthiraḥ – resolute (masculine nominative singular – from √sthā).
केवलं, kevalaṃ – sole (indeclinable conviction).
मूलसंयंगे, mūlasaṃyoge – in harmony (compound masculine locative singular – from mūla, fundamental, and saṃyoga, union).
तिष्ठति, tiṣṭhati – remains (3rd person singular present active – from √sthā).
यः, yaḥ – one who (relative pronoun masculine nominative singular).
स्थैर्यं, sthairyaṃ – constancy (neuter accusative singular).
न, na – not (negative particle).
प्रापति, prāpati – attains (3rd person singular present active – from √āp).
सः, saḥ – that one (demonstrative pronoun masculine nominative singular).
मनसः, manasaḥ – of a mind (neuter genitive singular).
संमोहं, saṃmohaṃ – confusion (masculine accusative singular – from √muh with sam-).
वेति, veti – knows (3rd person singular present active – from √vid).
यत्, yat – what (relative pronoun neuter accusative singular).
चेतसा, cetasā – by the spirit (neuter instrumental singular).
न, na – not (negative particle).
जितं, jitaṃ – controlled (past participle neuter accusative singular – from √ji).

This verse highlights the path of the observer of the Dharma (sādhana-draṣṭā), whose efforts (yatna) and merits (puṇya) are never wasted, each step (pāda) advancing toward Realization (sākṣātkāra) and Liberation (mokṣa). Resolute (sthira), they focus solely on remaining in spiritual harmony (mūlasaṃyoga), a state of spiritual unity. In contrast, one lacking constancy (sthairya) experiences

the confusion (saṃmoha) of an uncontrolled mind (manas).

Realizing the Dharma means aligning all facets of existence with sādhana, maintaining connection with the Satnam through meditation and service. Liberation frees the soul from samsara's chains, a conceptual goal for the embodied being, who seeks peace and happiness. Living happily in confusion or ignorance is impossible; the mind must remain under the spirit's guidance, with sattva as the seat of reason, sustained through Observance.

---

13. One who lacks knowledge of the Dharma
clings to the flowery language of books teaching
various practices to attain theoretical paradisiacal delights
or to be reborn in more favorable incarnations,
gaining power and other benefits.
Inflamed by desire for the joys of an opulent life,
they are blind and deaf to the truth.

यः साधनविद्यां न वेति सः पुस्तकानां कुसुमितवाक्ये सङ्गति।
तानि नानाविधसाधनानि शिक्षन्ति स्वर्गरसान् साङ्कल्पिकान् पुनर्जन्मसु श्रेयः प्रापति।
शक्तिं पुण्यं च लभति ऐश्वर्यसुखकामेन दीप्तः सत्यं प्रति अन्धः बधिरः च।

yaḥ sādhana-vidyāṃ na veti saḥ pustakānāṃ kusumita-vākye saṅgati |
tāni nānā-vidha-sādhanāni śikṣanti svarga-rasān
sāṅkalpikān punarjanmasu śreyaḥ prāpati |
śaktiṃ puṇyaṃ ca labhati aiśvarya-sukha-kāmena
dīptaḥ satyaṃ prati andhaḥ badhiraḥ ca |

यः, yaḥ – one who (relative pronoun nominative singular masculine – designates the ignorant of Dharma).
साधनविद्यां, sādhana-vidyāṃ – knowledge of the Dharma (compound accusative singular feminine – formed from sādhana, spiritual path, and vidyā, knowledge).
न, na – not (negative particle – negates knowledge).
वेति, veti – knows (3rd person singular present active – root √vid, indicates knowledge, here negated).

सः, saḥ – they (demonstrative pronoun nominative singular masculine – refers to the ignorant).
पुस्तकानां, pustakānāṃ – of books (genitive plural neuter – indicates the source of teachings).
कुसुमितवाक्ये, kusumita-vākye – flowery language (compound locative singular neuter – formed from kusumita, flowery, and vākya, language).
सङ्गति, saṅgati – clings (3rd person singular present active – root √saṅg, indicates attachment).
तानि, tāni – those (demonstrative pronoun nominative plural neuter – refers to books).
नानाविधसाधनानि, nānā-vidha-sādhanāni – various practices (compound accusative plural neuter – formed from nānā, various, vidha, type, and sādhana, practice).
शिक्षन्ति, śikṣanti – teach (3rd person plural present active – root √śikṣ, indicates instruction).
स्वर्गरसान्, svarga-rasān – paradisiacal delights (compound accusative plural masculine – formed from svarga, paradise, and rasa, delight).
साङ्कल्पिकान्, sāṅkalpikān – theoretical (adjective accusative plural masculine – derived from saṅkalpa, concept/imagination).
पुनर्जन्मसु, punarjanmasu – in rebirths (compound locative plural neuter – formed from punar, again, and janma, birth).
श्रेयः, śreyaḥ – more favorable (adjective accusative singular neuter – indicates better conditions).
प्रापति, prāpati – attains/seeks (3rd person singular present active – root √āp, indicates aspiration).
शक्तिं, śaktiṃ – power (accusative singular feminine – designates a benefit).
पुण्यं, puṇyaṃ – benefit (accusative singular neuter – designates merit).
च, ca – and (indeclinable conjunction – connects benefits).
लभति, labhati – gains (3rd person singular present active – root √labh, indicates acquisition).
ऐश्वर्यसुखकामेन, aiśvarya-sukha-kāmena – desire for the joys of an opulent life (compound instrumental singular masculine – formed from aiśvarya, opulence, sukha, joy, and kāma, desire).
दीप्तः, dīptaḥ – inflamed (past participle nominative singular masculine – root √dīp, indicates intensity of desire).

सत्यं, satyaṃ – truth (accusative singular neuter – designates ultimate reality).
प्रति, prati – to (indeclinable preposition – indicates direction).
अन्धः, andhaḥ – blind (adjective nominative singular masculine – qualifies spiritual state).
बधिरः, badhiraḥ – deaf (adjective nominative singular masculine – qualifies spiritual state).
च, ca – and (indeclinable conjunction – connects the two states).

This verse describes the delusion of one who, lacking knowledge of the Dharma, is swayed by the alluring promises of books touting practices for illusory paradisiacal pleasures or advantageous rebirths. Consumed by desire for wealth and joy, they remain blind and deaf to the truth, unable to perceive spiritual reality.

Merely reading beautiful books that speak eloquently of spirituality is not enough to live the truth of fundamental harmony, the consciousness of Satnam. Reading such books without practicing the Dharma turns spirituality into a theory. In theory, desire becomes mystical, dreaming of future lives filled with delights where milk and honey flow. This obsession with a better material life makes a person deaf to the satsang.

---

14. As long as you are drawn only to material pleasures,
as long as fleeting joys bring you to confusion,
it is impossible for you to attain bliss.
Free yourself from your primal nature and desire,
and remain steadfast in the consciousness of Unity.

यावत् केवलं जडसुखेषु सङ्गति यावत् क्षणिकाः सुखानि तं संमोहति।
तावत् आनन्दं प्रापतुं न शक्यं तव प्रकृतेः कामात् मुच्यस्व।
एकत्वचेतसि तिष्ठ।

yāvat kevalaṃ jaḍa-sukheṣu saṅgati yāvat kṣaṇikāḥ sukhāni taṃ sambhohati |
tāvat ānandaṃ prāptuṃ na śakyaṃ tava prakṛteḥ kāmaḥ mucyasva |
ekatva-cetasi tiṣṭh |

यावत्, yāvat – conscious (indeclinable conviction – indicates duration).
केवलं, kevalaṃ – only (indeclinable conviction).
जडसुखेषु, jaḍa-sukheṣu – material delights (compound neuter locative plural – from jaḍa, material, and sukha, pleasure).
सङ्गति, saṅgati – are drawn (3rd person singular present active – from √saṅg).
यावत्, yāvat – conscious (indeclinable conviction – indicates duration).
क्षणिकाः, kṣaṇikāḥ – fleeting (feminine nominative plural – from kṣaṇika, fleeting).
सुखानि, sukhāni – joys (neuter nominative plural – from sukha, joy).
तं, taṃ – you (masculine accusative singular – refers to the person).
संमोहति, saṃmohati – bring to confusion (3rd person singular present active – from √muh with sam-).
तावत्, tāvat – so long (indeclinable conviction).
आनन्दं, ānandaṃ – bliss (neuter accusative singular).
प्रापतुं, prāptuṃ – to attain (infinitive – from √āp).
न, na – not (negative particle).
शक्यं, śakyaṃ – possible (neuter nominative singular – from √śak).
तव, tava – for you (2nd person singular genitive).
प्रकृतेः, prakṛteḥ – from primal nature (feminine ablative singular).
कामात्, kāmāt – from desire (masculine ablative singular).
मुच्यस्व, mucyasva – free yourself (2nd person singular imperative middle – from √muc).
एकत्वचेतसि, ekatva-cetasi – in consciousness of Unity (compound neuter locative singular – from ekatva, unity, and cetas, consciousness).
तिष्ठ्, tiṣṭh – remain (2nd person singular imperative active – from √sthā).

This verse emphasizes that attachment (saṅga) to material pleasures (jaḍa-sukha) and fleeting joys (kṣaṇika-sukha) leads to confusion (saṃmoha), preventing the attainment of bliss (ānanda). Liberation (mukti) from primal nature (prakṛti) and desire (kāma) allows one to remain steadfast (tiṣṭha) in the consciousness of Unity (ekatva-cetas), a state of spiritual harmony. Submitting the spirit to the mind, to rajas and tamas gunas, and craving vain, fleeting pleasures from material consumption and selfish joys traps the soul in confusion. To know bliss, one must subdue primal conditioning, favoring divine wisdom through the

Observance of the Dharma.

---

15. Just as a spring surpasses a well,
one who knows the cause of illusion
enjoys the world's pleasures without being lost in them.

यथा स्रोतः कूपं शोभनमधितिष्ठति तथा मायाहेतुमात्मानं वेति।
सः विश्वस्य भोगान् भुंक्ते – असङ्गः।
न तत्र संमूहति।

yathā srotaḥ kūpaṃ śobhanaṃ adhitiṣṭhati tathā māyā-hetum ātmānaṃ veti |
saḥ viśvasya bhogān bhuṅkte | asaṅgaḥ |
na tatra saṃmūhati |

यथा, yathā – just as (indeclinable conviction).
स्रोतः, srotas – spring (neuter nominative singular).
कूपं, kūpaṃ – well (masculine accusative singular).
शोभनम्, śobhanaṃ – surpasses (indeclinable conviction – indicates excellence).
अधित्, adhitiṣṭhati – surpasses (3rd person singular present active – from √sthā with adhi-).
तथा, tathā – so māyā (indefinite conviction – concludes comparison).
मायाहेत्, māyā-hetum – cause of illusion (um compound accusative singular masculine – from māyā, illusion, and hetu, cause).
आत्मानं, ātmānaṃ – self (masculine accusative singular – refers to the knower).
वेति, veti – knows (3rd person singular present active – from √vid).
सः, saḥ – they (demonstrative pronoun masculine nominative singular).
विश्वस्य, viśvasya – of the world (neuter genitive singular).
भोगान्, bhogān – delights (masculine accusative plural).
भुंक्ते, bhuṅkte – enjoys (3rd person singular present middle – from √bhuj).
असङ्गः, asaṅgaḥ – without attachment (masculine nominative singular).
न, na – not (negative particle).
तत्र, tatra – in them (indeclinable conviction – refers to delights).
संमूहति, saṃmūhati – is lost (3rd person singular present active – from √muh with sam-).

This verse illustrates that, like a flowing spring surpassing a limited well, one who understands the cause of illusion (māyā) and their true self (ātmā) can enjoy worldly pleasures (bhoga) without attachment (asaṅga), avoiding confusion (saṃmoha). This knowledge fosters a detached experience, leading to spiritual clarity. The essence of all surpasses the multitude of manifested things. Knowing the origin and cause of illusion allows one to live happily in the world without being lost in illusion or the darkness of ignorance.

---

16. Fulfill your duties without seeking to escape them
or being bound by success or failure.
Strive to act while renouncing the fruits of your actions,
and do not believe you are the cause of their outcomes.

स्वधर्मं गृहाण मा पलाय मा सिद्ध्यसिद्ध्योः।
बध्यस्व कर्मफलत्यागेन युध्यस्व कर्म कुरु।
मा मन्यस्व त्वं कारणं फलानाम्।

svadharmaṃ gṛhāṇa mā palāya mā siddhyasiddhyoḥ |
badhyasva karmaphala-tyāgena yudhyasva karma kuru |
mā manyasva tvaṃ kāraṇaṃ phalānām |

स्वधर्मं, svadharmaṃ – your duties (masculine accusative singular – from sva, own, and dharma, duty).
गृहाण, gṛhāṇa – fulfill (2nd person singular imperative active – from √gṛh).
मा, mā – do not (negative particle imperative).
पलाय, palāya – escape (2nd person singular imperative active – from √palāy).
मा, mā – do not (negative particle imperative).
सिद्ध्यसिद्ध्योः, siddhyasiddhyoḥ – by success or failure (compound feminine locative dual – from siddhi, success, and asiddhi, failure).
बध्यस्व, badhyasva – be bound (2nd person singular imperative middle – from √bandh).
कर्मफलत्यागेन, karmaphala-tyāgena – while renouncing the fruits of actions (compound masculine instrumental singular – from karma, action, phala, fruit,

and tyāga, renunciation).
युध्यस्व, yudhyasva – strive (2nd person singular imperative middle – from √yudh).
कर्म, karma – action (neuter accusative singular).
कुरु, kuru – act (2nd person singular imperative active – from √kṛ).
मा, mā – do not (negative particle imperative).
मन्यस्व, manyasva – believe (2nd person singular imperative middle – from √man).
त्वं, tvaṃ – you (2nd person singular nominative).
कारणं, kāraṇaṃ – cause (neuter accusative singular).
फलानाम्, phalānām – of outcomes (neuter genitive plural).

This verse urges fulfilling personal duties (svadharma) with resolve, without fleeing (palāya) or being tied to success (siddhi) or failure (asiddhi). By acting (kuru) with effort (yudhyasva) and renouncing the fruits of actions (karmaphala-tyāga), one avoids seeing themselves as the cause (kāraṇa) of outcomes, cultivating inner freedom. Life involves not only pleasures, rights, and freedoms but also duties. A profound soul never shirks obligations, prioritizing them even over meditation. Act in service with the maxim: "It is not necessary to hope to undertake nor to succeed to persevere." Do what must be done, then surrender all to the divine will. The Lord knows your needs and graces the devoted observer of the Dharma.

---

17. Remain steadfast in Unity, beyond the mind's fluctuations.
Greedy are those who crave the fruits of their actions.
Service liberates those who engage in it
from the consequences of actions, good or bad.

एकत्वचेतसि तिष्ठ मनसो विकारियभ्यः परः।
लुब्धः ये कर्मफलं प्रति प्रार्थन्ति।
सेवा मुचति यः तस्यां युजति सः कर्मबन्धात् शुभाशुभात्।

ekatva-cetasi tiṣṭha manaso vikārebhyaḥ paraḥ |
lubdhaḥ ye karmaphalaṃ prati prārthanti |
sevā mucati yaḥ tasyāṃ yujati saḥ karmabandhāt śubhāśubhāt |

एकत्वचेतसि, ekatva-cetasi – in consciousness of Unity (compound neuter locative singular – from ekatva, unity, and cetas, consciousness).
तिष्ठ, tiṣṭha – remain (2nd person singular imperative active – from √sthā).
मनसः, manasaḥ – of the mind (neuter genitive singular).
विकारियभ्यः, vikārebhyaḥ – from fluctuations (masculine ablative plural – from √kṛ with vi-).
परः, paraḥ – beyond (masculine nominative singular).
लुब्धः, lubdhaḥ – greedy (masculine nominative plural singular – from √lubh).
ये, ye – those who (relative pronoun masculine nominative plural).
कर्मफलं, karmaphalaṃ – fruits of actions (compound neuter accusative singular – from karma, action, and phala, fruit).
प्रति, prati – to (indeclinable preposition).
प्रार्थन्ति, prārthanti – crave (3rd person plural present active – from √arth with pra-).
सेवा, sevā – service (feminine nominative singular).
मुचति, mucati – liberates (3rd person singular present active – from √muc).
यः, yaḥ – who (relative pronoun masculine nominative singular).
तस्यां, tasyāṃ – in it (demonstrative pronoun feminine locative singular – refers to sevā).
युजति, yujati – engages (3rd person singular present active – from √yuj).
σaḥ, saḥ – they (demonstrative pronoun masculine nominative singular).
कर्मबनधदात्, karmabandhāt – from consequences of actions (compound masculine ablative singular – from karma, action, and bandha, bond).
शुभाशुभात्, śubhāśubhāt – good or bad (compound neuter ablative singular – from śubha, good, and aśubha, bad).

This verse invites one to remain in the consciousness of Unity, beyond the mind's disturbances. It criticizes the spiritual greed of those who seek the fruits of their actions and praises selfless service as the path to liberation from karmic bonds, whether positive or negative, leading to inner freedom.

Unity is the rule of the Whole, of its harmony. For humans, this unity is the alignment of their spirit with this fundamental harmony. It is the essence of the state of "yoga," of bliss, of nirvana.

The mind and emotions fluctuate, which "Patanjali" calls the "vṛttis" in the Yoga Sūtra. The primary goal of deep meditation is to still these fluctuations. This is achieved through the Observance of the Dharma during the day, through service and meditation.

Service, or non-action, places the observer beyond karma, both good and bad. Then, Grace governs their life. This echoes what Jesus said: "Seek first the Kingdom, and all else will be given to you besides" (Matthew 6:33).

---

18. One who knows their true nature
is freed from desire and finds fulfillment in unity.
One whom neither worldly suffering nor joys affect,
who is free from attachment,
fear, and anger, has realized the Dharma.

यः आत्मस्वरूपं वेति सः कामात् मुचति एकत्वे तृप्तिं लभति।
यं न दुःखं न च सुखं स्पृशति न सङ्गः न भयं न क्रोधः।
सः स्वधर्मं समापति।

yaḥ ātmasvarūpaṃ veti saḥ kāmāt mucati ekatve tṛptiṃ labhati |
yaṃ na duḥkhaṃ na ca sukhaṃ spṛśati na saṅgaḥ na bhayaṃ na krodhaḥ |
saḥ svadharmaṃ samāpati |

यः, yaḥ – one who (relative pronoun nominative singular masculine – designates the knower).
आत्मस्वरूपं, ātmasvarūpaṃ – true nature (compound accusative singular neuter – formed from आत्मन् (ātman, self) and स्वरूप (svarūpa, own nature)).
वेति, veti – knows (3rd person singular present active – root √vid, indicates knowledge).
सः, saḥ – they (demonstrative pronoun nominative singular masculine – refers to the knower).
कामात्, kāmāt – from desire (ablative singular masculine – indicates the source of liberation).

मुचति, mucati – is freed (3rd person singular present active – root √muc, indicates liberation).
एकत्वे, ekatve – in unity (locative singular neuter – derived from एक (eka, one)).
तृप्तिं, tṛptiṃ – fulfillment (accusative singular feminine – derived from √tṛp, indicates satisfaction).
लभति, labhati – finds (3rd person singular present active – root √labh, indicates attainment).
यं, yaṃ – one whom (relative pronoun accusative singular masculine – refers to the unaffected).
न, na – not (negative particle – negates the effect of suffering).
दुःखं, duḥkhaṃ – suffering (nominative singular neuter – designates painful state).
न, na – not (negative particle – negates the effect of joys).
च, ca – and (indeclinable conjunction – connects suffering and joys).
सुखं, sukhaṃ – joys (nominative singular neuter – designates pleasant state).
स्पृशति, spṛśati – affect (3rd person singular present active – root √spṛś, indicates impact).
न, na – not (negative particle – negates attachment).
सङ्गः, saṅgaḥ – attachment (nominative singular masculine – derived from √saṅg, indicates clinging).
न, na – not (negative particle – negates fear).
भयं, bhayaṃ – fear (nominative singular neuter – derived from √bhī, indicates fear).
न, na – not (negative particle – negates anger).
क्रोधः, krodhaḥ – anger (nominative singular masculine – derived from √krudh, indicates irritation).
सः, saḥ – they (demonstrative pronoun nominative singular masculine – refers to the realizer).
स्वधर्मं, svadharmaṃ – the Dharma (accusative singular masculine – formed from स्व (sva, own) and धर्म (dharma, duty/cosmic order)).
समापति, samāpati – has realized (3rd person singular present active – root √āp with sam-, indicates accomplishment).

This verse describes the spiritual freedom of one who knows their true nature, the immortal soul, transcending desire and finding fulfillment in unity.

Untouched by worldly suffering or joy, free from attachment, fear, and anger, they fulfill their Dharma, embodying spiritual harmony.

To know one's true nature, the immortal soul, one must receive the revelation of this nature and, once received, practice the Dharma daily. Then, the fulfillment found in the consciousness of unity becomes possible. This fulfillment is "bliss."

True detachment requires Observance. Realizing the soul's true nature and experiencing bliss happen in the moment; to stay in the moment, one must remain present. The means for this is Observance. Realizing the Dharma is also momentary and cannot be stored.

---

19. Though distant from the senses' temptations,
the embodied soul remains attached to them.
The senses are strong and fierce,
captivating even the sage's mind striving to master them.
Let the soul return to unity, and desires
will subside with the mind's fluctuations,
remaining firmly established in the Dharma.

देहिन् इन्द्रियसङ्गेभ्यः दूरे सति अपितु तेषु सङ्गति।
बलवन्तः प्रचण्डाः च इन्द्रियाः विदुषः चेतः हरन्ति।
आत्मा एकत्वं प्रापतु कामाः मनोविकारैः शमन्ति स्वधर्मे स्थिरं तिष्ठति।

dehin indriyasaṅgebhyaḥ dūre sati apitu teṣu saṅgati |
balavantaḥ pracaṇḍāḥ ca indriyāḥ viduṣaḥ cetaḥ haranti |
ātmā ekatvaṃ prāpatu kāmāḥ manovikāraiḥ
śamanti svadharme sthiraṃ tiṣṭhati |

देहिन्, dehin – embodied soul (nominative singular masculine – derived from देह (deha, body)).
इन्द्रियसङ्गेभ्यः, indriyasaṅgebhyaḥ – from the senses' temptations (compound ablative plural masculine – formed from इन्द्रिय (indriya, sense) and सङ्ग (saṅga, attachment)).

दूरे, dūre – distant (indeclinable adverb – indicates distance).
सति, sati – being (present participle locative singular neuter – root √as).
अपितु, apitu – still (indeclinable adverb – indicates persistence of attachment).
तेषु, teṣu – to them (demonstrative pronoun locative plural neuter – refers to senses).
सङ्गति, saṅgati – is attached (3rd person singular present active – root √saṅg).
बलवन्तः, balavantaḥ – strong (nominative plural masculine – derived from बल (bala)).
प्रचण्डाः, pracaṇḍāḥ – fierce (nominative plural masculine – derived from pra-√caṇḍ).
च, ca – and (indeclinable conjunction).
इन्द्रियाः, indriyāḥ – senses (nominative plural neuter).
विदुषः, viduṣaḥ – of the sage (genitive singular masculine – derived from √vid).
चेतः, cetaḥ – mind (accusative singular neuter).
हरन्ति, haranti – captivate (3rd person plural present active – root √hṛ).
आत्मा, ātmā – soul (nominative singular masculine).
एकत्वं, ekatvaṃ – unity (accusative singular neuter).
प्रापतु, prāpatu – let it attain (3rd person singular present optative active – root √āp).
कामाः, kāmāḥ – desires (nominative plural masculine – derived from √kām).
मनोविकारैः, manovikāraiḥ – with the mind's fluctuations (compound instrumental plural masculine – formed from मनस् (manas) and विकार (vikāra)).
शमन्ति, śamanti – subside (3rd person plural present active – root √śam).
स्वधर्मे, svadharme – in the Dharma (locative singular masculine – formed from स्व (sva) and धर्म (dharma)).
स्थिरं, sthiraṃ – firmly (indeclinable adverb – derived from स्थिर (sthira)).
तिष्ठति, tiṣṭhati – remains established (3rd person singular present active – root √sthā).

This verse highlights the difficulty of the embodied soul detaching from the senses, despite being distant from their allure, as their power overwhelms even the sage's mind. By returning to unity, the soul calms desires and mental disturbances, anchoring firmly in the Dharma, a state of spiritual stability.

Though the soul is beyond sensory attachment, as an embodied spirit it is subject to the gunas' influences during incarnation. To lessen the impact of rajas and tamas, it must remain in Observance.

---

20. One who masters their senses and merges in unity
displays a steady consciousness.
When a person focuses on objects of desire, attachment arises,
followed immediately by greed and anger.

यः इन्द्रियं जयति एकत्वे लीनः स्थिरचेतः प्रकटति।
कामविषयान् समीक्षति नरः सङ्गति लोभः समनु क्रोधः।
आगच्छति।

yaḥ indriyaṃ jayati ekatve līnaḥ sthiracetaḥ prakaṭati |
kāmaviṣayān samīkṣati naraḥ saṅgati lobhaḥ samanu krodhaḥ |
āgacchati |

यः, yaḥ – one who (relative pronoun nominative singular masculine – designates the master).
इन्द्रियं, indriyaṃ – senses (accusative singular neuter – designates sensory organs).
जयति, jayati – masters (3rd person singular present active – root √ji, indicates conquest).
एकत्वे, ekatve – in unity (locative singular neuter – derived from एक (eka, one)).
लीनः, līnaḥ – merges (past participle nominative singular masculine – root √lī, indicates immersion).
स्थिरचेतः, sthiracetaḥ – steady consciousness (compound nominative singular neuter – formed from स्थिर (sthira, stable) and चेतस् (cetas, consciousness)).
प्रकटति, prakaṭati – displays (3rd person singular present active – root √kaṭ with pra-, indicates manifestation).
कामविषयान्, kāmaviṣayān – objects of desire (compound accusative plural masculine – formed from काम (kāma, desire) and विषय (viṣaya, object)).
समीक्षति, samīkṣati – focuses on (3rd person singular present active – root √īkṣ with sam-, indicates observation or interest).
नरः, naraḥ – person (nominative singular masculine – designates the individual).

सङ्गति, saṅgati – becomes attached (3rd person singular present active – root √saṅg, indicates attachment).
लोभः, lobhaḥ – greed (nominative singular masculine – derived from √lubh, indicates covetousness).
समनु, samanu – immediately (indeclinable adverb – indicates immediate sequence).
क्रोधः, krodhaḥ – anger (nominative singular masculine – derived from √krudh, indicates irritation).
आगच्छति, āgacchati – arises (3rd person singular present active – root √gam with ā-, indicates appearance).

This verse contrasts the spiritual stability of one who masters their senses and dwells in unity, showing a steady consciousness, with the chain of human passions. Focusing on objects of desire leads to attachment, then greed and anger, highlighting the need to transcend desires for inner clarity.

Observance of the Dharma enables the spirit to control, as much as possible for an embodied soul under the gunas' influence, the senses and desires. One who pursues desire's satisfaction beyond necessities becomes a pawn of tamas, false ego, and illusion. Then confusion, anger, blindness, vanity, and suffering become daily.

---

21. Anger leads to illusion, illusion to delusion,
then consciousness fades,
and a person becomes lost in worldly life.
One who, through Observance, realizes Grace
is freed from both attachment and aversion.

क्रोधः मायां नयति माया संमोहं ततः चेतः नश्यति।
नरः विश्वसंसारे नष्टति साधनया यः कृपां वेति।
सः सङ्गात् द्वेषात् च मुचति।

krodhaḥ māyāṃ nayati māyā saṃmohaṃ tataḥ cetaḥ naśyati |
naraḥ viśvasaṃsāre naṣṭati sādhanayā yaḥ kṛpāṃ veti |

saḥ saṅgāt dveṣāt ca mucati |

क्रोधः, krodhaḥ – anger (nominative singular masculine – derived from √krudh, irritation).
मायां, māyāṃ – illusion (accusative singular feminine – derived from √mā, illusion).
नयति, nayati – leads (3rd person singular present active – root √nī, to lead).
माया, māyā – illusion (nominative singular feminine – subject of the second clause).
संमोहं, saṃmohaṃ – delusion (accusative singular masculine – derived from √muh with sam-, confusion).
ततः, tataḥ – then (indeclinable adverb – indicates consequence).
चेतः, cetaḥ – consciousness (nominative singular neuter – mental faculty).
नश्यति, naśyati – fades (3rd person singular present active – root √naś, to disappear).
नरः, naraḥ – person (nominative singular masculine – individual).
विश्वसंसारे, viśvasaṃsāre – in worldly life (compound locative singular masculine – formed from विश्व (viśva, world) and संसार (saṃsāra, cycle of existence)).
नष्टति, naṣṭati – becomes lost (3rd person singular present active – root √naś, to be lost).
साधनया, sādhanayā – through Observance (instrumental singular feminine – derived from √sādh, spiritual practice).
यः, yaḥ – one who (relative pronoun nominative singular masculine – designates the observer).
कृपां, kṛpāṃ – Grace (accusative singular feminine – derived from √kṛp, divine compassion).
वेति, veti – realizes (3rd person singular present active – root √vid, to know).
सः, saḥ – they (demonstrative pronoun nominative singular masculine – refers to the observer).
सङ्गात्, saṅgāt – from attachment (ablative singular masculine – derived from √saṅg).
द्वेषात्, dveṣāt – from aversion (ablative singular masculine – derived from √dviṣ, hatred).
च, ca – and (indeclinable conjunction – connects attachment and aversion).

मुचति, mucati – is freed (3rd person singular present active – root √muc, to liberate).

This verse describes the chain of passions: anger leads to illusion, then delusion, dimming consciousness and losing a person in the worldly cycle. In contrast, one who, through spiritual practice, recognizes Grace breaks free from attachment and aversion, attaining inner freedom.

Realizing Grace means acknowledging its existence and aligning with its guidance. By doing so, the observer's life path follows the will of fundamental harmony, placing them where they belong, doing what must be done—this is fulfillment.

---

22. Suffering ceases for one who sees Grace in all things.
Their consciousness becomes serene and soon shines brightly.
A confused mind cannot master the mental faculties nor see Grace;
how, then, can it know peace or taste the consciousness of bliss?

यः सर्वं कृपया पश्यति तस्य दुःखं नास्ति।
शान्तं चेतः भवति न चिरं प्रकाशति।
संमूढं चेतः न मनो जयति न कृपां पश्यति कथं शान्तिम् आनन्दचेतः च भुङ्क्ते।

yaḥ sarvaṃ kṛpayā paśyati |
tasya duḥkhaṃ nāsti śāntaṃ cetaḥ |
bhavati na ciraṃ prakāśati |
saṃmūḍhaṃ cetaḥ na mano jayati |
na kṛpāṃ paśyati kathaṃ śāntim ānandacetaḥ ca bhuṅkte |

यः, yaḥ – one who (relative pronoun nominative singular masculine – designates the observer).
सर्वं, sarvaṃ – all things (accusative singular neuter – designates all phenomena).
कृपया, kṛpayā – with Grace (instrumental singular feminine – derived from √kṛp, divine compassion).
पश्यति, paśyati – sees (3rd person singular present active – root √paś, to perceive).

तस्य, tasya – for them (demonstrative pronoun genitive singular masculine – refers to the observer).
दुःखं, duḥkhaṃ – suffering (nominative singular neuter – painful state).
नास्ति, nāsti – does not exist (3rd person singular present active – root √as with negation).
शान्तं, śāntaṃ – serene (nominative singular neuter – derived from √śam, calm).
चेतः, cetaḥ – consciousness (nominative singular neuter – mental faculty).
भवति, bhavati – becomes (3rd person singular present active – root √bhū, to become).
न, na – not (negative particle – negates delay).
चिरं, ciraṃ – long (indeclinable adverb – indicates duration, here negated).
प्रकाशति, prakāśati – shines (3rd person singular present active – root √kāś with pra-, to shine).
संमूढं, saṃmūḍhaṃ – confused (past participle nominative singular neuter – root √muh with sam-, bewildered).
चेतः, cetaḥ – mind (nominative singular neuter – mental faculty).
न, na – not (negative particle – negates mastery).
मनः, manaḥ – mental faculties (accusative singular neuter – fluctuating mind).
जयति, jayati – masters (3rd person singular present active – root √ji, to conquer).
न, na – not (negative particle – negates vision).
कृपां, kṛpāṃ – Grace (accusative singular feminine).
पश्यति, paśyati – sees (3rd person singular present active – root √paś).
कथं, kathaṃ – how (interrogative adverb – introduces question).
शान्तिम्, śāntim – peace (accusative singular feminine – derived from √śam, calm).
आनन्दचेतः, ānandacetaḥ – consciousness of bliss (compound accusative singular neuter – formed from आनन्द (ānanda, bliss) and चेतस् (cetas, consciousness)).
च, ca – and (indeclinable conjunction – connects peace and bliss).
भुङ्क्ते, bhuṅkte – tastes (3rd person singular present middle – root √bhuj, to experience).

This verse emphasizes that seeing Grace in all things eliminates suffering and leads to a serene consciousness that quickly shines. In contrast, a confused mind fails to control the mental faculties or recognize Grace, making peace and the consciousness of bliss unattainable.

The suffering that ceases for one who sees Grace in all things is duḥkha, inherent to human nature tied to incarnation. Other sufferings, like physical or emotional pain from injustices, loss, injuries, or illnesses, may persist.

To taste the consciousness of bliss, citānanda, Observance is required. This is one of the benefits of diligent Observance of the Dharma. While other physical and emotional sufferings cannot always be avoided, Observance grants great resilience to the observer.

---

23. Just as a fierce wind sweeps a boat across water,
a single sense can carry away the mind,
causing consciousness to falter.
One who turns their mind from the senses holds a steady reason.

यथा प्रबलवातः उदके नावं वहति तथा एकं इन्द्रियं चेतः हरति।
चेतः नष्टति यः चेतः इन्द्रियेभ्यः निवर्तति।
सः स्थिरबुद्धिं धारति।

yathā prabalavātaḥ udake nāvaṃ vahati tathā ekaṃ indriyaṃ cetaḥ harati |
cetaḥ naṣṭati yaḥ cetaḥ indriyebhyaḥ nivartati |
saḥ sthirabuddhiṃ dhārati |

यथा, yathā – just as (indeclinable adverb – introduces comparison).
प्रबलवातः, prabalavātaḥ – fierce wind (compound nominative singular masculine – formed from प्रबल (prabala, strong) and वात (vāta, wind)).
उदके, udake – across water (locative singular neuter – derived from उदक (udaka, water)).
नावं, nāvaṃ – boat (accusative singular feminine – designates the vessel).
वहति, vahati – sweeps (3rd person singular present active – root √vah, to carry).
तथा, tathā – so (indeclinable adverb – concludes comparison).
एकं, ekaṃ – single (accusative singular neuter – designates one sense).
इन्द्रियं, indriyaṃ – sense (accusative singular neuter – sensory organ).
चेतः, cetaḥ – mind (accusative singular neuter – mental faculty).

हरति, harati – carries away (3rd person singular present active – root √hṛ, to seize).
चेतः, cetaḥ – consciousness (nominative singular neuter – mental faculty).
नष्टति, naṣṭati – falters (3rd person singular present active – root √naś, to perish).
यः, yaḥ – one who (relative pronoun nominative singular masculine – designates the individual).
चेतः, cetaḥ – mind (accusative singular neuter).
इन्द्रियेभ्यः, indriyebhyaḥ – from the senses (ablative plural neuter).
निवर्तति, nivartati – turns (3rd person singular present active – root √vṛt with ni-, to withdraw).
सः, saḥ – they (demonstrative pronoun nominative singular masculine – refers to the individual).
स्थिरबुद्धिं, sthirabuddhiṃ – steady reason (compound accusative singular feminine – formed from स्थिर (sthira, stable) and बुद्धि (buddhi, reason)).
धारति, dhārati – holds (3rd person singular present active – root √dhṛ, to hold).

This verse compares the effect of the senses on the mind to a fierce wind sweeping a boat, showing their power to disrupt consciousness. By turning the mind from the senses, one maintains steady reason, preserving spiritual clarity against sensory disturbances.

The senses must always remain under the mind's control. For this, one must be firmly established in their true identity, knowing they are essentially the spirit, not just the body or mind. Keeping this awareness alive requires staying focused on the essential, the fundamental harmony of the moment, through Observance.

---

24. Wisdom comes to one
who masters their mental faculties, desires, and senses.
What seems true to the ignorant is illusion
to one who knows unity through the Observance of the Dharma.

यः मनः कामं इन्द्रियं च जयति तस्य प्रज्ञा भवति।
यत् अज्ञानिनां सत्यं तत् साधनया एकत्वं विदुषे माया।

yaḥ manaḥ kāmaṃ indriyaṃ ca jayati tasya prajñā bhavati |
yat ajñāninām satyaṃ tat sādhanayā ekatvaṃ viduṣe māyā |

यः, yaḥ – one who (relative pronoun nominative singular masculine – designates the individual).
मनः, manaḥ – mental faculties (accusative singular neuter – designates the fluctuating mind).
कामं, kāmaṃ – desires (accusative singular masculine – derived from √kām).
इन्द्रियं, indriyaṃ – senses (accusative singular neuter – sensory organs).
च, ca – and (indeclinable conjunction – connects the mastered objects).
जयति, jayati – masters (3rd person singular present active – root √ji, to conquer).
तस्य, tasya – to them (demonstrative pronoun genitive singular masculine – refers to the individual).
प्रज्ञा, prajñā – wisdom (nominative singular feminine – derived from √jñā with pra-, discernment).
भवति, bhavati – comes (3rd person singular present active – root √bhū, to become).
यत्, yat – what (relative pronoun nominative singular neuter – designates the truth).
अज्ञानिनां, ajñāninām – to the ignorant (genitive plural masculine – derived from अज्ञान (ajñāna, ignorance)).
सत्यं, satyaṃ – true (nominative singular neuter – derived from √sat, to exist).
तत्, tat – that (demonstrative pronoun nominative singular neuter – refers to the truth).
साधनया, sādhanayā – through Observance of the Dharma (instrumental singular feminine – derived from √sādh, spiritual practice).
एकत्वं, ekatvaṃ – unity (accusative singular neuter – derived from एक (eka, one)).
विदुषे, viduṣe – to one who knows (dative singular masculine – derived from √vid, knower).
माया, māyā – illusion (nominative singular feminine – derived from √mā, illusion).

This verse emphasizes that mastering the mental faculties, desires, and senses brings wisdom. To the ignorant, what seems true is seen as illusion by one who, through spiritual practice, realizes unity, revealing reality's true nature.

The word “wisdom” can be replaced with “reason.” The guna sattva fosters reason. While the degree of the gunas’ influence depends largely on an individual’s nature, their behavior, lifestyle, and diet contribute to this dynamic.

By avoiding the pursuit of desires, fulfilling duties and responsibilities, steering clear of excesses, and staying vigilant, one can enhance sattva’s influence and achieve an enlightened consciousness.

A confused mind believes its perception is truth, while an enlightened mind knows a fundamental truth exists and that following it is beneficial.

---

25. Only one who remains steadfast amid the stream of desire,
like the sea unmoved despite countless rivers flowing into it,
finds peace—not one who seeks to satisfy desires.

यः कामस्रोतसि स्थिरः तिष्ठति यथा सागरः अचलः स्यात्।
सहस्रनदीनां सङ्गमे सः शान्तिं लभति न तु कामसन्तृप्तिकामः।

yaḥ kāmasrotasi sthiraḥ tiṣṭhati yathā sāgaraḥ acalaḥ syāt |
sahasranadīnāṃ saṅgame saḥ śāntiṃ labhati na tu kāmasantṛptikāmaḥ |

यः, yaḥ – one who (relative pronoun nominative singular masculine – designates the steadfast individual).
कामस्रोतसि, kāmasrotasi – in the stream of desire (compound locative singular neuter – formed from काम (kāma, desire) and स्रोतस् (srotas, stream)).
स्थिरः, sthiraḥ – steadfast (nominative singular masculine – derived from √sthā, stable).
तिष्ठति, tiṣṭhati – remains (3rd person singular present active – root √sthā, to stand).
यथा, yathā – like (indeclinable adverb – introduces comparison).
सागरः, sāgaraḥ – sea (nominative singular masculine – designates the ocean).
अचलः, acalaḥ – unmoved (nominative singular masculine – derived from a-√cal, non-moving).

स्यात्, syāt – remains (3rd person singular present optative active – root √as, to be).
सहस्रनदीनां, sahasranadīnāṃ – of countless rivers (compound genitive plural feminine – formed from सहस्र (sahasra, thousand) and नदी (nadī, river)).
सङ्गमे, saṅgame – in confluence (locative singular masculine – derived from √gam with sam-, union).
सः, saḥ – they (demonstrative pronoun nominative singular masculine – refers to the individual).
शान्तिं, śāntiṃ – peace (accusative singular feminine – derived from √śam, calm).
लभति, labhati – finds (3rd person singular present active – root √labh, to obtain).
न, na – not (negative particle – negates the possibility).
तु, tu – certainly (indeclinable particle – emphasizes negation).
कामसन्तृणा,कामसन्तृप्तिकामः – one who seeks to satisfy desires (compound nominative singular masculine – formed from काम (kāma, desire), सन्तृप्ति (santṛpti, satisfaction), and काम (kāma, desiring)).

This verse compares the stability of one who resists desires to the sea's immovability despite countless rivers merging into it, emphasizing that only this resolve leads to peace. In contrast, one chasing desire's satisfaction remains trapped in their restless flow, far from spiritual serenity.

A vigilant mind and regular Observance of the Dharma keep the individual guided by Grace, protecting them from illusion's contrary currents, unlike a pleasure-seeking mind ignorant of fundamental truth, denying the soul's existence and an immanent will (logos).

---

26. One who is no longer a slave to desire,
who has cast off possessiveness,
and who is freed from false ego, alone knows perfect peace.

यः कामदासः न भवति ममता त्यजति।
मिथ्याहङ्कारात् मुक्तः सः केवलं परमशान्तिं वेति।

yaḥ kāmadāsaḥ na bhavati mamatāṃ tyajati |

mithyāhaṅkārāt muktaḥ saḥ kevalaṃ paramaśāntiṃ veti |

यः, yaḥ – one who (relative pronoun nominative singular masculine – designates the individual).
कामदासः, kāmadāsaḥ – slave to desire (compound nominative singular masculine – formed from काम (kāma, desire) and दास (dāsa, slave)).
न, na – not (negative particle – negates slavery).
भवति, bhavati – is (3rd person singular present active – root √bhū, to be).
ममता, māṃtāṃ – possessiveness (accusative singular feminine – derived from √mam, possessivity).
त्यजति, tyajati – casts off (3rd person singular present active – root √tyaj, to abandon).
मिथ्याहङ्कारात्, mithyāhaṅkārāt – from false ego (compound ablative singular masculine – formed from मिथ्या (mithyā, false) and अहङ्कार (ahaṅkāra, ego)).
मुक्तः, muktaḥ – freed (past participle nominative masculine – root √muc, to liberate).
सः, saḥ – they (demonstrative pronoun nominative singular masculine – refers to the individual).
केवलं, kevalaṃ – alone (indeclinable – emphasizes exclusivity).
परमशान्ती, māṃśāntiṃ – perfect peace (compound accusative singular feminine – formed from परम (parama, supreme) and शान्ति (śānti, peace)).
वेति, veti – knows (3rd person singular present active – root √vid, to know).

This verse emphasizes that perfect peace is attainable only by one who overcomes enslavement to desire, abandons possessiveness, and breaks free from false ego. This triple liberation leads to profound serenity, detached from ego's illusions. Having regained mastery over senses and desires, the observer achieves true detachment, greatly reducing the false ego's influence on decisions, actions, and consciousness. Thus, they can experience perfect peace, or "bliss."

---

27. One who, at the moment of death, is conscious of unity,
will travel the paths of heaven
to the perfect consciousness of bliss (Nirvikalpa-samādhi).

यः मृत्युसमये एकत्रचेतसि वेति सः स्वर्गपथेन गच्छति।
सच्चिदानन्दं संप्रापति।

yaḥ mṛtyusamaye ekatvacetasi veti saḥ svargapathena gacchati |
saccidānandaṃ saṃprāpati |

यः, yaḥ – one who (relative pronoun nominative singular masculine – designates the individual).
मृत्युसमये, mṛtyusamaye – at the moment of death (compound locative singular masculine – formed from मृत्यु (mṛtyu, death) and समय (samaya, moment)).
एकत्वचेतसि, ekatvacetasi – conscious of unity (compound locative singular neuter – formed from एकत्व (ekatva, unity) and चेतस् (cetas, consciousness)).
वेति, veti – is conscious (3rd person singular present active – root √vid, to know).
सः, saḥ – they (demonstrative pronoun nominative singular masculine – refers to the individual).
स्वर्गपथेन, svargapathena – by the paths of heaven (compound instrumental singular masculine – formed from स्वर्ग (svarga, heaven) and पथ (patha, path)).
गच्छति, gacchati – travels (3rd person singular present active – root √gam, to go).
सच्चिदानन्दं, saccidānandaṃ – perfect consciousness of bliss (compound accusative singular neuter – formed from सत् (sat, truth), चित् (cit, consciousness), and आनन्द (ānanda, bliss)).
संप्रापति, saṃprāpati – attains fully (3rd person singular present active – root √āp with sam-, to attain fully).

This verse describes the spiritual state of one who, at death, remains aware of unity, embarking on celestial paths toward the ultimate state of existence, consciousness, and bliss, known as Nirvikalpa-samādhi.

The soul is immortal, and at the moment of disincarnation, it chooses between two paths: reincarnation or Liberation, the “paths of heaven.”

Based on its state of consciousness at that moment, the soul takes one path or the other. How one has lived their life influences their consciousness at death. Observance of the Dharma also serves to prepare the soul for this moment.

2. Service and Duties of Man

सेवा मानवस्य स्वधर्मः, sevā mānavasya svadharmaḥ

28. Two kinds of men attain the knowledge of Dharma:
some through austerity or philosophy, others through service.
One is not freed from the bondage of karma by abandoning action;
detachment alone does not lead to perfect Unity.

द्विविधाः पुरुषाः साधनस्य ज्ञानं प्राप्नुवन्ति
केचित् तपसा दर्शनशास्त्रेण वा केचित् सेवया।
न कर्मणः त्यागेन कर्मबन्धात् मुच्यति असङ्गः एव न एकत्वं पूर्णं प्रापति।

dvividhāḥ puruṣāḥ sādhanasya jñānaṃ prāpnuvanti
kecit tapasā darśanaśāstreṇa vā kecit sevayā.
na karmaṇaḥ tyāgena karmabandhāt mucyati
asaṅgaḥ eva na ekatvaṃ pūrṇaṃ prāpati.

द्विविधाः, dvividhāḥ - two kinds (nominative plural, masculine, compound of द्वि + विधा, root √vidh).
पुरुषाः, puruṣāḥ - men (nominative plural, masculine, root √puruṣ).
साधनस्य, sādhanasya - of Dharma (genitive singular, neuter, root √sādh).
ज्ञानं, jñānaṃ - knowledge (accusative singular, neuter, root √jñā).
प्राप्नुवन्ति, prāpnuvanti - attain (present indicative, 3rd person plural, root √āp with prefix pra-).
केचित्, kecit - some (indefinite pronoun, nominative plural, masculine).
तपसा, tapasā - through austerity (instrumental singular, neuter, root √tap).
दर्शनशास्त्रेण, darśanaśāstreṇa - through philosophy (instrumental singular, neuter, compound of दर्शन + शास्त्र, roots √dṛś + √śās).
वा, vā - or (conjunction).
केचित्, kecit - others (indefinite pronoun, nominative plural, masculine).
सेवया, sevayā - through service (instrumental singular, feminine, root √sev).

न, na - not (negation).
कर्मणः, karmaṇaḥ - of action (genitive singular, neuter, root √kṛ).
त्यागेन, tyāgena - by abandonment (instrumental singular, masculine, root √tyaj).
कर्मबन्धात्, karmabandhāt - from the bondage of karma (ablative singular, masculine, compound of कर्म + बन्ध, root √bandh).
मुच्यति, mucyati - is freed (present indicative, 3rd person singular, root √muc).
असङ्गः, asaṅgaḥ - detachment (nominative singular, masculine, compound of अ + सङ्ग, root √saṅg).
एव, eva - alone (emphatic particle).
न, na - not (negation).
एकत्वं, ekatvaṃ - Unity (accusative singular, neuter, compound of एक + त्व, root √i).
पूर्णं, pūrṇaṃ - perfect (accusative singular, neuter, root √pṛ).
प्रापति, prāpati - attains (present indicative, 3rd person singular, root √āp with prefix pra-).

Realizing the "knowledge of Dharma" means living according to its principles and observing the sadhana, ensuring that every facet of existence, even the most trivial, is part of spiritual practice.

The distinction between those who realize through austerity or philosophical reflection and those who realize through service lies between the uninitiated in the path of Dharma and those who, as initiated Observers of Dharma, engage in service, the "non-action" or "wu wei" of the Tao Te Ching.

Unlike the Ājīvikas ("those who follow the rules of life"), a spiritual path founded by Gosala, a former disciple of Mahavira (the twenty-fourth Tirthankara, who revived Jainism), Gosala was a contemporary of Gautama Siddhartha (5th century BCE). Siddhartha became a Jain monk under Mahavira's spiritual authority.

When Gautama attained enlightenment in a nirvikalpa samadhi at the Deer Park in Isipatana near Varanasi, his first discourse, the Dhammacakkappavattana Sutta, was addressed to his fellow Jain monks.

As for Gosala, Mahavira expelled him from his teachings, leading him to found the Ājīvika school. To avoid karma, Ājīvika ascetics refrained from action, relying on others to serve them.

Notably, the term Ājīvika, meaning "those who follow the rules of life," conveys the same idea as "Observer of Dharma." Today, those who follow the agya of The Path adhere to similar "rules of life," as the Hindi term agya means "commandment."
Detachment from material possessions is insufficient. True detachment lies in devotion to the Satnam, the Observance. It is the Grace of Observance that enables the Observer to experience true detachment.

---

29. Man is inevitably compelled to act by the qualities of his nature,
unable to remain inactive even for a moment, even in thought.
He who strives in practice and sacrifices,
yet whose mind clings to sensory objects,
is an ignorant person deluded by illusion.

नरः प्रकृतिगुणैः नियति कर्म कर्तुं नित्यम्
न शक्तति तिष्ठति निष्क्रियः क्षणमपि चिन्तया।
यः साधनाय यज्ञेभ्यः च यतति परं मनः इन्द्रियविषयेषु सङ्गति अज्ञानी मायया मोहति।

naraḥ prakṛtiguṇaiḥ niyati karma kartuṃ nityam
na śaktati tiṣṭhati niṣkriyaḥ kṣaṇamapi cintayā.
yaḥ sādhanāya yajñebhyaḥ ca yatati paraṃ manaḥ
indriyaviṣayeṣu saṅgati ajñānī māyayā mohati.

नरः, naraḥ - man (nominative singular, masculine, root √nṛ).
प्रकृतिगुणैः, prakṛtiguṇaiḥ - by the qualities of nature (instrumental plural, masculine, compound of प्रकृति + गुण, root √gam).
नियति, niyati - is compelled (present indicative, 3rd person singular, root √nī).
कर्म, karma - action (accusative singular, neuter, root √kṛ).
कर्तुं, kartuṃ - to act (infinitive, root √kṛ).

नित्यम्, nityam - constantly (adverb, root √ni).
न, na - not (negation).
शक्तति, śaktati - is able (present indicative, 3rd person singular, root √śak).
तिष्ठति, tiṣṭhati - to remain (present indicative, 3rd person singular, root √sthā).
निष्क्रियः, niṣkriyaḥ - inactive (nominative singular, masculine, compound of निस् + क्रिया, root √kṛ).
क्षणमपि, kṣaṇamapi - even for a moment (accusative singular, masculine, compound of क्षण + अपि, root √kṣaṇ).
चिन्तया, cintayā - by thought (instrumental singular, feminine, root √cint).
यः, yaḥ - he who (relative pronoun, nominative singular, masculine).
साधनाय, sādhanāya - for practice (dative singular, neuter, root √sādh).
यज्ञेभ्यः, yajñebhyaḥ - for sacrifices (dative plural, masculine, root √yaj).
च, ca - and (conjunction).
यतति, yatati - strives (present indicative, 3rd person singular, root √yat).
परं, paraṃ - yet (adverb, root √par).
मनः, manaḥ - mind (nominative singular, neuter, root √man).
इन्द्रियविषयेषु, indriyaviṣayeṣu - in the objects of the senses (locative plural, masculine, compound of इन्द्रिय + विषय, root √viṣ).
सङ्गति, saṅgati - clings (present indicative, 3rd person singular, root √gam with prefix sam-).
अज्ञानी, ajñānī - ignorant (nominative singular, masculine, compound of अ + ज्ञान, root √jñā).
मायया, māyayā - by illusion (instrumental singular, feminine, root √mā).
मोहति, mohati - is deluded (present indicative, 3rd person singular, root √muh).

Man is influenced by his faith, shaped by his mental disposition, driven by the three gunas. Depending on the dominance of sattva, rajas, or tamas, an individual's character varies.

Man is always active, even when idle: his mind generates thoughts, emotions, and vrttis (mental fluctuations).

The seeker of truth, the mystic who undertakes rigorous sacrifices and spiritual practices but fails to master his senses, mind, or attraction to sensory pleasures

and desire, remains in illusion.

---

30. He who disciplines his senses, masters his mind,
and remains unattached, abiding in service, attains perfect Unity.
It is proper to offer oneself through action to perfect Unity,
so that actions do not bind one to illusion.

यः इन्द्रियं संनियति मनः संयति असङ्गः
सेवायां तिष्ठति सः एकत्वं पूर्णं प्रापति।
एकत्वाय कर्मणा आत्मानं समर्पति युक्तं कर्म न मायया बध्नाति।

yaḥ indriyaṃ saṃniyati manaḥ saṃyati asaṅgaḥ
sevāyāṃ tiṣṭhati saḥ ekatvaṃ pūrṇaṃ prāpati.
ekatvāya karmaṇā ātmānaṃ samarpati yuktaṃ
karma na māyayā badhnāti.

यः, yaḥ - he who (relative pronoun, nominative singular, masculine).
इन्द्रियं, indriyaṃ - senses (accusative singular, neuter, root √ind).
संनियति, saṃniyati - disciplines (present indicative, 3rd person singular, root √yam with prefix sam-).
मनः, manaḥ - mind (accusative singular, neuter, root √man).
संयति, saṃyati - masters (present indicative, 3rd person singular, root √yam with prefix sam-).
असङ्गः, asaṅgaḥ - without attachments (nominative singular, masculine, compound of अ + सङ्ग, root √saṅg).
सेवायां, sevāyāṃ - in service (locative singular, feminine, root √sev).
तिष्ठति, tiṣṭhati - remains (present indicative, 3rd person singular, root √sthā).
सः, saḥ - he (demonstrative pronoun, nominative singular, masculine).
एकत्वं, ekatvaṃ - Unity (accusative singular, neuter, compound of एक + त्व, root √i).
पूर्णं, pūrṇaṃ - perfect (accusative singular, neuter, root √pṛ).
प्रापति, prāpati - attains (present indicative, 3rd person singular, root √āp with prefix pra-).
एकत्वाय, ekatvāya - for perfect Unity (dative singular, neuter, compound of एक + त्व,

root √i).
कर्मणा, karmaṇā - through action (instrumental singular, neuter, root √kṛ).
आत्मानं, ātmānaṃ - himself (accusative singular, masculine, root √ātman).
समर्पति, samarpati - offers (present indicative, 3rd person singular, root √ṛp with prefix sam-).
युक्तं, yuktaṃ - proper (past participle, nominative singular, neuter, root √yuj).
कर्म, karma - actions (nominative singular, neuter, root √kṛ).
न, na - not (negation).
मायया, māyayā - to illusion (instrumental singular, feminine, root √mā).
बध्नाति, badhnāti - bind (present indicative, 3rd person singular, root √bandh).

This verse speaks for itself clearly. Disciplining the senses and mastering the mind are achieved through the Observance of the sadhana. The guidance of a living, enlightened master is also crucial on the path of Dharma.

---

31. Fulfill your duties through service, and forever,
you will be freed from the chains of matter and karma.

स्वधर्मं सेवया पूरय नित्यं च
मुच्यसे प्रकृतेः कर्मबन्धात् च।

svadharmaṃ sevayā pūraya nityaṃ ca
mucyase prakṛteḥ karmabandhāt ca.

स्वधर्मं, svadharmaṃ - duties (accusative singular, masculine, compound of स्व + धर्म, root √dhṛ).
सेवया, sevayā - through service (instrumental singular, feminine, root √sev).
पूरय, pūraya - fulfill (imperative 2nd person singular, root √pṛ).
नित्यं, nityaṃ - forever (adverb, root √ni).
च, ca - and (conjunction).
मुच्यसे, mucyase - you will be freed (present passive, 2nd person singular, root √muc).
प्रकृतेः, prakṛteḥ - from matter (ablative singular, feminine, root √kṛ).
कर्मबन्धात्, karmabandhāt - from the chains of karma (ablative singular, masculine,

compound of कर्म + बन्ध, root √bandh).
च, ca - and (conjunction).

Fulfilling one's duties and responsibilities is essential in life generally and for the Observer in particular. However, this must be done in service, with awareness of the Satnam as much as possible. This is the purpose of Dharma: to perform all actions with awareness of the Satnam.

Being freed from the chains of matter means liberation from samsara, achieving Liberation, and merging consciously and freely into the perfect consciousness of bliss (satchitananda).

Service, among other things, allows one to step outside the law of action-reaction, transcending both good and bad karma.

---

32. The Creator populated the universe
and prescribed dedication and Observance to men.
Through this Observance, Grace fulfills the needs of man.

स्रष्टा विश्वं ससर्ज नरेभ्यः समर्पणं साधनं च आज्ञापति।
तेन साधनेन कृपा मानवस्य आवश्यकताः सन्तुष्टति।

sraṣṭā viśvaṃ sasarja narebhyaḥ samarpaṇaṃ sādhanaṃ ca ājñāpati.
tena sādhanena kṛpā mānavasya āvaśyakatāḥ santuṣṭati.

स्रष्टा, sraṣṭā - Creator (nominative singular, masculine, root √sṛj).
विश्वं, viśvaṃ - universe (accusative singular, neuter, root √viś).
ससर्ज, sasarja - populated (perfect, 3rd person singular, root √sṛj).
नरेभ्यः, narebhyaḥ - to men (dative plural, masculine, root √nṛ).
समर्पणं, samarpaṇaṃ - dedication (accusative singular, neuter, root √ṛp with prefix sam-).
साधनं, sādhanaṃ - Observance (accusative singular, neuter, root √sādh).
च, ca - and (conjunction).

आज्ञापति, ājñāpati - prescribed (present indicative, 3rd person singular, root √jñā with prefix ā-).
तेन, tena - through this (instrumental singular, masculine, demonstrative pronoun, root √tad).
साधनेन, sādhanena - through Observance (instrumental singular, neuter, root √sādh).
कृपा, kṛpā - Grace (nominative singular, feminine, root √kṛp).
मानवस्य, mānavasya - of man (genitive singular, masculine, root √manu).
आवश्यकताः, āvaśyakatāḥ - needs (accusative plural, feminine, derived from आवश्यक, root √vaś).
सन्तुष्टति, santuṣṭati - satisfies (present indicative, 3rd person singular, root √tuṣ).

There is no doubt that the Creator populated the universe, but it is not possible that He directly prescribed dedication and Observance to men: God does not speak to men. Those who prescribed dedication and Observance of Dharma were the enlightened ones, the buddhas who realized Dharma and, because of this, can guide those aspiring to follow their path.

Indeed, Grace fulfills the needs of men. Jesus said, "Seek first the Kingdom (satchitananda), and all else will be given to you besides" (Matthew 6:33).

"Do not worry about what you will eat or wear. Is not life worth more than food, and the body more than clothing? Look at the birds of the sky: they neither sow nor reap nor gather into barns, yet your heavenly Father feeds them. Are you not worth much more than they?" (Matthew 6:24–34).

---

33. Grace comes through surrender;
the Observer is freed from confusion
because he eats the food advised by reason.
Those who eat solely to satisfy desire
feed only on their ignorance.

कृपा समर्पणेन प्रापति साधकः संमोहात् मुच्यते
यस्मात् बुद्ध्या निदिशति भोजनं भुङ्क्ते।

ये कामेनैव भोजनं भुञ्जन्ति ते अज्ञानेन भुञ्जन्ति।

kṛpā samarpaṇena prāpati sādhakaḥ saṃmohāt mucyate
yasmāt buddhyā nidiśati bhojanaṃ bhuṅkte.
ye kāmenaiva bhojanaṃ bhuñjanti te ajñānena bhuñjanti.

कृपा, kṛpā - Grace (nominative singular, feminine, root √kṛp).
समर्पणेन, samarpaṇena - through surrender (instrumental singular, neuter, root √ṛp with prefix sam-).
प्रापति, prāpati - comes (present indicative, 3rd person singular, root √āp with prefix pra-).
साधकः, sādhakaḥ - Observer (nominative singular, masculine, root √sādh).
संमोहात्, saṃmohāt - from confusion (ablative singular, masculine, compound of सम् + मोह, root √muh).
मुच्यते, mucyate - is freed (present passive, 3rd person singular, root √muc).
यस्मात्, yasmāt - because (ablative singular, masculine, relative pronoun, root √yad).
बुद्ध्या, buddhyā - by reason (instrumental singular, feminine, root √budh).
निदिशति, nidiśati - advises (present indicative, 3rd person singular, root √diś with prefix ni-).
भोजनं, bhojanaṃ - food (accusative singular, neuter, root √bhuj).
भुङ्क्ते, bhuṅkte - eats (present indicative, 3rd person singular, root √bhuj).
ये, ye - those who (relative pronoun, nominative plural, masculine).
कामेनैव, kāmenaiva - solely by desire (instrumental singular, masculine, root √kāma + एव emphatic).
भोजनं, bhojanaṃ - food (accusative singular, neuter, root √bhuj).
भुञ्जन्ति, bhuñjanti - eat (present indicative, 3rd person plural, root √bhuj).
ते, te - they (demonstrative pronoun, nominative plural, masculine).
अज्ञानेन, ajñānena - by their ignorance (instrumental singular, neuter, compound of अ + ज्ञान, root √jñā).
भुञ्जन्ति, bhuñjanti - feed (present indicative, 3rd person plural, root √bhuj).

It is not Grace itself that comes through surrender, but the awareness of Grace. Grace is not contingent on human behavior, just as a spring does not choose who

drinks from it.

Awareness of Grace allows one to align with it, avoiding choices that contradict it. This awareness arises through Observance.

This verse emphasizes the importance of diet. A mind influenced by the guna of reason, sattva, will choose foods beneficial to the body and mind (sattvic).

The body is the temple of God, and it is essential to treat it properly. Observance, service, and meditation require a healthy body and mind.

Those who eat only what they desire, driven by the guna rajas, feed on their ignorance under the influence of tamas. Such a diet increases ignorance, physical and mental discomfort, and leads to chronic illnesses.

---

34. Living beings survive through food,
which depends on rains,
and rains flow by Grace.
This consciousness comes to men
who fulfill their duties with dedication
in the Observance of Dharma.

भूतानि भोजनात् जीवन्ति यत् वर्षात् आश्रितति
वर्षः कृपया स्रवति।
इयं चेतना नरेभ्यः प्रापति ये स्वधर्मं समर्पणेन साधने यतन्ति।

bhūtāni bhojanāt jīvanti yat varṣāt āśritati
varṣaḥ kṛpayā sravati.
iyaṃ cetanā narebhyaḥ prāpati ye svadharmaṃ
samarpaṇena sādhane yatanti.

---

35. Duties are given by true knowledge,
and true knowledge comes

from the consciousness of perfect Unity.
This consciousness is found in
the fulfillment of one's duties
and the Observance of Dharma.

स्वधर्मः सत्यज्ञानेन दत्तः
सत्यज्ञानं एकत्वचेतनायाः प्रापति।
इयं चेतना स्वधर्मस्य पूरणे साधने च लभ्यते।

svadharmaḥ satyajñānena dattaḥ
satyajñānaṃ ekatvacētanāyāḥ prāpati.
iyaṃ cētanā svadharmasya pūraṇē sādhane ca labhyatē.

स्वधर्मः, svadharmaḥ - duties (nominative singular, masculine, compound of स्व + धर्म, root √dhṛ).
सत्यज्ञानेन, satyajñānena - by true knowledge (instrumental singular, neuter, compound of सत्य + ज्ञान, root √jñā).
दत्तः, dattaḥ - given (past participle, nominative singular, masculine, root √dā).
सत्यज्ञानं, satyajñānaṃ - true knowledge (nominative singular, neuter, compound of सत्य + ज्ञान, root √jñā).
एकत्वचेतनायाः, ekatvacētanāyāḥ - from the consciousness of perfect Unity (ablative singular, feminine, compound of एकत्व + चेतना, root √cit).
प्रापति, prāpati - comes (present indicative, 3rd person singular, root √āp with prefix pra-).
इयं, iyaṃ - this (demonstrative pronoun, nominative singular, feminine, root √idam).
चेतना, cētanā - consciousness (nominative singular, feminine, root √cit).
स्वधर्मस्य, svadharmasya - of one's duties (genitive singular, masculine, compound of स्व + धर्म, root √dhṛ).
पूरणे, pūraṇē - in the fulfillment (locative singular, neuter, root √pṛ).
साधने, sādhane - in Observance (locative singular, neuter, root √sādh).
च, ca - and (conjunction).
लभ्यते, labhyatē - is found (present passive, 3rd person singular, root √labh).

Discerning one's duties is a virtue gained through the Observance of Dharma. True knowledge, referred to in India as "Veda" (distinct from the sacred texts, the Vedas), comes to the mind of one who steadfastly abides in the Satnam. This revealed knowledge, not acquired from books, arises through the Grace of Observing Dharma, which is the sadhana of The Path.

---

36. He who does not fulfill his duty
nor observe the prescriptions of Dharma
lives in error, for he who delights
in sensory pleasures alone exists in vain.
Yet, the Observer's duty, performed through service,
alone brings satisfaction.

यः स्वधर्मं न पूरति साधनस्य च नियमं न आचरति
सः भ्रान्तौ जीवति यतः इन्द्रियसुखेषु रमति मोघं जीवति।
परं साधकस्य स्वधर्मः सेवया कृतः एव संतुष्टति।

yaḥ svadharmaṃ na pūrati sādhanasya ca niyamaṃ na ācarati
saḥ bhrāntau jīvati yataḥ indriyasukheṣu ramati moghaṃ jīvati.
paraṃ sādhakasya svadharmaḥ sevayā kṛtaḥ eva santuṣṭati.

यः, yaḥ - he who (relative pronoun, nominative singular, masculine).
स्वधर्मं, svadharmaṃ - his duty (accusative singular, masculine, compound of स्व + धर्म, root √dhṛ).
न, na - not (negation).
पूरति, pūrati - fulfills (present indicative, 3rd person singular, root √pṛ).
साधनस्य, sādhanasya - of Dharma (genitive singular, neuter, root √sādh).
च, ca - and (conjunction).
नियमं, niyamaṃ - prescriptions (accusative singular, masculine, root √yam).
न, na - not (negation).
आचरति, ācarati - observes (present indicative, 3rd person singular, root √car with prefix ā-).
सः, saḥ - he (demonstrative pronoun, nominative singular, masculine).
भ्रान्तौ, bhrāntau - in error (locative singular, feminine, root √bhram).

जीवति, jīvati - lives (present indicative, 3rd person singular, root √jīv).
यतः, yataḥ - for (adverb, relative pronoun, ablative singular, masculine).
इन्द्रियसुखेषु, indriyasukheṣu - in the pleasures of the senses (locative plural, neuter, compound of इन्द्रिय + सुख, root √sukh).
रमति, ramati - delights (present indicative, 3rd person singular, root √ram).
मोघं, moghaṃ - in vain (adverb, root √muh).
जीवति, jīvati - exists (present indicative, 3rd person singular, root √jīv).
परं, paraṃ - yet (adverb, root √par).
साधकस्य, sādhakasya - of the Observer (genitive singular, masculine, root √sādh).
स्वधर्मः, svadharmaḥ - duty (nominative singular, masculine, compound of स्व + धर्म, root √dhṛ).
सेवया, sevayā - through service (instrumental singular, feminine, root √sev).
कृतः, kṛtaḥ - performed (past participle, nominative singular, masculine, root √kṛ).
एव, eva - alone (emphatic particle).
संतुष्टति, santuṣṭati - brings satisfaction (present indicative, 3rd person singular, root √tuṣ).

Living one's life guided only by personal concepts and desires is futile. Life is not given for such purposes. There is something essential to achieve in life. Once again, pleasure is not inherently problematic; desire is. The Buddha Siddhartha dedicated an entire chapter of the Dhammapada to desire.

Fulfilling one's duties and obligations is good, but insufficient: the purpose of Dharma is not to make the Observer a "good person." The goal of Dharma is Realization. "Seek first the Kingdom, and all else will be given to you besides." The Kingdom is the perfect consciousness of bliss, what Lao Tzu called the "Tao."

---

37. He who has realized his spiritual identity is disinterested.
What others think of his actions does not concern him.
Thus, man must act out of duty,
detached from the fruits of his actions,
for through service, he attains perfect Unity.

यः आत्मवेदति विदित्वा निःसङ्गः भवति
कर्मणां विचारः तस्य न सङ्गति।
तस्मात् नरः स्वधर्मेन कर्म कुरु कर्मफलात् असङ्गः सेवया एकत्वं पूर्णं प्रापति।

yaḥ ātmavedati viditvā niḥsaṅgaḥ bhavati
karmaṇāṃ vicāraḥ tasya na saṅgati.
tasmāt naraḥ svadharmena karma kuru karmaphalāt asaṅgaḥ
sevayā ekatvaṃ pūrṇaṃ prāpati.

यः, yaḥ - he who (relative pronoun, nominative singular, masculine).
आत्मवेदति, ātmavedati - knowing the Self (present indicative, 3rd person singular, compound of आत्म + वेदति, root √vid).
विदित्वा, viditvā - having realized (gerund, root √vid).
निःसङ्गः, niḥsaṅgaḥ - disinterested (nominative singular, masculine, compound of निः + सङ्ग, root √saṅg).
भवति, bhavati - is (present indicative, 3rd person singular, root √bhū).
कर्मणां, karmaṇāṃ - of actions (genitive plural, neuter, root √kṛ).
विचारः, vicāraḥ - what is thought (nominative singular, masculine, root √car with prefix vi-).
तस्य, tasya - of him (genitive singular, masculine, demonstrative pronoun, root √tad).
न, na - not (negation).
सङ्गति, saṅgati - concerns (present indicative, 3rd person singular, root √gam with prefix sam-).
तस्मात्, tasmāt - thus (ablative singular, masculine, demonstrative pronoun, root √tad).
नरः, naraḥ - man (nominative singular, masculine, root √nṛ).
स्वधर्मेन, svadharmena - out of duty (instrumental singular, masculine, compound of स्व + धर्म, root √dhṛ).
कर्म, karma - act (accusative singular, neuter, root √kṛ).
कुरु, kuru - do (imperative 2nd person singular, root √kṛ).
कर्मफलात्, karmaphalāt - from the fruits of actions (ablative singular, neuter, compound of कर्म + फल, root √phal).

असङ्गः, asaṅgaḥ - detached (nominative singular, masculine, compound of अ + सङ्ग, root √saṅg).
सेवया, sevayā - through service (instrumental singular, feminine, root √sev).
एकत्वं, ekatvaṃ - Unity (accusative singular, neuter, compound of एक + त्व, root √i).
पूर्णं, pūrṇaṃ - perfect (accusative singular, neuter, root √pṛ).
प्रापति, prāpati - attains (present indicative, 3rd person singular, root √āp with prefix pra-).

Being disinterested means being detached from the fruits of one's actions. Being detached from the fruits of one's actions is to practice "service," the "non-action" or "wu wei" of Lao Tzu. Service is one of the components of Dharma.

---

38. In fulfilling his duty, the ignorant person
suffers the consequences of his actions.
The Observer also acts, but without attachment,
solely to remain in Observance, thus he is sheltered from karma.
Yet, he must not disturb the ignorant person
attached to the fruits of his actions.
The Observer should encourage the ignorant toward devotion.

स्वधर्मं पूरन् अज्ञानी कर्मफलं भुङ्क्ते
साधकः कर्मति असङ्गः साधनायैव तिष्ठति।
तथापि कर्मफलसङ्गिनं अज्ञानिनं न क्षोभति साधकः अज्ञानिनं भक्त्यै प्रेरति।

svadharmaṃ pūran ajñānī karmaphalaṃ bhuṅkte
sādhakaḥ karmati asaṅgaḥ sādhanāyaiva tiṣṭhati.
tathāpi karmaphalasaṅginaṃ ajñāninaṃ na kṣobhati sādhakaḥ
ajñāninaṃ bhaktyai prerati.

स्वधर्मं, svadharmaṃ - duty (accusative singular, masculine, compound of स्व + धर्म, root √dhṛ).
पूरन्, pūran - in fulfilling (present participle, nominative singular, masculine, root √pṛ).

अज्ञानी, ajñānī - ignorant person (nominative singular, masculine, compound of अ + ज्ञान, root √jñā).
कर्मफलं, karmaphalaṃ - consequences of actions (accusative singular, neuter, compound of कर्म + फल, root √phal).
भुङ्क्ते, bhuṅkte - suffers (present indicative, 3rd person singular, root √bhuj).
साधकः, sādhakaḥ - Observer (nominative singular, masculine, root √sādh).
कर्मति, karmati - acts (present indicative, 3rd person singular, root √kṛ).
असङ्गः, asaṅgaḥ - without attachment (nominative singular, masculine, compound of अ + सङ्ग, root √saṅg).
साधनायैव, sādhanāyaiva - solely for Observance (dative singular, neuter, root √sādh + एव emphatic).
तिष्ठति, tiṣṭhati - remains (present indicative, 3rd person singular, root √sthā).
तथापि, tathāpi - yet (adverb, compound of तथा + अपि).
कर्मफलसङ्गिनं, karmaphalasaṅginaṃ - attached to the fruits of actions (accusative singular, masculine, compound of कर्मफल + सङ्गिन्, root √saṅg).
अज्ञानिनं, ajñāninaṃ - ignorant person (accusative singular, masculine, compound of अ + ज्ञान, root √jñā).
न, na - not (negation).
क्षोभति, kṣobhati - disturb (present indicative, 3rd person singular, root √kṣubh).
साधकः, sādhakaḥ - Observer (nominative singular, masculine, root √sādh).
अज्ञानिनं, ajñāninaṃ - ignorant person (accusative singular, masculine, compound of अ + ज्ञान, root √jñā).
भक्त्यै, bhaktyai - toward devotion (dative singular, feminine, root √bhaj).
प्रेरति, prerati - encourage (present indicative, 3rd person singular, root √prī with prefix pra-).

This verse tells us that fulfilling one's duty is not optional for those on the path to Realization and, by extension, Liberation, but it is not enough. For one who does not observe Dharma, fulfilling their duty does not free them from the fruits of their actions, i.e., karma. It is "non-action" or "service" that shelters the Observer from karma.

The Buddha (enlightened one), Gautama Siddhartha, spoke of this shelter, this refuge: "Having tasted the flavor of perfect refuge and peace, the Observer is

without sorrow or defilement, savoring the taste of the sublime joy of Dharma." (Dhammapada, 205)

Yet, the Observer must not lecture the ignorant, the uninitiated who fulfill their commitments. On the contrary, they should encourage them toward devotion and its accompanying practices. These practices prepare the mind for Revelation in this life or the next, improving their faith.

---

39. Under the influence of human nature, the mind, misled by false ego,
believes itself to be the doer of actions,
when in reality, they are performed by its conditioning.

प्रकृतेः प्रभावेन चित्तं अहङ्कारेण भ्रामति
कर्मणां कर्ता स्वयं मनति
वास्तवेन तु संस्कारेण कर्म कृतं भवति।

prakṛteḥ prabhāvena cittaṃ ahaṅkāreṇa bhrāmati
karmaṇāṃ kartā svayaṃ manati
vāstvena tu saṃskāreṇa karma kṛtaṃ bhavati.

प्रकृतेः, prakṛteḥ - of human nature (ablative singular, feminine, root √kṛ).
प्रभावेन, prabhāvena - under the influence (instrumental singular, masculine, root √bhū with prefix pra-).
चित्तं, cittaṃ - mind (nominative singular, neuter, root √cit).
अहङ्कारेण, ahaṅkāreṇa - by false ego (instrumental singular, masculine, root √kṛ).
भ्रामति, bhrāmati - misled (present indicative, 3rd person singular, root √bhram).
कर्मणां, karmaṇāṃ - of actions (genitive plural, neuter, root √kṛ).
कर्ता, kartā - doer (nominative singular, masculine, root √kṛ).
स्वयं, svayaṃ - itself (adverb, root √sva).
मनति, manati - believes (present indicative, 3rd person singular, root √man).
वास्तवेन, vāstvena - in reality (instrumental singular, neuter, root √vas).
तु, tu - when (contrastive particle).
संस्कारेण, saṃskāreṇa - by conditioning (instrumental singular, masculine, root √kṛ with prefix sam-).

कर्म, karma - actions (nominative singular, neuter, root √kṛ).
कृतं, kṛtaṃ - performed (past participle, nominative singular, neuter, root √kṛ).
भवति, bhavati - are (present indicative, 3rd person singular, root √bhū).

The mind here refers to the incarnated soul, the combination of "soul-ego." Do not confuse the ego with the false ego. The ego is the principle that, linked to the soul, allows it to incarnate and say "I." The false ego is the result of ignorance, vanity, confusion, and blindness.

Thus, the mind that believes itself to be the personality, its knowledge, and its thoughts, forgetting its deeper identity, is deceived by the false ego, vanity, and believes itself to be the doer of its actions, when in reality, its actions are conditioned by its faith, the quality of its conditioning.

It is the interplay of the three gunas and the proportion of sattva, rajas, and tamas that condition human actions.

A faith dominated by sattva will lead to more reasonable actions. A faith dominated by rajas will produce a passionate, pleasure-seeking, energetic, and proud person.
Finally, a faith dominated by tamas, using passion to amplify its force, will lead to a person devoted to harm.

---

40. He who knows the fundamental truth
does not concern himself with the senses or their pleasures,
for he understands the difference between
self-interested action and service.

यः सत्यं विदति न स इन्द्रियेषु कामेषु च सङ्गति
कामकर्मसेवयोः भेदं जानाति ततः।

yaḥ satyaṃ vidati na sa indriyeṣu kāmeṣu ca saṅgati
kāmakarmasevayoḥ bhedaṃ jānāti tataḥ.

यः, yaḥ - he who (relative pronoun, nominative singular, masculine).
सत्यं, satyaṃ - fundamental truth (accusative singular, neuter, root √sat).
विदति, vidati - knows (present indicative, 3rd person singular, root √vid).
न, na - not (negation).
सः, saḥ - he (demonstrative pronoun, nominative singular, masculine).
इन्द्रियेषु, indriyeṣu - with the senses (locative plural, neuter, root √ind).
कामेषु, kāmeṣu - with pleasures (locative plural, masculine, root √kām).
च, ca - and (conjunction).
सङ्गति, saṅgati - concerns himself (present indicative, 3rd person singular, root √saṅg).
कामकर्मसेवयोः, kāmakarmasevayoḥ - between self-interested action and service (locative dual, neuter, compound of काम + कर्म + सेवा, roots √kām, √kṛ, √sev).
भेदं, bhedaṃ - difference (accusative singular, masculine, root √bhid).
जानाति, jānāti - understands (present indicative, 3rd person singular, root √jñā).
ततः, tataḥ - for (adverb, root √tad).

The fundamental truth is that which is eternal, never born, and present in all things. It is not a concept, the opposite of falsehood. Knowing this fundamental truth means experiencing it physically and spiritually through the Observance of Dharma, meditation, satsang, and service.

The Observer, by remaining in "non-action" from morning to night as much as possible, cultivates enlightened discernment between actions outside of service, self-interested actions, and service or non-action. Thus, he can achieve Realization.

---

41. Deluded by his nature,
the ignorant person becomes absorbed
in material activities to which he is attached.
Though these actions are inferior
due to the limited knowledge of their doer,
the wise should not disturb the one who performs them.

प्रकृत्या सम्मोहितः अज्ञानी कर्मसु सज्जति

ज्ञानाल्पत्वात् तस्य कर्म न्यूनं यद्यपि
धीमान् तं न क्षोभति यः तत् करोति।

prakṛtyā sammohitaḥ ajñānī karmasu sajjati
jñānālpatvāt tasya karma nyūnaṃ yadyapi
dhīmān taṃ na kṣobhati yaḥ tat karoti.

प्रकृत्या, prakṛtyā - by his nature (instrumental singular, feminine, root √kṛ).
सम्मोहितः, sammohitaḥ - deluded (past participle, nominative singular, masculine, root √muh with prefix sam-).
अज्ञानी, ajñānī - ignorant person (nominative singular, masculine, compound of अ + ज्ञान, root √jñā).
कर्मसु, karmasu - in material activities (locative plural, neuter, root √kṛ).
सज्जति, sajjati - becomes absorbed/attached (present indicative, 3rd person singular, root √saj).
ज्ञानाल्पत्वात्, jñānālpatvāt - due to the limited knowledge (ablative singular, neuter, compound of ज्ञान + अल्प + त्व, root √jñā).
तस्य, tasya - of their doer (genitive singular, masculine, demonstrative pronoun, root √tad).
कर्म, karma - actions (nominative singular, neuter, root √kṛ).
न्यूनं, nyūnaṃ - inferior (accusative singular, neuter, root √nyū).
यद्यपि, yadyapi - though (conjunction, compound of यद् + अपि).
धीमान्, dhīmān - wise (nominative singular, masculine, root √dhī).
तं, taṃ - the one (accusative singular, masculine, demonstrative pronoun, root √tad).
न, na - not (negation).
क्षोभति, kṣobhati - disturb (present indicative, 3rd person singular, root √kṣubh).
यः, yaḥ - who (relative pronoun, nominative singular, masculine).
तत्, tat - them (accusative singular, neuter, demonstrative pronoun, root √tad).
करोति, karoti - performs (present indicative, 3rd person singular, root √kṛ).

The Observer knows why the ignorant person clings to the purely mental and material dimension of life and is trapped in attachment, seeking the fruits of their actions. The reason for this state is their ignorance of the fundamental truth and

their lack of the Revelation of Dharma. Thus, the Observer does not burden the ignorant, trusting in Grace.

---

42. Always act in service, absorbing your thoughts in Satnam,
free from all laziness and self-centered motivation.

सदा सेवायां कर्म कुरु सतनामनि चित्तं निमज्जति
आलस्यात् अहङ्कारात् च मुक्तः भव।

sadā sevāyāṃ karma kuru satnāmani cittaṃ nimajjati
ālasyāt ahaṅkārāt ca muktaḥ bhava.

सदा, sadā - always (adverb, root √sad).
सेवायां, sevāyāṃ - in service (locative singular, feminine, root √sev).
कर्म, karma - act (accusative singular, neuter, root √kṛ).
कुरु, kuru - do (imperative 2nd person singular, root √kṛ).
सतनामनि, satnāmani - in Satnam (locative singular, neuter, compound of सत् + नाम, roots √sat + √nām).
चित्तं, cittaṃ - thoughts/mind (accusative singular, neuter, root √cit).
निमज्जति, nimajjati - absorbing (present indicative, 3rd person singular, root √majj with prefix ni-).
आलस्यात्, ālasyāt - from laziness (ablative singular, neuter, root √las).
अहङ्कारात्, ahaṅkārāt - from self-centered motivation (ablative singular, masculine, root √kṛ).
च, ca - and (conjunction).
मुक्तः, muktaḥ - free (past participle, nominative singular, masculine, root √muc).
भव, bhava - be (imperative 2nd person singular, root √bhū).

Acting in service is "non-action," acting while practicing the meditation technique of "Satnam" or "Holy Name." This technique is one of the four taught during the Revelation, the initiation into Dharma. This initiation is given by a living, enlightened master.

Laziness is inspired by the guna tamas. Self-centered motivation stems from the

guna rajas. Acting in service, one of the pillars of Dharma, means drawing from the Satnam, thus fostering the expression of sattva.

---

43. He who fulfills his duty according to these commandments
and observes Dharma steadfastly, mastering desire,
is freed from karma.
Those who neglect Dharma, driven by envy,
sink into illusion, ignorance, and bondage.

यः स्वधर्मं शास्त्रवत् पूरति धर्मं च स्थिरं आचरति
कामं नियच्छति सः कर्मभ्यः मुच्यति।
धर्मं त्यजन्तः अभ्यसूयकाः मायायां अज्ञाने बन्धे च निमज्जन्ति।

yaḥ svadharmaṃ śāstravat pūrati dharmaṃ ca sthiraṃ ācarati
kāmaṃ niyacchati saḥ karmabhyaḥ mucyati.
dharmaṃ tyajantaḥ abhyasūyakāḥ māyāyāṃ ajñāne bandhe ca nimajjanti.

यः, yaḥ - he who (relative pronoun, nominative singular, masculine).
स्वधर्मं, svadharmaṃ - his duty (accusative singular, masculine, compound of स्व + धर्म, root √dhṛ).
शास्त्रवत्, śāstravat - according to commandments (adverb, compound of शास्त्र + वत्, root √śās).
पूरति, pūrati - fulfills (present indicative, 3rd person singular, root √pṛ).
धर्मं, dharmaṃ - Dharma (accusative singular, masculine, root √dhṛ).
च, ca - and (conjunction).
स्थिरं, sthiraṃ - steadfastly (accusative singular, neuter, root √sthā).
आचरति, ācarati - observes (present indicative, 3rd person singular, root √car with prefix ā-).
कामं, kāmaṃ - desire (accusative singular, masculine, root √kām).
नियच्छति, niyacchati - mastering (present indicative, 3rd person singular, root √yam with prefix ni-).
सः, saḥ - he (demonstrative pronoun, nominative singular, masculine).
कर्मभ्यः, karmabhyaḥ - from karma (ablative plural, neuter, root √kṛ).
मुच्यति, mucyati - is freed (present middle, 3rd person singular, root √muc).

धर्मं, dharmaṃ - Dharma (accusative singular, masculine, root √dhṛ).
त्यजन्तः, tyajantaḥ - neglecting (present participle, nominative plural, masculine, root √tyaj).
अभ्यसूयकाः, abhyasūyakāḥ - driven by envy (nominative plural, masculine, root √sū with prefixes abhi- and su-).
मायायां, māyāyāṃ - in illusion (locative singular, feminine, root √mā).
अज्ञाने, ajñāne - in ignorance (locative singular, neuter, compound of अ + ज्ञान, root √jñā).
बन्धे, bandhe - in bondage (locative singular, masculine, root √bandh).
च, ca - and (conjunction).
निमज्जन्ति, nimajjanti - sink (present indicative, 3rd person plural, root √majj with prefix ni-).

As seen in verse 38, fulfilling one's duties and obligations is not enough to achieve the purpose of Dharma. It is by fulfilling duties in obedience to the commandments (agya) of Dharma that their observance gains full meaning.

This Observance places the Observer outside the field of karma. The ignorant person, unaware of Dharma, acts while attached to the fruits of their actions, subject to the law of action-reaction and the influence of the gunas.

This ignorance is the source of the inner illusion in which the ignorant person resides. Bondage is what forces us to obey desire, the conditioning of the gunas, emotions, and concepts.

---

44. Even the Observer acts according to his nature,
for he is made like everyone else.
What is the use of suppressing one's nature?
Men must not be dominated by the senses or their objects,
for they are obstacles to Realization.

साधकः अपि प्रकृत्या कर्मति सर्वं यथा विश्वेन भवति।
प्रकृतिं निगृह्य किं फलं नराः न इन्द्रियैः विषयैः च वशीकृताः।
तौ आत्मसाक्षात्कारस्य विघ्नौ भवतः।

sādhakaḥ api prakṛtyā karmati sarvaṃ yathā viśvena bhavati.
prakṛtiṃ nigṛhya kiṃ phalaṃ narāḥ na indriyaiḥ viṣayaiḥ ca vaśīkṛtāḥ.
tau ātmasākṣātkārasya vighnau bhavataḥ.

साधकः, sādhakaḥ - Observer (nominative singular, masculine, root √sādh).
अपि, api - even (particle).
प्रकृत्या, prakṛtyā - according to his nature (instrumental singular, feminine, root √kṛ).
कर्मति, karmati - acts (present indicative, 3rd person singular, root √kṛ).
सर्वं, sarvaṃ - everything (accusative singular, neuter, root √sarv).
यथा, yathā - like (adverb, root √yad).
विश्वेन, viśvena - everyone (instrumental singular, neuter, root √viś).
भवति, bhavati - is made/is (present indicative, 3rd person singular, root √bhū).
प्रकृतिं, prakṛtiṃ - one's nature (accusative singular, feminine, root √kṛ).
निगृह्य, nigṛhya - suppressing (gerund, root √grah with prefix ni-).
किं, kiṃ - what is the use (interrogative pronoun, nominative singular, neuter).
फलं, phalaṃ - result (accusative singular, neuter, root √phal).
नराः, narāḥ - men (nominative plural, masculine, root √nṛ).
न, na - not (negation).
इन्द्रियैः, indriyaiḥ - by the senses (instrumental plural, neuter, root √ind).
विषयैः, viṣayaiḥ - by their objects (instrumental plural, masculine, root √viṣ).
च, ca - and (conjunction).
वशीकृताः, vaśīkṛtāḥ - dominated (past participle, nominative plural, masculine, root √vaś with suffix -कृत).
तौ, tau - they (the two) (nominative dual, masculine, demonstrative pronoun, root √tad).
आत्मसाक्षात्कारस्य, ātmasākṣātkārasya - of Realization (genitive singular, masculine, compound of आत्म + साक्षात्कार, roots √ātman + √kṛ).
विघ्नौ, vighnau - obstacles (nominative dual, masculine, root √vihan).
भवतः, bhavataḥ - are (present indicative, 3rd person dual, root √bhū).

Even the Observer is subject to his human nature, as he is part of the world like everyone else. Suppressing one's nature is futile; instead, one must avoid being

controlled by the senses or their objects, as they hinder Realization.

---

45. It is better to fulfill one's own duty, even imperfectly,
than to undertake another's duty, even if performed perfectly.
One's own duty, when acted upon, does not lead to another's duty.

श्रेयान् स्वधर्मे सङ्कल्पति विगुणः
परधर्मं समाश्रयति सम्यक् कृतात्।
स्वधर्मः कर्म न परधर्मं गृह्णाति।

śreyān svadharme saṅkalpati viguṇaḥ
paradharmaṃ samāśrayati samyak kṛtāt.
svadharmaḥ karma na paradharmaṃ gṛhṇāti.

श्रेयान्, śreyān - better (nominative singular, masculine, comparative of श्रेयस्, root √śrī).
स्वधर्मे, svadharme - in one's own duty (locative singular, masculine, compound of स्व + धर्म, root √dhṛ).
सङ्कल्पति, saṅkalpati - fulfills (present indicative, 3rd person singular, root √kḷp with prefix sam-, meaning to accomplish with intention).
विगुणः, viguṇaḥ - imperfectly (nominative singular, masculine, compound of वि + गुण, root √guṇ).
परधर्मं, paradharmaṃ - another's duty (accusative singular, masculine, compound of पर + धर्म, root √dhṛ).
समाश्रयति, samāśrayati - undertake (present indicative, 3rd person singular, root √śri with prefixes sam- and ā-, meaning to adopt or take on).
सम्यक्, samyak - perfectly (adverb, root √sam).
कृतात्, kṛtāt - performed (ablative singular, neuter, past participle, root √kṛ).
स्वधर्मः, svadharmaḥ - one's own duty (nominative singular, masculine, compound of स्व + धर्म).
कर्म, karma - action/duty (accusative singular, neuter, root √kṛ).
न, na - not (negation).
परधर्मं, paradharmaṃ - another's duty (accusative singular, masculine, compound of पर + धर्म).

गृह्णाति, gṛhṇāti - lead to (present indicative, 3rd person singular, root √grah, meaning to take or adopt).

This verse seems more moral than spiritual, and I confess I don't see its full significance, but all spiritual scriptures contain some moral considerations. That said, excluding "non-action" and the abandonment of the fruits of one's actions, this verse makes sense: the spiritual benefit is greater when one fulfills their own duty, even imperfectly, rather than undertaking another's duty.

Since it is best to remain in service as much as possible, the fruits of our actions are entrusted to Grace. However, it is not unreasonable to think that fulfilling one's own duties tilts the balance toward the guna sattva.

---

46. Man is driven to error, as if compelled,
by desire born of passion, which turns into anger,
the devastating enemy of the world and its ruin.

नरः भ्रान्तौ नीयति बलात् इव रजसः सम्भूतकामेन
क्रोधे परिणमति विश्वस्य शत्रुः नाशति च।

naraḥ bhrāntau nīyati balāt iva rajasaḥ sambhūtakāmena
krodhe pariṇamati viśvasya śatruḥ nāśati ca.

नरः, naraḥ - man (nominative singular, masculine, root √nṛ).
भ्रान्तौ, bhrāntau - to error (locative singular, feminine, root √bhram).
नीयति, nīyati - is driven (present passive, 3rd person singular, root √nī).
बलात्, balāt - as if compelled (ablative singular, neuter, root √bal).
इव, iva - as if (particle).
रजसः, rajasaḥ - of passion (ablative singular, neuter, root √raj).
सम्भूतकामेन, sambhūtakāmena - by desire born (instrumental singular, masculine, compound of सम्भूत + काम, roots √bhū + √kām).
क्रोधे, krodhe - into anger (locative singular, masculine, root √krudh).
परिणमति, pariṇamati - turns (present indicative, 3rd person singular, root √nam with prefix pari-).

विश्वस्य, viśvasya - of the world (genitive singular, neuter, root √viś).
शत्रुः, śatruḥ - enemy (nominative singular, masculine, root √śatru).
नाशति, nāśati - causes ruin (present indicative, 3rd person singular, root √naś).
च, ca - and (conjunction).

The gunas, as we have seen, guide human behavior. The guna rajas is that of animal nature, vital energy, happiness, pleasure, and passion.

When the proportion of sattva is significant, animal energy, passion, and the capacity for happiness enhance reason. When sattva is too weak compared to rajas, ignorance of Dharma drives man to destructive passions, tamas grows, the false ego emerges, and anger overtakes everything.

---

47. As smoke obscures fire, dust clouds the mirror,
desire blinds consciousness.
Consciousness is veiled by its eternal enemy,
insatiable lust, burning like fire.
Lust resides in the senses and mind,
deluding the being and stifling true knowledge.

यथा धूमः वह्निं रजः दर्पणं कामः ज्ञानं आवृणोति
नित्यशत्रुः कामः अतृप्तः वह्निवत् ज्ञानं आवृणोति।
इन्द्रियेषु मनसि च तिष्ठति कामः भ्रामति जीवं ज्ञानं निघ्नति।

yathā dhūmaḥ vahniṃ rajaḥ darpaṇaṃ kāmaḥ jñānaṃ āvṛṇoti
nityaśatruḥ kāmaḥ atṛptaḥ vahnivat jñānaṃ āvṛṇoti.
indriyeṣu manasi ca tiṣṭhati kāmaḥ bhrāmati jīvaṃ jñānaṃ nighnati.

यथा, yathā - as (adverb, root √yad).
धूमः, dhūmaḥ - smoke (nominative singular, masculine, root √dhū).
वह्निं, vahniṃ - fire (accusative singular, masculine, root √vah).
रजः, rajaḥ - dust (nominative singular, neuter, root √raj).
दर्पणं, darpaṇaṃ - mirror (accusative singular, masculine, root √dṛp).
कामः, kāmaḥ - desire (nominative singular, masculine, root √kām).

ज्ञानं, jñānaṃ - consciousness (accusative singular, neuter, root √jñā).
आवृणोति, āvṛṇoti - obscures (present indicative, 3rd person singular, root √vṛ with prefix ā-).
नित्यशत्रुः, nityaśatruḥ - eternal enemy (nominative singular, masculine, compound of नित्य + शत्रु).
कामः, kāmaḥ - lust (nominative singular, masculine, root √kām).
अतृप्तः, atṛptaḥ - insatiable (nominative singular, masculine, compound of अ + तृप्त).
वह्निवत्, vahnivat - like fire (adverb, compound of वह्नि + वत्).
ज्ञानं, jñānaṃ - consciousness (accusative singular, neuter, root √jñā).
आवृणोति, āvṛṇoti - veils (present indicative, 3rd person singular, root √vṛ with prefix ā-).
इन्द्रियेषु, indriyeṣu - in the senses (locative plural, neuter, root √ind).
मनसि, manasi - in the mind (locative singular, neuter, root √man).
च, ca - and (conjunction).
तिष्ठति, tiṣṭhati - resides (present indicative, 3rd person singular, root √sthā).
कामः, kāmaḥ - lust (nominative singular, masculine, root √kām).
भ्रामति, bhrāmati - deludes (present indicative, 3rd person singular, root √bhram).
जीवं, jīvaṃ - the being (accusative singular, masculine, root √jīv).
ज्ञानं, jñānaṃ - true knowledge (accusative singular, neuter, root √jñā).
निघ्नति, nighnati - stifles (present indicative, 3rd person singular, root √han with prefix ni-).

This verse reminds us how harmful desire is. The Buddha Gautama Siddhartha dedicated an entire chapter of the Dhammapada (chapter 24) to this topic. While pleasure is not inherently negative, desire must be absolutely avoided.

Desire and need must not be confused. Hunger is a need to eat. Consuming rice, fish, or vegetables satisfies this need and can be pleasurable. Eating caviar, lobster, or foie gras is not a need.

Desire grows into lust, which soon consumes the entire mind of man. As a result, man becomes preoccupied solely with satisfying desire, and one fulfilled desire is quickly replaced by another without end.

Eventually, the subtle call of the Satnam or Holy Name, the fundamental harmony, and bliss is drowned out by desire and lust.

---

48. Fight against lust, the source of error, by mastering your senses.
Crush this destroyer of consciousness, the enemy of Realization.
The senses prevail over matter, the mind is superior to the senses,
and consciousness surpasses all.

कामं भ्रान्तिहेतुं नियच्छ इन्द्रियैः युध्यस्व
ज्ञाननाशकं शत्रुं आत्मसाक्षात्कारस्य हन्ति।
इन्द्रियाः प्रकृतेः श्रेष्ठाः मनः इन्द्रियेभ्यः बुद्धिः सर्वं विशति।

kāmaṃ bhrāntihetuṃ niyaccha indriyaiḥ yudhyasva
jñānanāśakaṃ śatruṃ ātmasākṣātkārasya hanti.
indriyāḥ prakṛteḥ śreṣṭhāḥ manaḥ indriyebhyaḥ
buddhiḥ sarvaṃ viśati.

कामं, kāmaṃ - lust (accusative singular, masculine, root √kām).
भ्रान्तिहेतुं, bhrāntihetuṃ - source of error (accusative singular, masculine, compound of भ्रान्ति + हेतु, roots √bhram + √hi).
नियच्छ, niyaccha - master (imperative 2nd person singular, root √yam with prefix ni-).
इन्द्रियैः, indriyaiḥ - by the senses (instrumental plural, neuter, root √ind).
युध्यस्व, yudhyasva - fight (imperative 2nd person singular, root √yudh).
ज्ञाननाशकं, jñānanāśakaṃ - destroyer of consciousness (accusative singular, masculine, compound of ज्ञान + नाशक, roots √jñā + √naś).
शत्रुं, śatruṃ - enemy (accusative singular, masculine, root √śatru).
आत्मसाक्षात्कारस्य, ātmasākṣātkārasya - of Realization (genitive singular, masculine, compound of आत्म + साक्षात्कार, roots √ātman + √kṛ).
हन्ति, hanti - crush (present indicative, 3rd person singular, root √han).
इन्द्रियाः, indriyāḥ - the senses (nominative plural, neuter, root √ind).
प्रकृतेः, prakṛteḥ - over matter (genitive singular, feminine, root √kṛ).
श्रेष्ठाः, śreṣṭhāḥ - prevail/superior (nominative plural, neuter, root √śrī).
मनः, manaḥ - mind (nominative singular, neuter, root √man).

इन्द्रियेभ्यः, indriyebhyaḥ - to the senses (ablative plural, neuter, root √ind).
बुद्धिः, buddhiḥ - consciousness/intellect (nominative singular, feminine, root √budh).
सर्वं, sarvaṃ - all (accusative singular, neuter, root √sarv).
विशति, viśati - surpasses (present indicative, 3rd person singular, root √viś).

Mastering the senses is a cornerstone of spirituality. This mastery is enabled by reason, sattva. The mind is superior to the senses, but it can be either a friend or an enemy to consciousness, depending on who controls it. An ignorant consciousness, identifying with the mind, will not seek to master it, allowing the mind to dominate the consciousness or spirit.

A key purpose of authentic spirituality is to return control of the mind to consciousness. This is achieved through the observance of an appropriate sadhana, occupying one's entire day from waking to sleeping.

Spirituality is not a practice confined to a few sessions a week between work and grocery shopping. One should not fit spirituality into life but integrate life into spirituality.

This is authentic spirituality, which does not mean abandoning one's usual life. The practices of a true spiritual path are simple and gentle.

"My teaching is easy to understand and practice. Yet few seek to understand or practice it. My teaching has deep roots, and my actions follow an ancient rule. Men do not understand them, which is why they ignore me. Rare are those who hear me, and privileged are those who follow me. The sage, beneath his ordinary appearance, hides a true treasure, a treasure of jade." (Tao Te Ching, 2:70)

---

49. Higher than consciousness is the spirit.
Knowing yourself thus beyond the senses,
mind, and material consciousness,
master your lower nature through true knowledge.

बुद्धेः परतरं आत्मा त्वं इन्द्रियेभ्यः मनसः प्रकृतिबुद्धेः च परः विदति।
एवं विद्वान् हीनप्रकृतिं नियच्छ सत्यज्ञानेन।

buddheḥ parataraṃ ātmā tvaṃ indriyebhyaḥ manasaḥ
prakṛtibuddheḥ ca paraḥ vidati.
evaṃ vidvān hīnaprakṛtiṃ niyaccha satyajñānena.

बुद्धेः, buddheḥ - than consciousness/intellect (ablative singular, feminine, root √budh).
परतरं, parataraṃ - higher (nominative singular, neuter, comparative of पर, root √pṛ).
आत्मा, ātmā - spirit/Self (nominative singular, masculine, root √ātman).
त्वं, tvaṃ - you (nominative singular, personal pronoun, 2nd person).
इन्द्रियेभ्यः, indriyebhyaḥ - than the senses (ablative plural, neuter, root √ind).
मनसः, manasaḥ - than the mind (ablative singular, neuter, root √man).
प्रकृतिबुद्धेः, prakṛtibuddheḥ - than material consciousness (ablative singular, feminine, compound of प्रकृति + बुद्धि, roots √kṛ + √budh).
च, ca - and (conjunction).
परः, paraḥ - beyond (nominative singular, masculine, root √pṛ).
विदति, vidati - knowing (present indicative, 3rd person singular, root √vid).
एवं, evaṃ - thus (adverb).
विद्वान्, vidvān - wise/knower (nominative singular, masculine, participle of √vid).
हीनप्रकृतिं, hīnaprakṛtiṃ - lower nature (accusative singular, feminine, compound of हीन + प्रकृति, roots √hī + √kṛ).
नियच्छ, niyaccha - master (imperative 2nd person singular, root √yam with prefix ni-).
सत्यज्ञानेन, satyajñānena - through true knowledge (instrumental singular, neuter, compound of सत्य + ज्ञान, roots √sat + √jñā).

When, through steadfast observance, meditation, satsang, and service, a person realizes their deepest essence—the incarnated soul or spirit—they are positioned to master their senses, mind, and material consciousness.

Understand that two distinct types of consciousness coexist in a person: the

organic consciousness of the mind, aware of material things, and the consciousness of the incarnated soul or spirit. When the diligent Observer identifies with spiritual consciousness, they master their "lower nature," dominated by the influence of the gunas.

This mastery comes through true knowledge. Here, "knowledge," qualified by "true," refers to what the Buddha Gautama Siddhartha called the "Dharma." It is The Path, with its agya, Observance, and living master.

3. Approach to the Ultimate Truth

परमसत्यस्य उपगमनम्, paramasatyasya upagamanam

50. The awakened masters
revealed the knowledge of Dharma
to the first kings long ago.
These kings attained enlightenment,
then taught the Dharma to their people.
This Revelation is always passed
from master to disciple.

जागृतगुरवः पुरा राजभ्यः साधनज्ञानं चिरकालात् प्रकटितवन्तः।
ते राजाः सम्बुध्यन्तः जनेभ्यः साधनं शिक्षितवन्तः।
एषा प्रकटीकरणं सदा गुरोः शिष्येभ्यः भवति।

jāgṛtaguravaḥ purā rājabhyaḥ sādhanajñānaṃ cirakālāt prakaṭitavantaḥ.
te rājāḥ sambudhyantaḥ janebhyaḥ sādhanaṃ śikṣitavantaḥ.
eṣā prakaṭīkaraṇam sadā guroḥ śiṣyebhyaḥ bhavati.

जागृतगुरवः, jāgṛtaguravaḥ - awakened masters
(nominative plural, masculine,
composed of √jāgṛ, to be awake, and
guru, master)

पुरा, purā - long ago (adverb, invariable, no verbal root)
राजभ्यः, rājabhyaḥ - to the kings (dative
plural, masculine, root √rāj, to rule)
साधनज्ञानं, sādhanajñānaṃ - knowledge of
Dharma (accusative singular, neuter, composed of sādhana, spiritual practice, and √jñā, to know)
चिरकालात्, cirakālāt - long ago (ablative singular, masculine, composed of cira, long, and kāla, time)
प्रकटितवन्तः, prakaṭitavantaḥ - revealed
(nominative plural, masculine, past participle of √kath, to speak, with prefix pra-)
ते, te - these (nominative plural, masculine, demonstrative pronoun tad)
राजाः, rājāḥ - the kings (nominative plural,
masculine, root √rāj, to rule)
सम्बुध्यन्तः, sambudhyantaḥ - having attained
enlightenment (nominative plural, masculine, present participle of √budh, to awaken, with prefix sam-)
जनेभ्यः, janebhyaḥ - to the people (dative
plural, masculine, root √jan, to be born)
साधनं, sādhanaṃ - the Dharma (accusative singular, neuter, root sādhana, spiritual practice)
शिक्षितवन्तः, śikṣitavantaḥ - taught (nominative
plural, masculine, past participle of
√śikṣ, to teach)
एषा, eṣā - this (nominative singular, feminine, demonstrative pronoun etad)
प्रकटीकरणं, prakaṭīkaraṇam - revelation
(nominative singular, neuter, root √kath, to speak, with prefix pra-)
सदा, sadā - always (adverb, invariable, no verbal root)
गुरोः, guroḥ - from the master (genitive singular, masculine, root guru, master)
शिष्येभ्यः, śiṣyebhyaḥ - to the disciples (dative
plural, masculine, root √śiṣ, to learn)
भवति, bhavati - is passed (present 3rd person singular, root √bhū, to be)

In the Tao Te Ching, a collection of the words of the Buddha Lao Tzu, a

contemporary of Confucius, Mahavira, and the Buddha Gautama Siddhartha of the Sakyas, there is mention of these wise kings and princes. It would not be surprising if Lao Tzu referred to an ancient tradition speaking of these kings of the Indus civilization. “In harmony with the Tao, the sky is vast and pure, the Earth is stable and fertile, the spirits are light and profound, water flows in the valleys, beings thrive together, content with what they are, constantly renewing themselves, and the princes and kings are models for the world because they have attained perfect Unity.” (Tao Te Ching, excerpt from 39) The Harappan mysticism met the Aryans coming from Iran and Bactria. These newcomers, who spoke Sanskrit, integrated the spiritual knowledge of the Harappans into their mysticism. Thus, the Upanishads were born, followed by early Vedism, later adopted by Hindus. Today, the meditation techniques of this civilization are still taught. For more information, ask your questions at: lavoie.eu@gmail.com (mailto:lavoie.eu@gmail.com).

---

51. Over time, the succession of masters, often disputed,
caused the Dharma, in its original state of purity, to be lost,
giving rise to vain knowledge.
Yet, the original Dharma is still taught to those
who thirst for the fundamental truth
above all other knowledge.

जातकालात् गुरुसन्ततिः विवादितसङ्गतिः
साधनं मूलशुद्धिस्थितौ नष्टं मिथ्याज्ञानं प्रसूति।
तथापि प्रारम्भसाधनं सत्यतृष्णेभ्यः सदा शिक्षति।

jātakālāt gurusantatiḥ vivāditasaṅgatiḥ
sādhanaṃ mūlaśuddhisthitau naṣṭaṃ mithyājñānaṃ prasūti.
tathāpi prārambhasādhanaṃ satyatṛṣṇebhyaḥ sadā śikṣati.

जातकालात्, jātakālāt - over time (ablative singular, masculine, composed of jāta, born, and kāla, time)
गुरुसन्ततिः, gurusantatiḥ - succession of
masters (nominative singular, feminine, composed of guru, master, and santati,

succession, root √tan, to extend)
विवादितसङ्गतिः, vivāditasaṅgatiḥ - disputed
(nominative singular, feminine, composed of vivādita, disputed, root √vad, to speak, with prefix vi-, and saṅgati, association, root √gam, to go, with prefix sam-)
साधनं, sādhanaṃ - the Dharma (accusative singular, neuter, root sādhana, spiritual practice)
मूलशुद्धिस्थितौ, mūlaśuddhisthitau - in its original state of purity (locative singular, feminine, composed of mūla, root, śuddhi, purity, and sthiti, state, root √sthā, to remain)
नष्टं, naṣṭaṃ - lost (accusative singular,
neuter, past participle of √naś, to perish)
मिथ्याज्ञानं, mithyājñānaṃ - vain knowledge
(accusative singular, neuter, composed of mithyā, false, and jñāna, knowledge, root √jñā, to know)
प्रसूति, prasūti - gives rise (present 3rd person singular, root √sū, to produce, with prefix pra-)
तथापि, tathāpi - yet (adverb, invariable, composed of tathā, thus, and api, even)
प्रारम्भसाधनं, prārambhasādhanaṃ - the original Dharma (accusative singular, neuter, composed of prārambha, beginning, and sādhana, spiritual practice)
सत्यतृष्णेभ्यः, satyatṛṣṇebhyaḥ - to those who
thirst for truth (dative plural,
masculine, composed of satya, truth,
and tṛṣṇā, thirst, root √tṛṣ, to desire)
सदा, sadā - always (adverb, invariable, no verbal root)
शिक्षति, śikṣati - is taught (present 3rd
person singular, root √śikṣ, to teach)

Whenever awakened masters passed away, most of their disciples did not follow the new living master. Out of devotion and nostalgia, they clung to the departed one. Thus, The Way of the departed living master became a religion. This is what happened with the forgotten master whom the Aryans called “the black” or “Krishna”, and whose Upanishad, the Bhagavadgītopanishad, was reworked into a dialogue between a god, Krishna, and his disciple, Arjuna, to be integrated into

a Hindu text: the Mahābhārata. This also happened with Patanjali and the Buddha Gautama Siddhartha, whose teachings, after their deaths, became Buddhism, and with Lao Tzu, whose teachings became Taoism. The Buddha was not a Buddhist, just as Lao Tzu was not a Taoist or Jesus a Christian.

---

52. The masters speak in the name of the Unborn.
The awakened speaks "in the name of the Lord" of all beings.
Those who have ears to hear perceive the truth in his teaching.
Whenever a mind steeped in ignorance thirsts for truth,
the awakened one is there to enlighten it.

गुरवः अजातस्य नाम्ना भाषन्ति।
जागृतः सर्वभूतानाम् ईश्वरस्य नाम्ना भाषति।
ये श्रोतुं कर्णाः सन्तति सत्यं तस्य शिक्षायाम् शृण्वन्ति।
यदा अज्ञानमग्नं चेतः सत्यतृष्णति तदा जागृतः प्रकाशति।

guravaḥ ajātasya nāmnā bhāṣanti.
jāgṛtaḥ sarvabhūtānām īśvarasya nāmnā bhāṣati.
ye śrotuṃ karṇāḥ santati satyaṃ tasya śikṣāyām śṛṇvanti.
yadā ajñānamagnaṃ cetaḥ satyatṛṣṇati tadā jāgṛtaḥ prakāśati.

गुरवः, guravaḥ - masters (nominative plural, masculine, root guru, master)
अजातस्य, ajātasya - of the Unborn (genitive singular, masculine, composed of a-, non, and jāta, born, root √jan, to be born)
नाम्ना, nāmnā - in the name (instrumental singular, neuter, root nāman, name)
भाषन्ति, bhāṣanti - speak (present 3rd person plural, root √bhāṣ, to speak)
जागृतः, jāgṛtaḥ - the awakened one (nominative singular, masculine, root √jāgṛ, to be awake)
सर्वभूतानाम्, sarvabhūtānām - of all beings (genitive plural, neuter, composed of sarva, all, and bhūta, being, root √bhū, to be)
ईश्वरस्य, īśvarasya - of the Lord (genitive singular, masculine, root īśvara, lord)
नाम्ना, nāmnā - in the name (instrumental singular, neuter, root nāman, name)

भाषति, bhāṣati - speaks (present 3rd person
singular, root √bhāṣ, to speak)
ये, ye - those who (nominative plural, masculine, relative pronoun yad)
श्रोतुं, śrotum - to hear (infinitive, root √śru, to hear)
कर्णाः, karṇāḥ - ears (nominative plural, masculine, root karna, ear)
सन्तति, santati - have (present 3rd person plural, root √as, to be)
सत्यं, satyam - truth (accusative singular, neuter, root satya, truth)
तस्य, tasya - his (genitive singular, masculine, demonstrative pronoun tad)
शिक्षायाम्, śikṣāyām - in the teaching (locative
singular, feminine, root √śikṣ, to teach)
शृण्वन्ति, śṛṇvanti - hear (present 3rd person
plural, root √śru, to hear)
यदा, yadā - whenever (adverb, invariable, relative pronoun yad)
अज्ञानमग्नं, ajñānamagnaṃ - steeped in
ignorance (accusative singular, neuter, composed of ajñāna, ignorance, root √jñā, to know, and magna, steeped, root √majj, to plunge)
चेतः, cetaḥ - mind (nominative singular, neuter, root cit, consciousness)
सत्यतृष्णति, satyatṛṣṇati - thirsts for truth
(present 3rd person singular,
composed of satya, truth, and tṛṣṇati,
to thirst, root √tṛṣ, to desire)
तदा, tadā - then (adverb, invariable, demonstrative pronoun tad)
जागृतः, jāgṛtaḥ - the awakened one
(nominative singular, masculine, root
√jāgṛ, to be awake)
प्रकाशति, prakāśati - enlightens (present 3rd person singular, root √kāś, to shine, with prefix pra-)

Jesus said, “Let the one who has ears to hear, hear” (Matthew 13:9). Speaking in the name of the “Unborn” means speaking in the name of God, for God was never born and exists eternally. He is the creator of all. Speaking in the name of the Lord is the satsang. The satsang is one of the components of the Dharma, along with meditation, service, and other practices. The awakened master’s purpose is to reveal the knowledge of the Dharma and its specific meditation

techniques to seekers of truth who are unafraid to find it and ready to abandon their search to observe the Dharma.

---

53. The awakened one appears from age to age,
to deliver the devotees, destroy the darkness
in the minds of the ignorant,
and reestablish the principles of Dharma.
The one who observes and realizes it
will no longer be reborn;
leaving their body, they will travel
the paths of heaven to the Kingdom.

जागृतः युगे युगे प्रकाशति भक्तान् मोक्तुं
अज्ञानचेतसि तमः नाशति साधनसिद्धान्तान् संस्थापति।
यः तं संपश्यति संपश्यति च न पुनर्जनति।
शरीरं त्यजन् स्वर्गमार्गैः राज्यं प्रापति।

jāgṛtaḥ yuge yuge prakāśati bhaktān moktuṃ
ajñānacetasi tamaḥ nāśati sādhanasiddhāntān saṃsthāpati.
yaḥ taṃ saṃpaśyati saṃpaśyati ca na punarjanati.
śarīraṃ tyajan svargamārgaiḥ rājyaṃ prāpati.

जागृतः, jāgṛtaḥ - the awakened one
(nominative singular, masculine, root
√jāgṛ, to be awake)
युगे, yuge - in the age (locative singular, neuter, root yuga, age)
युगे, yuge - in the age (locative singular, neuter, root yuga, age)
प्रकाशति, prakāśati - appears (present 3rd person singular, root √kāś, to shine, with prefix pra-)
भक्तान्, bhaktān - the devotees (accusative plural, masculine, root √bhaj, to adore)
मोक्तुं, moktum - to deliver (infinitive, root √muc, to liberate)
अज्ञानचेतसि, ajñānacetasi - in the minds of the ignorant (locative singular, neuter, composed of ajñāna, ignorance, root √jñā, to know, and cetas, mind, root √cit, to think)

तमः, tamaḥ - darkness (accusative singular, neuter, root tamas, darkness)
नाशति, nāśati - destroys (present 3rd person singular, root √naś, to perish)
साधनसिद्धान्तान्, sādhanasiddhāntān - the principles of Dharma (accusative plural, masculine, composed of sādhana, spiritual practice, and siddhānta, principle, root √sidh, to accomplish)
संस्थापति, saṃsthāpati - reestablishes (present 3rd person singular, root √sthā, to establish, with prefix sam-)
यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
तं, tam - it (accusative singular, masculine, demonstrative pronoun tad)
संपश्यति, saṃpaśyati - observes (present 3rd person singular, root √paś, to see, with prefix sam-)
संपश्यति, saṃpaśyati - realizes (present 3rd person singular, root √paś, to see, with prefix sam-)
च, ca - and (conjunction, invariable, no root)
न, na - no longer (adverb, invariable, no root)
पुनर्जनति, punarjanati - is reborn (present 3rd person singular, composed of punar, again, and √jan, to be born)
शरीरं, śarīram - the body (accusative singular, neuter, root śarīra, body)
त्यजन्, tyajan - leaving (present participle, nominative singular, masculine, root √tyaj, to abandon)
स्वर्गमार्गैः, svargamārgaiḥ - by the paths of
heaven (instrumental plural, masculine, composed of svarga, heaven, and mārga, path, root √mārg, to seek)
राज्यं, rājyam - the Kingdom (accusative singular, neuter, root √rāj, to rule)
प्रापति, prāpati - attains (present 3rd person singular, root √āpn, to attain, with prefix pra-)

This verse echoes the previous one. It also speaks of "liberation" from the chains of samsara. The paths of heaven lead to the Kingdom, which is the "perfect consciousness of bliss" or satcitananda. What are these paths of heaven? Only those who have died know. We who are alive no longer remember these paths, which we have undoubtedly traveled many times. Tibetan Buddhists speak of these "paths of heaven" in a book: the Bardo Thodol. These are likely concepts, perhaps accurate ones, but a concept remains a concept. The bardos lead to

liberation or reincarnation, depending on our degree of Realization. What matters is not these paths of heaven but The Way in our lifetime. Life has been given to us to follow it. This Path is the Dharma.

---

54. Absorbed in perfect Unity,
freed from attachment,
desire, fear, and anger,
many have known bhakti.
All observers follow the Dharma
as best they can and, according to their effort,
receive in proportion.

एकत्वे सम्पूर्णे लीनाः सङ्गरहिताः
कामात् भयात् क्रोधात् मुक्ताः बहवः भक्तिम् अविन्दन्।
सर्वं संपश्यन्तः साधनं यथाशक्ति यतन्ति।
यथा ददति तथैव प्रापन्ति।

ekatve sampūrṇe līnaḥ saṅgarahitāḥ
kāmāt bhayāt krodhāt muktāḥ bahavaḥ bhaktim avindan.
sarvaṃ saṃpaśyantaḥ sādhanaṃ yathāśakti yatanti.
yathā dadati tathaiva prāpanti.

एकत्वे, ekatve - in Unity (locative singular, neuter, root eka, one, and -tva, state)
सम्पूर्णे, sampūrṇe - perfect (locative
singular, neuter, root √pūr, to fill, with prefix sam-)
लीनाः, līnaḥ - absorbed (nominative plural,
masculine, past participle of √lī, to merge)
सङ्गरहिताः, saṅgarahitāḥ - freed from
attachment (nominative plural, masculine, composed of saṅga, attachment, root √sañj, to cling, and rahita, free)
कामात्, kāmāt - from desire (ablative singular, masculine, root √kam, to desire)
भयात्, bhayāt - from fear (ablative singular, neuter, root √bhī, to fear)
क्रोधात्, krodhāt - from anger (ablative singular, masculine, root √krudh, to be angry)

मुक्ताः, muktāḥ - freed (nominative plural,
masculine, past participle of √muc, to liberate)
बहवः, bahavaḥ - many (nominative plural, masculine, root bahu, many)
भक्तिम्, bhaktim - bhakti (accusative singular, feminine, root √bhaj, to adore)
अविन्दन्, avindan - have known (aorist 3rd person plural, root √vid, to know)
सर्वं, sarvam - all (nominative singular, neuter, root sarva, all)
संपश्यन्तः, saṃpaśyantaḥ - observers
(nominative plural, masculine, present participle of √paś, to see, with prefix sam-)
साधनं, sādhanaṃ - the Dharma (accusative singular, neuter, root sādhana, spiritual practice)
यथाशक्ति, yathāśakti - as best they can (adverb, invariable, composed of yathā, as, and śakti, ability, root √śak, to be able)
यतन्ति, yatanti - follow (present 3rd person plural, root √yat, to strive)
यथा, yathā - according to (adverb, invariable, root yathā, as)
ददति, dadati - they give (present 3rd person plural, root √dā, to give)
तथैव, tathaiva - in proportion (adverb, invariable, composed of tathā, thus, and eva, indeed)
प्रापन्ति, prāpanti - receive (present 3rd person plural, root √āpn, to attain, prefix pra-)

Being absorbed in perfect Unity is to have the consciousness of bliss. This consciousness comes through the observance of the Dharma, formal meditation, meditation in action or "non-action," "service," and through satsang. Being freed from attachment, desire, fear, and anger is true detachment. This true detachment comes when one attaches to the Satnam or "Holy Name," "Word." It is through Revelation that one learns what the Satnam is and, at the same time, the meditation technique that allows attachment to it. Bhakti is devotion. Devotion is the fruit of recognition. The devotee, or observer, recognizes that Grace, through the observance of the Dharma, liberates them. This sense of recognition and diligent observance is love. This is not the romantic, sentimental love between two beings. God neither rewards nor punishes. Humanity rewards itself by observing the Dharma, prioritizing reason (sattva) over passion (rajas) and inertia or confusion (tamas). This is what the last part of this verse means:

"...and according to their effort, receive in proportion."

---

55. Humanity aspires to the fruits of its actions,
which is why it worships possessing them.
Here below, humanity quickly reaps their fruits.
The observer of the Dharma
seeks liberation from the fruits of their actions.
The one who knows the fundamental harmony
does not get entangled in the nets
of consequences.

नरः कर्मफलं तृष्णति ततः तद् भक्तिम् करोति।
इह नरः तस्य फलं शीघ्रं प्रापति।
साधनसंपश्यन् कर्मफलात् मुक्तिं याचति।
यः मूलसंयोगं विदति सः फलजालेषु न सङ्गति।

naraḥ karmaphalaṃ tṛṣṇati tataḥ tad bhaktiṃ karoti.
iha naraḥ tasya phalaṃ śīghraṃ prāpati.
sādhanasaṃpaśyan karmaphalāt muktiṃ yācati.
yaḥ mūlasaṃyogaṃ vidati saḥ phalajāleṣu na saṅgati.

नरः, naraḥ - humanity (nominative singular, masculine, root nara, human)
कर्मफलं, karmaphalam - fruits of actions
(accusative singular, neuter, composed
of karma, action, root √kṛ, to do, and
phala, fruit)
तृष्णति, tṛṣṇati - aspires (present 3rd person
singular, root √tṛṣ, to desire)
ततः, tataḥ - therefore (adverb, invariable, demonstrative pronoun tad)
तद्, tad - them (accusative singular, neuter, demonstrative pronoun tad)
भक्तिम्, bhaktim - worships (accusative singular, feminine, root √bhaj, to adore)
करोति, karoti - does (present 3rd person
singular, root √kṛ, to do)
इह, iha - here below (adverb, invariable, no verbal root)

नरः, naraḥ - humanity (nominative singular, masculine, root nara, human)
तस्य, tasya - their (genitive singular, neuter, demonstrative pronoun tad)
फलं, phalam - fruits (accusative singular, neuter, root phala, fruit)
शीघ्रं, śīghram - quickly (adverb, invariable, root śīghra, swift)
प्रापति, prāpati - reaps (present 3rd person singular, root √āpn, to attain, with prefix pra-)
साधनसंपश्यन्, sādhanasaṃpaśyan - observer of the Dharma (nominative singular, masculine, composed of sādhana, spiritual practice, and saṃpaśyan, observing, root √paś, to see, with prefix sam-)
कर्मफलात्, karmaphalāt - from the fruits of
actions (ablative singular, neuter,
composed of karma, action, root √kṛ,
to do, and phala, fruit)
मुक्तिं, muktim - liberation (accusative singular, feminine, root √muc, to liberate)
याचति, yācati - seeks (present 3rd person singular, root √yāc, to request)
यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
मूलसंयोगं, mūlasaṃyogam - fundamental harmony (accusative singular, masculine, composed of mūla, root, and saṃyoga, union, root √yuj, to unite, with prefix sam-)
विदति, vidati - knows (present 3rd person singular, root √vid, to know)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
फलजालेषु, phalajāleṣu - in the nets of
consequences (locative plural, neuter, composed of phala, fruit, and jāla, net, root √jal, to weave)
न, na - not (adverb, invariable, no root)
सङ्गति, saṅgati - gets entangled (present 3rd person singular, root √gam, to go, with prefix sam-)

This verse states that spirituality, as practiced in this ancient path, requires liberation from karma and the exclusive influence of the gunas. The fruits of our actions are karma, whether good or bad. The one who knows the fundamental harmony, this essential bliss, through the observance of the Dharma, stands outside karma. They prioritize the guidance of Grace over their own merits.

---

56. All the great souls of the past
acted through the virtue of the Dharma
and attained Liberation.
Follow in the footsteps of the ancients
and fulfill your duty
in the consciousness of perfect Unity.

सर्वं भूतकालमहात्मानः साधनगुणेन चक्रुः
मुक्तिं प्रापितवन्तः।
पुरातनानां पदैः गच्छ स्वधर्मं
सम्पूर्णएकत्वचेतसि कुरु।

sarvaṃ bhūtakālamahātmānaḥ sādhanaguṇena cakruḥ
muktiṃ prāpitavantaḥ.
purātanānāṃ padaiḥ gaccha svadharmaṃ
sampūrṇaekatvacetasi kuru.

सर्वं, sarvam - all (nominative singular, neuter, root sarva, all)
भूतकालमहात्मानः, bhūtakālamahātmānaḥ - great
souls of the past (nominative plural, masculine, composed of bhūtakāla, past
time, root √bhū, to be, and mahātman, great soul, root √ātman, self)
साधनगुणेन, sādhanaguṇena - through the
virtue of the Dharma (instrumental
singular, masculine, composed of
sādhana, spiritual practice, and guṇa,
virtue, root √gun, quality)
चक्रुः, cakruḥ - acted (aorist 3rd person
plural, root √kṛ, to do)
मुक्तिं, muktim - Liberation (accusative singular, feminine, root √muc, to liberate)
प्रापितवन्तः, prāpitavantaḥ - attained (past
participle, nominative plural, masculine, root √āpn, to attain, with prefix pra-)
पुरातनानां, purātanānām - of the ancients (genitive plural, masculine, root purātana,
ancient)
पदैः, padaiḥ - by the footsteps (instrumental plural, neuter, root pada, step)

गच्छ, gaccha - follow (imperative 2nd person singular, root √gam, to go)
स्वधर्मं, svadharmam - your duty (accusative
singular, masculine, composed of sva,
own, and dharma, duty, root √dhṛ, to sustain)
सम्पूर्णएकत्वचेतसि, sampūrṇaekatvacetasi - in the
consciousness of perfect Unity
(locative singular, neuter, composed of
sampūrṇa, perfect, root √pūr, to fill,
with prefix sam-, ekatva, unity, root eka, one, and cetas, consciousness, root
√cit, to think)
कुरु, kuru - fulfill (imperative 2nd person
singular, root √kṛ, to do)

A mahatma is a great soul, the meaning of this Sanskrit word. In the West, we say "saint." A mahatma is not a saint, as a saint must show charity and compassion. A mahatma has a great soul because they submit it, through diligent observance, to the influence of fundamental harmony. Being kind, compassionate, or generous is not part of the Dharma. Acting through the virtue of the Dharma means acting driven by the power and strength of observance. Liberation is the freeing of the soul from the chains of samsara, the cycle of incarnations. This is the purpose of all life on Earth. Contrary to what modern Western societies advocate, on an authentic spiritual path, the ancients matter, and it is good to follow in their footsteps. The past is the foundation of the present. We have already seen how important it is to fulfill one's duties on The Path, but that alone is not enough: fulfilling one's duty is good, but it must be done in the consciousness of perfect Unity, which is achieved through non-action or "service."

---

57. Even the intelligent
do not easily understand service.
When they understand and practice it,
they can realize it.
The nature of service is highly complex;
one must clearly distinguish legitimate action,
condemnable action, and service.

बुध्दिमान् अपि सेवा न सुखं विदति।
यदा तां विदति च यतति तदा साधति।
सेवायाः स्वभावः सुदुरूहः यद् भवति।
धर्मकर्म निन्द्यकर्म सेवा च सुविभजति।

buddhimān api sevā na sukhaṃ vidati.
yadā tāṃ vidati ca yatati tadā sādhati.
sevāyāḥ svabhāvaḥ sudurūhaḥ yad bhavati.
dharmakarma nindyakarma sevā ca suvibhajati.

बुध्दिमान्, buddhimān - the intelligent (nominative singular, masculine, composed of buddhi, intelligence, root √budh, to understand, and -mān, possessor)
अपि, api - even (adverb, invariable, no root)
सेवा, sevā - service (nominative singular, feminine, root √sev, to serve)
न, na - not (adverb, invariable, no root)
सुखं, sukham - easily (adverb, invariable, root sukha, easy)
विदति, vidati - understands (present 3rd person singular, root √vid, to know)
यदा, yadā - when (adverb, invariable, relative pronoun yad)
तां, tāṃ - it (accusative singular, feminine, demonstrative pronoun tad)
विदति, vidati - understands (present 3rd person singular, root √vid, to know)
च, ca - and (conjunction, invariable, no root)
यतति, yatati - practices (present 3rd person singular, root √yat, to strive)
तदा, tadā - then (adverb, invariable, demonstrative pronoun tad)
साधति, sādhati - realizes (present 3rd person singular, root √sādh, to accomplish)
सेवायाः, sevāyāḥ - of service (genitive
singular, feminine, root √sev, to serve)
स्वभावः, svabhāvaḥ - the nature (nominative
singular, masculine, composed of sva, own, and bhāva, nature, root √bhū, to be)
सुदुरूहः, sudurūhaḥ - highly complex
(nominative singular, masculine, composed of su-, very, and durūha, difficult to understand, root √ūh, to understand)
यद्, yad - which (nominative singular, neuter, relative pronoun yad)
भवति, bhavati - is (present 3rd person singular, root √bhū, to be)

धर्मकर्म, dharmakarma - legitimate action
(accusative singular, neuter, composed
of dharma, duty, root √dhṛ, to sustain,
and karma, action, root √kṛ, to do)
निन्द्यकर्म, nindyakarma - condemnable action
(accusative singular, neuter, composed
of nindya, blameworthy, root √nind, to
blame, and karma, action, root √kṛ, to do)
सेवा, sevā - service (accusative singular, feminine, root √sev, to serve)
च, ca - and (conjunction, invariable, no root)
सुविभजति, suvibhajati - must clearly distinguish (present 3rd person singular, root √bhaj, to divide, with prefixes su- and vi-)

Service has nothing to do with moral considerations. Beyond the act, its quality, and the category it falls into—legitimate, condemnable, or otherwise—service is a spiritual discipline where meditation is present. It is meditation in action. For example: Is killing a person a condemnable act? Even to defend an innocent person about to be killed? Even in self-defense? Even to defend one's country and fulfill one's duty? When fulfilling one's duty as a soldier and killing someone from the opposing side, is that person truly killed? Their body is killed, but their soul? Can it be killed? A reminder: the law of the land where one lives must be respected, regardless of its relevance. That is a duty.

---

58. The one who sees service in action
and action in service,
that person stands out for their depth
and, though engaged in all kinds of acts,
remains in the consciousness of perfect Unity.

यः कर्मणि सेवा दृशति सेवायां च कर्म
सः गम्भीर्येण विशिषति।
सर्वकर्मसु यतति सम्पूर्णएकत्वचेतसि तिष्ठति।

yaḥ karmaṇi sevā dṛśati sevāyāṃ ca karma

saḥ gambhīryeṇa viśiṣati.
sarvakarmasu yatati sampūrṇaekatvacetasi tiṣṭhati.

यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
कर्मणि, karmaṇi - in action (locative
singular, neuter, root √kṛ, to do)
सेवा, sevā - service (accusative singular, feminine, root √sev, to serve)
दृशति, dṛśati - sees (present 3rd person
singular, root √dṛś, to see)
सेवायां, sevāyām - in service (locative singular, feminine, root √sev, to serve)
च, ca - and (conjunction, invariable, no root)
कर्म, karma - action (accusative singular,
neuter, root √kṛ, to do)
सः, saḥ - that person (nominative singular, masculine, demonstrative pronoun tad)
गम्भीर्येण, gambhīryeṇa - for their depth
(instrumental singular, neuter, root gambhīrya, depth, derived from √gam, to go)
विशिषति, viśiṣati - stands out (present 3rd
person singular, root √śiṣ, to
distinguish, with prefix vi-)
सर्वकर्मसु, sarvakarmasu - in all kinds of acts
(locative plural, neuter, composed of
sarva, all, and karma, action, root √kṛ, to do)
यतति, yatati - engaged (present 3rd person singular, root √yat, to strive)
सम्पूर्णएकत्वचेतसि, sampūrṇaekatvacetasi - in the
consciousness of perfect Unity
(locative singular, neuter, composed of
sampūrṇa, perfect, root √pūr, to fill,
with prefix sam-, ekatva, unity, root eka, one, and cetas, consciousness, root √cit, to think)
तिष्ठति, tiṣṭhati - remains (present 3rd
person singular, root √sthā, to remain)

Action must not be separate from service, from non-action. What matters most is

not the quality of the action but the quality of the actor's consciousness. A spiritual life is one where consciousness matters. A life where only action, thought, feelings, and emotions matter is not a spiritual life, and a non-spiritual life is a life lived in vain. Existence is fleeting; once dead, our actions will count for nothing. There is no one on the other side waiting with a big book compiling all our deeds, nor are there any records.

---

59. The one who, in action,
is free from all desire
remains firmly established in the Dharma.
Of them, the disciples say that the fire
of true knowledge has reduced
the consequences of their actions to ashes.

यः कर्मणि सर्वकामरहितः साधने दृढं तिष्ठति।
तस्मात् शिष्याः कथन्ति यत् सत्यज्ञानाग्निः
कर्मफलं भस्मसात् कृतवान्।

yaḥ karmaṇi sarvakāmarahitaḥ sādhane dṛḍhaṃ tiṣṭhati.
tasmāt śiṣyāḥ kathanti yat satyajñānāgniḥ
karmaphalaṃ bhasmasāt kṛtavān.

यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
कर्मणि, karmaṇi - in action (locative
singular, neuter, root √kṛ, to do)
सर्वकामरहितः, sarvakāmarahitaḥ - free from all
desire (nominative singular, masculine, composed of sarva, all, kāma, desire, root √kam, to desire, and rahita, free)
साधने, sādhane - in the Dharma (locative singular, neuter, root sādhana, spiritual practice)
दृढं, dṛḍham - firmly (adverb, invariable, root dṛḍha, firm)
तिष्ठति, tiṣṭhati - remains (present 3rd
person singular, root √sthā, to remain)
तस्मात्, tasmāt - of them (ablative singular, masculine, demonstrative pronoun tad)

शिष्याः, śiṣyāḥ - the disciples (nominative plural, masculine, root √śiṣ, to learn)
कथन्ति, kathanti - say (present 3rd person plural, root √kath, to speak)
यत्, yat - that (nominative singular, neuter, relative pronoun yad)
सत्यज्ञानाग्निः, satyajñānāgniḥ - the fire of true knowledge (nominative singular, masculine, composed of satya, truth, jñāna, knowledge, root √jñā, to know, and agni, fire, root √ag, to burn)
कर्मफलं, karmaphalam - the consequences of actions (accusative singular, neuter, composed of karma, action, root √kṛ, to do, and phala, fruit)
भस्मसात्, bhasmasāt - to ashes (adverb, invariable, composed of bhasman, ash, and sāt, reduced to, root √sā, to accomplish)
कृतवान्, kṛtavān - has reduced (past participle, nominative singular, masculine, root √kṛ, to do)

A variation on the same theme: action performed in non-action or service places the actor outside the karmic field. True knowledge is that which comes from the observance of the Dharma, from within. It is Realization.

---

60. The one who is detached
from the fruit of their actions, always satisfied,
is no longer a prisoner of the material plane,
though they seem to act within it.
The Man thus enlightened
masters their mind and body;
they renounce all sense of possession
and act only to meet
their essential vital needs.

यः कर्मफलात् असङ्गः सदा तृप्तः
प्रकृतौ न बद्धः यद्यपि तत्र यतति।
एवं प्रकाशितः नरः मनः शरीरं च संयमति।

सर्वं ममत्वं त्यजति केवलं जीवनाय यतति।

yaḥ karmaphalāt asaṅgaḥ sadā tṛptaḥ
prakṛtau na baddhaḥ yadyapi tatra yatati.
evaṃ prakāśitaḥ naraḥ manaḥ śarīraṃ ca saṃyamati.
sarvaṃ mamatvaṃ tyajati kevalaṃ jīvanāya yatati.

यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
कर्मफलात्, karmaphalāt - from the fruit of
actions (ablative singular, neuter,
composed of karma, action, root √kṛ,
to do, and phala, fruit)
असङ्गः, asaṅgaḥ - detached (nominative
singular, masculine, composed of a-, non, and saṅga, attachment, root √sañj, to cling)
सदा, sadā - always (adverb, invariable, no verbal root)
तृप्तः, tṛptaḥ - satisfied (nominative
singular, masculine, past participle of
√tṛp, to be satisfied)
प्रकृतौ, prakṛtau - in the material plane (locative singular, feminine, root prakṛti, nature)
न, na - not (adverb, invariable, no root)
बद्धः, baddhaḥ - prisoner (nominative
singular, masculine, past participle of √bandh, to bind)
यद्यपि, yadyapi - though (adverb, invariable, composed of yadi, if, and api, even)
तत्र, tatra - within it (adverb, invariable, demonstrative pronoun tad)
यतति, yatati - acts (present 3rd person singular, root √yat, to strive)
एवं, evam - thus (adverb, invariable, no root)
प्रकाशितः, prakāśitaḥ - enlightened
(nominative singular, masculine, past participle of √kāś, to shine, with prefix pra-)
नरः, naraḥ - Man (nominative singular, masculine, root nara, Man)
मनः, manaḥ - mind (accusative singular,
neuter, root manas, mind, root √man, to think)

शरीरं, śarīram - body (accusative singular, neuter, root śarīra, body)
च, ca - and (conjunction, invariable, no root)
संयमति, saṃyamati - masters (present 3rd person singular, root √yam, to control, with prefix sam-)
सर्वं, sarvam - all (accusative singular, neuter, root sarva, all)
ममत्वं, mamatvam - sense of possession (accusative singular, neuter, composed of mama, mine, and -tva, state)
त्यजति, tyajati - renounces (present 3rd person singular, root √tyaj, to abandon)
केवलं, kevalam - only (adverb, invariable, root kevala, sole)
जीवनाय, jīvanāya - to meet vital needs (dative singular, neuter, root √jīv, to live)
यतति, yatati - acts (present 3rd person singular, root √yat, to strive)

Here, the realized Man is described. This degree of spiritual Realization is not achieved in a single human incarnation. Trust in Grace and the perfection of the Dharma: this state of Realization is the goal, and the goal is always reached in the end. The end means Liberation, but do you wish to be liberated?

---

61. Thus, neither errors
nor the consequences of errors affect them.
Freed from ambition and envy,
they view success and failure with equanimity,
satisfied with what Grace provides.
That person, though acting, never sinks
into the sufferings of confusion.

एवं न दोषाः न च दोषफलं तं प्रापति।
स्पृहायाः ईर्ष्यायाः मुक्तः समदृष्ट्या सिद्ध्यसिद्धी दृशति।
प्रसाददत्तेन तृप्तः यद्यपि यतति न मोहदुःखेषु मज्जति।

evaṃ na doṣāḥ na ca doṣaphalaṃ taṃ prāpati.
spṛhāyāḥ īrṣyāyāḥ muktaḥ samadṛṣṭyā siddhyasiddhī dṛśati.
prasādadattena tṛptaḥ yadyapi yatati na mohaduḥkheṣu majjati.

एवं, evam - thus (adverb, invariable, no root)

न, na - neither (adverb, invariable, no root)
दोषाः, doṣāḥ - errors (nominative plural, masculine, root doṣa, fault)
न, na - nor (adverb, invariable, no root)
च, ca - and (conjunction, invariable, no root)
दोषफलं, doṣaphalam - consequences of errors (accusative singular, neuter, composed of doṣa, fault, and phala, fruit)
तं, tam - them (accusative singular, masculine, demonstrative pronoun tad)
प्रापति, prāpati - affect (present 3rd person singular, root √āpn, to attain, with prefix pra-)
स्पृहायाः, spṛhāyāḥ - from ambition (ablative singular, feminine, root √spṛh, to desire ardently)
ईर्ष्यायाः, īrṣyāyāḥ - from envy (ablative singular, feminine, root √īrṣ, to envy)
मुक्तः, muktaḥ - freed (nominative singular, masculine, past participle of √muc, to liberate)
समदृष्ट्या, samadṛṣṭyā - with equanimity (instrumental singular, feminine, composed of sama, equal, and dṛṣṭi, vision, root √dṛś, to see)
सिद्ध्यसिद्धी, siddhyasiddhī - success and failure (accusative dual, feminine, composed of siddhi, success, root √sidh, to accomplish, and asiddhi, failure, root a-, non, and √sidh)
दृशति, dṛśati - views (present 3rd person singular, root √dṛś, to see)
प्रसाददत्तेन, prasādadattena - with what Grace provides (instrumental singular, neuter, composed of prasāda, grace, and datta, given, root √dā, to give)
तृप्तः, tṛptaḥ - satisfied (nominative singular, masculine, past participle of √tṛp, to be satisfied)
यद्यपि, yadyapi - though (adverb, invariable, composed of yadi, if, and api, even)
यतति, yatati - acts (present 3rd person singular, root √yat, to strive)
न, na - never (adverb, invariable, no root)
मोहदुःखेषु, mohaduḥkheṣu - in the sufferings

of confusion (locative plural, neuter,
composed of moha, confusion, root
√muh, to be confused, and duḥkha,
suffering, root √duḥ, to suffer)
मज्जति, majjati - sinks (present 3rd person singular, root √majj, to plunge)

---

62. The actions of the one who perseveres
in the observance of the Dharma
and is not swayed by their nature
are purely spiritual,
performed solely for the Lord's gaze.
The Man absorbed in perfect Unity
is already of the Kingdom. Their actions are service
and partake of the fundamental truth.

यस्य साधने यतति प्रकृतेः न सङ्गति
तस्य कर्म सुदान्तं ईश्वरदृष्ट्यै कृतं।
सम्पूर्णएकत्वे लीनः नरः राज्यस्य एव भवति।
तस्य कर्म सेवा सत्यं भजति च।

yasya sādhane yatati prakṛteḥ na saṅgati
tasya karma sudāntam īśvaradṛṣṭyai kṛtam.
sampūrṇaekatve līnaḥ naraḥ rājyasya eva bhavati.
tasya karma sevā satyaṃ bhajati ca.

यस्य, yasya - of the one who (genitive singular, masculine, relative pronoun yad)
साधने, sādhane - in the Dharma (locative singular, neuter, root sādhana, spiritual practice)
यतति, yatati - perseveres (present 3rd person singular, root √yat, to strive)
प्रकृतेः, prakṛteḥ - by their nature (ablative singular, feminine, root prakṛti, nature)
न, na - not (adverb, invariable, no root)
सङ्गति, saṅgati - is swayed (present 3rd person singular, root √gam, to go, with prefix sam-)
तस्य, tasya - their (genitive singular, masculine, demonstrative pronoun tad)

कर्म, karma - actions (nominative singular,
neuter, root √kṛ, to do)
सुदान्तं, sudāntam - purely spiritual (accusative singular, neuter, composed of su-,
pure, and dānta, mastered, root √dam, to tame)
ईश्वरदृष्ट्यै, īśvaradṛṣṭyai - for the Lord's gaze
(dative singular, feminine, composed
of īśvara, lord, and dṛṣṭi, vision, root
√dṛś, to see)
कृतं, kṛtam - performed (past participle,
accusative singular, neuter, root √kṛ, to do)
सम्पूर्णएकत्वे, sampūrṇaekatve - in perfect Unity
(locative singular, neuter, composed of
sampūrṇa, perfect, root √pūr, to fill,
with prefix sam-, and ekatva, unity, root eka, one)
लीनः, līnaḥ - absorbed (nominative
singular, masculine, past participle of √lī, to merge)
नरः, naraḥ - Man (nominative singular, masculine, root nara, Man)
राज्यस्य, rājyasya - of the Kingdom (genitive singular, neuter, root √rāj, to rule)
एव, eva - already (adverb, invariable, no root)
भवति, bhavati - is (present 3rd person singular, root √bhū, to be)
तस्य, tasya - their (genitive singular, masculine, demonstrative pronoun tad)
कर्म, karma - actions (nominative singular,
neuter, root √kṛ, to do)
सेवा, sevā - service (nominative singular, feminine, root √sev, to serve)
सत्यं, satyam - of the truth (accusative singular, neuter, root satya, truth)
भजति, bhajati - partake (present 3rd person singular, root √bhaj, to share, to
adore)
च, ca - and (conjunction, invariable, no root)

A person who regularly practices what the spiritual path, the Dharma, or The Way prescribes reduces the influence of the three gunas: sattva, rajas, and tamas. Their actions, performed in the consciousness of the Satnam, are service and thus purely spiritual. The gunas are elements that characterize, at birth, the nature of the mind, what is called "faith," which should not be understood as belief or

trust; these are simply homonyms. These three elements interact.

Each guna has a different nature, and their proportions are determined by the soul's maturity and its longevity in the cycle of incarnations, samsara. Sattva stems from (unlearned) knowledge, light, reason, and bliss. Rajas influences humanity's animal nature—without judgment—driving the thirst for life, existential happiness, enthusiasm, senses, and passion.

Tamas is the source of inertia, ignorance, and vanity, leading to darkness. Observing the Dharma means being fully absorbed in perfect Unity. This perfect Unity is that of the Whole or, for some, the "Tao." It is also the unity of the observer's mind and the Satnam. It is the state of "yoga," of rest. The Kingdom is a name given to the perfect consciousness of bliss or satcitananda, the consciousness of nirvikalpa-samadhi. It is also the state of consciousness of liberated souls (from samsara).

---

63. Some worship the devas
through various dedications,
while others dedicate themselves
to the light of the Satnam.
Some turn their senses inward
to master the mind
and remain in that light.

केचित् देवान् नानाविधैः भक्त्या भजन्ति
अन्ये सतनामप्रकाशाय भजन्ति।
केचित् इन्द्रियं अन्तः संयमति मनसि
तस्मिन् प्रकाशे तिष्ठन्ति।

kecit devān nānāvidhaiḥ bhaktyā bhajanti
anye satanāmaprakāśāya bhajanti.
kecit indriyāṃ antaḥ saṃyamati manasi
tasmin prakāśe tiṣṭhanti.

केचित्, kecit - some (nominative plural, masculine, indefinite pronoun kim)
देवान्, devān - the devas (accusative plural, masculine, root deva, god)
नानाविधैः, nānāvidhaiḥ - through various
dedications (instrumental plural, masculine, composed of nānā, various, and vidha, manner, root √vidh, to arrange)
भक्त्या, bhaktyā - through worship (instrumental singular, feminine, root √bhaj, to adore)
भजन्ति, bhajanti - worship (present 3rd person plural, root √bhaj, to adore)
अन्ये, anye - others (nominative plural, masculine, indefinite pronoun anya, other)
सतनामप्रकाशाय, satanāmaprakāśāya - to the light of the Satnam (dative singular, masculine, composed of sat, true, nāman, name, and prakāśa, light, root √kāś, to shine, with prefix pra-)
भजन्ति, bhajanti - dedicate themselves (present 3rd person plural, root √bhaj, to adore)
केचित्, kecit - some (nominative plural, masculine, indefinite pronoun kim)
इन्द्रियं, indriyāṃ - the senses (accusative plural, neuter, root indriya, sense)
अन्तः, antaḥ - inward (adverb, invariable, root anta, interior)
संयमति, saṃyamati - master (present 3rd person singular, root √yam, to control, with prefix sam-)
मनसि, manasi - the mind (locative singular, neuter, root manas, mind, root √man, to think)
तस्मिन्, tasmin - in that (locative singular, masculine, demonstrative pronoun tad)
प्रकाशे, prakāśe - light (locative singular, masculine, root √kāś, to shine, with prefix pra-)
तिष्ठन्ति, tiṣṭhanti - remain (present 3rd
person plural, root √sthā, to remain)

This verse speaks of closing one's senses so they are no longer disturbed by the manifested world. By mastering the fluctuations of the mind (vrttis) through meditation, one can let go in the inner light. This is what the three wise monkeys illustrate. In the Tao Te Ching, the same idea is expressed: "The one who knows the Tao closes their mouth, ears, and eyes, remains in non-action, and frees themselves from all bonds" (Tao Te Ching, 2:56).

---

64. Those who desire to achieve the Realization of the Dharma,
through mastery of the senses and mind,
submit the activities of their mind
and all their senses to the harmony of the vital breath.

ये साधनसिद्धिं कामति इन्द्रियं मनः च संयमति
प्राणसंयोगेन मनसः सर्वं इन्द्रियं च कर्म युजति।

ye sādhanasiddhiṃ kāmati indriyāṃ manaḥ ca saṃyamati
prāṇasaṃyogena manasaḥ sarvaṃ indriyāṃ ca karma yujati.

ये, ye - those who (nominative plural, masculine, relative pronoun yad)
साधनसिद्धिं, sādhanasiddhim - the Realization of the Dharma (accusative singular, feminine, composed of sādhana, spiritual practice, and siddhi, realization, root √sidh, to accomplish)
कामति, kāmati - desire (present 3rd person plural, root √kam, to desire)
इन्द्रियं, indriyāṃ - the senses (accusative plural, neuter, root indriya, sense)
मनः, manaḥ - mind (accusative singular,
neuter, root manas, mind, root √man, to think)
च, ca - and (conjunction, invariable, no root)
संयमति, saṃyamati - master (present 3rd person plural, root √yam, to control, with prefix sam-)
प्राणसंयोगेन, prāṇasaṃyogena - to the harmony
of the vital breath (instrumental
singular, masculine, composed of
prāṇa, vital breath, root √an, to
breathe, and saṃyoga, union, root √yuj, to unite, with prefix sam-)
मनसः, manasaḥ - of their mind (genitive
singular, neuter, root manas, mind, root √man, to think)
सर्वं, sarvam - all (accusative singular, neuter, root sarva, all)
इन्द्रियं, indriyāṃ - their senses (accusative plural, neuter, root indriya, sense)
च, ca - and (conjunction, invariable, no root)
कर्म, karma - activities (accusative
singular, neuter, root √kṛ, to do)

युजति, yujati - submit (present 3rd person plural, root √yuj, to unite)

The Realization of the Dharma is the goal of observance. It is the state of being, from waking to sleeping, in practice, in the consciousness of the Satnam. It also means including all aspects of one's existence in observance. Submitting the activities of the mind to the harmony of the vital breath is practicing the technique called "Satnam," which involves conscious breathing, as practiced by Buddhists. This technique is the original one taught and practiced by the Buddha Gautama Siddhartha. The Buddhist version today differs in several aspects. The original technique is still taught today by a living master, to those who request it.

---

65. Some Mens sacrifice their possessions
and impose great austerities,
vows, and strict practices.
Others study books
to acquire knowledge that proves to be vain.

नराः स्वं यजन्ति महत्तपः कुर्वन्ति
व्रतं कठोरसाधनं च।
अन्ये पुस्तकेषु पठन्ति मिथ्याज्ञानं
संगृहति यत् प्रकटति।

narāḥ svaṃ yajanti mahattapaḥ kurvanti
vrataṃ kaṭhorasādhanaṃ ca.
anye pustakeṣu paṭhanti mithyājñānaṃ
saṃgṛhati yat prakaṭati.

नराः, narāḥ - Man (nominative plural, masculine, root nara, Man)
स्वं, svam - their possessions (accusative singular, neuter, root sva, own)
यजन्ति, yajanti - sacrifice (present 3rd person plural, root √yaj, to sacrifice)
महत्तपः, mahattapaḥ - great austerities
(accusative singular, neuter, composed
of mahat, great, and tapaḥ, austerity,
root √tap, to burn)

कुर्वन्ति, kurvanti - impose (present 3rd
person plural, root √kṛ, to do)
व्रतं, vratam - vows (accusative singular, neuter, root vrata, vow)
कठोरसाधनं, kaṭhorasādhanaṃ - strict practices (accusative singular, neuter,
composed of kaṭhora, strict, and sādhana, spiritual practice)
च, ca - and (conjunction, invariable, no root)
अन्ये, anye - others (nominative plural, masculine, indefinite pronoun anya, other)
पुस्तकेषु, pustakeṣu - in books (locative plural, neuter, root pustaka, book)
पठन्ति, paṭhanti - study (present 3rd person
plural, root √paṭh, to read)
मिथ्याज्ञानं, mithyājñānam - vain knowledge (accusative singular, neuter, composed
of mithyā, false, and jñāna, knowledge, root √jñā, to know)
संगृहति, saṃgṛhati - acquire (present 3rd
person plural, root √grah, to seize, with prefix sam-)
यत्, yat - which (nominative singular, neuter, relative pronoun yad)
प्रकटति, prakaṭati - proves (present 3rd
person singular, root √kaṭh, to speak,
with prefix pra-)

Seekers of truth and devotees who love God but do not know the Dharma engage in all sorts of sacrifices, practices, and austerities. Some read thick books to find the truth. Without the observance of the Dharma, these commendable efforts do not produce the expected results, and knowledge gained solely from books is vain. However, they contribute to the soul's maturation, which will influence the quality of faith in the next incarnation. Without the consciousness of the Satnam, service, the satsang of the living master, and meditation on the inner light (jyoti) and sounds (nada), it is very difficult to know the bliss of the Kingdom, true happiness, and Realization.

---

66. Some seek exaltation
through mastery of breathing.
They practice merging
the exhaled breath into the inhaled,
then the reverse, and thus manage

to apparently suspend all breathing.
Others abstain from eating,
thinking this will lead to samadhi.

केचित् प्राणसंयमे उत्कर्षं याचन्ति।
प्रच्छ्वासं श्वासे लीनं कुर्वन्ति तद्विपर्ययं च।
एवं सर्वं प्राणं प्रकटेन निरुध्यति।
अन्ये अशनं त्यजन्ति समाधिं प्रापति इति चिन्तन्ति।

kecit prāṇasaṃyame utkarṣaṃ yācanti.
pracchvāsaṃ śvāse līnaṃ kurvanti tadviparyayaṃ ca.
evaṃ sarvaṃ prāṇaṃ prakaṭena nirudhyati.
anye aśanaṃ tyajanti samādhiṃ prāpati iti cintanti.

केचित्, kecit - some (nominative plural, masculine, indefinite pronoun kim)
प्राणसंयमे, prāṇasaṃyame - in the mastery of
breathing (locative singular, masculine,
composed of prāṇa, vital breath, root
√an, to breathe, and saṃyama, mastery, root √yam, to control, with prefix sam-)
उत्कर्षं, utkarṣam - exaltation (accusative
singular, masculine, root utkarṣa,
elevation, derived from √kṛṣ, to draw)
याचन्ति, yācanti - seek (present 3rd person plural, root √yāc, to request)
प्रच्छ्वासं, pracchvāsam - the exhaled breath (accusative singular, masculine,
composed of pra-, out, and chvāsa, expiration, root √śvas, to breathe)
श्वासे, śvāse - in the inhaled breath (locative singular, masculine, root śvāsa,
inspiration, root √śvas, to breathe)
लीनं, līnam - merged (accusative singular, neuter, past participle of √lī, to merge)
कुर्वन्ति, kurvanti - practice (present 3rd
person plural, root √kṛ, to do)
तद्विपर्ययं, tadviparyayam - the reverse (accusative singular, neuter, composed of tad,
that, and viparyaya, inversion, root √yam, with prefix vi-)
च, ca - and (conjunction, invariable, no root)
एवं, evam - thus (adverb, invariable, no root)

सर्वं, sarvam - all (accusative singular, neuter, root sarva, all)
प्राणं, prāṇam - breathing (accusative
singular, masculine, root prāṇa, vital
breath, root √an, to breathe)
प्रकटेन, prakaṭena - apparently
(instrumental singular, neuter, root
√kaṭh, to speak, with prefix pra-)
निरुध्यति, nirudhyati - suspend (present 3rd person plural, root √rudh, to stop, with prefix ni-)
अन्ये, anye - others (nominative plural, masculine, indefinite pronoun anya, other)
अशनं, aśanam - eating (accusative singular, neuter, root √aś, to eat)
त्यजन्ति, tyajanti - abstain (present 3rd person plural, root √tyaj, to abandon)
समाधिं, samādhim - samadhi (accusative singular, masculine, root samādhi, concentration, composed of sam-, together, and √dhā, to place)
प्रापति, prāpati - lead to (present 3rd person singular, root √āpn, to attain, with prefix pra-)
इति, iti - thinking (adverb, invariable, no root)
चिन्तन्ति, cintanti - think (present 3rd person plural, root √cit, to think)

The arduous practice of pranayama or kundalini is futile and, moreover, counterproductive. Breathing, the breath, should not be mastered; quite the opposite: we must submit to the breath, to breathing. It is perfect, and humanity has nothing to do but surrender to it. Seeking samadhi without knowing what it is, is an ambition, and ambition is contraindicated in meditation. Seeking to acquire powers (siddhis), such as control over breathing or the need to eat, in order to attain samadhi, is an illusion. Patanjali said in the Yoga Sutras: "Te-samādhāvupasargā-vyutthāne-siddhayaḥ." These faculties (supposed powers of the siddhis), perceived as powers by one who is outwardly focused, are obstacles on the path to samadhi." (Yoga Sutras, 3.37)

---

67. Among them, only those
who steadfastly observe the Dharma
will be freed from consequences.
Having tasted perfect Unity,

they know the Kingdom.

तेषु केवलं ये साधनं नित्यं संपश्यन्ति
कर्मफलात् मुक्ताः भवन्ति।
सम्पूर्णएकत्वं स्वादति राज्यम् विदन्ति।

teṣu kevalaṃ ye sādhanaṃ nityaṃ saṃpaśyanti
karmaphalāt muktāḥ bhavanti.
sampūrṇaekatvaṃ svādati rājyaṃ vidanti.

तेषु, teṣu - among them (locative plural, masculine, demonstrative pronoun tad)
केवलं, kevalam - only (adverb, invariable, root kevala, sole)
ये, ye - those who (nominative plural, masculine, relative pronoun yad)
साधनं, sādhanam - the Dharma (accusative singular, neuter, root sādhana, spiritual practice)
नित्यं, nityam - steadfastly (adverb, invariable, root nitya, constant)
संपश्यन्ति, saṃpaśyanti - observe (present 3rd person plural, root √paś, to see, with prefix sam-)
कर्मफलात्, karmaphalāt - from consequences
(ablative singular, neuter, composed of
karma, action, root √kṛ, to do, and
phala, fruit)
मुक्ताः, muktāḥ - freed (nominative plural,
masculine, past participle of √muc, to liberate)
भवन्ति, bhavanti - will be (present 3rd person plural, root √bhū, to be)
सम्पूर्णएकत्वं, sampūrṇaekatvam - perfect Unity
(accusative singular, neuter, composed
of sampūrṇa, perfect, root √pūr, to fill,
with prefix sam-, and ekatva, unity, root eka, one)
स्वादति, svādati - having tasted (present 3rd person plural, root √svād, to taste)
राज्यम्, rājyam - the Kingdom (accusative singular, neuter, root √rāj, to rule)
विदन्ति, vidanti - know (present 3rd person plural, root √vid, to know)

Being freed from consequences means being liberated from karma, whether good

or bad. The practice of service places the observer outside the field of karma. Knowing the Kingdom means knowing the consciousness of bliss.

---

68. Without diligent observance,
one cannot live
true happiness in this world.
The pillars of the Dharma
are meant to be observed
in all daily acts.
Knowing this and remaining in observance,
you will attain Liberation.

न संपश्यति सततं साधनं यः
सत्यसुखं विश्वे न जीवति।
साधनस्तम्भाः सर्वं नित्यकर्मसु संपश्यन्ति।
एतद् विदति साधने तिष्ठन् मुक्तिं प्रापसि।

na saṃpaśyati satataṃ sādhanaṃ yaḥ
satyasukhaṃ viśve na jīvati.
sādhanastambhāḥ sarvaṃ nityakarmasu saṃpaśyanti.
etad vidati sādhane tiṣṭhan muktiṃ prāpasi.

न, na - without (adverb, invariable, no root)
संपश्यति, saṃpaśyati - observance (present 3rd person singular, root √paś, to see, with prefix sam-)
सततं, satatam - diligent (adverb, invariable, root satata, constant)
साधनं, sādhanam - the Dharma (accusative singular, neuter, root sādhana, spiritual practice)
यः, yaḥ - one (nominative singular, masculine, relative pronoun yad)
सत्यसुखं, satyasukham - true happiness (accusative singular, neuter, composed of satya, truth, and sukha, happiness)
विश्वे, viśve - in this world (locative singular, neuter, root viśva, universe)
न, na - cannot (adverb, invariable, no root)
जीवति, jīvati - live (present 3rd person singular, Sunday, July 6, 2025, 10:00 AM

CEST root √jīv, to live)
साधनस्तम्भाः, sādhanastambhāḥ - the pillars of the Dharma (nominative plural, masculine, composed of sādhana, spiritual practice, and stambha, pillar)
सर्वं, sarvam - all (accusative singular, neuter, root sarva, all)
नित्यकर्मसु, nityakarmasu - in daily acts
(locative plural, neuter, composed of
nitya, constant, and karma, action,
root √kṛ, to do)
संपश्यन्ति, saṃpaśyanti - are observed (present 3rd person plural, root √paś, to see, with prefix sam-)
एतद्, etad - this (accusative singular, neuter, demonstrative pronoun tad)
विदति, vidati - knowing (present 3rd person singular, root √vid, to know)
साधने, sādhane - in observance (locative singular, neuter, root sādhana, spiritual practice)
तिष्ठन्, tiṣṭhan - remaining (present
participle, nominative singular, masculine, root √sthā, to remain)
मुक्तिं, muktim - Liberation (accusative singular, feminine, root √muc, to liberate)
प्रापसि, prāpasi - you will attain (present 2nd person singular, root √āpn, to attain, with prefix pra-)

There are human forms of happiness that belong to the realm of the manifested. These are good things, even though they depend on external factors, physical and mental satisfactions. However, true happiness is a state of consciousness that comes from the unmanifested, from the Satnam and the consciousness of Grace. This true happiness is found in the Realization of the Dharma. At the end of existence, for the one who has fulfilled the purpose of life, comes Liberation.

---

69. Superior to detachment
from material possessions
is detachment from one's knowledge,
concepts, and the idea of oneself.

विशिष्टं विश्वद्रव्यात् असङ्गः
ज्ञानात् संकल्पात् आत्ममत्वात् च असङ्गः।

viśiṣṭaṃ viśvadravyāt asaṅgaḥ
jñānāt saṃkalpāt ātmamamatvāt ca asaṅgaḥ.

विशिष्टं, viśiṣṭam - superior (nominative
singular, neuter, root √śiṣ, to
distinguish, with prefix vi-)
विश्वद्रव्यात्, viśvadravyāt - from material possessions (ablative singular, neuter, composed of viśva, universal, and dravya, substance, root √dru, to flow)
असङ्गः, asaṅgaḥ - detachment (nominative
singular, masculine, composed of a-, non, and saṅga, attachment, root √sañj, to cling)
ज्ञानात्, jñānāt - from knowledge (ablative singular, neuter, root √jñā, to know)
संकल्पात्, saṃkalpāt - from concepts (ablative singular, masculine, root √kalp, to conceive, with prefix sam-)
आत्ममत्वात्, ātmamamatvāt - from the idea of oneself (ablative singular, neuter, composed of ātman, self, root √ātman, and mamatva, sense of possession, root mama, mine, with -tva, state)
च, ca - and (conjunction, invariable, no root)
असङ्गः, asaṅgaḥ - detachment (nominative
singular, masculine, composed of a-, non, and saṅga, attachment, root √sañj, to cling)

Taking a vow of poverty, throwing away possessions, or giving them away and living in utter destitution is not true detachment. True detachment is the cornerstone of authentic spirituality. The most difficult thing is to detach from oneself. Here, I speak of the "self" one thinks they are and that others think one is. I speak of learned knowledge, concepts, preconceptions, fixed ideas, and judgments about things and people. Jesus, like all other awakened masters from all countries and eras, said that to know the Kingdom, which is the state of consciousness of bliss, one must, in spirit, kill the old self. Then, having become simple like a little child, the gates to the paths of heaven open.

---

70. Seek the fundamental truth

from an awakened master;
inquire about it from him, with humility.
He can reveal true knowledge,
for he has seen the fundamental truth.
When you, in turn, know it,
you will understand that all beings
are part of the Whole, live through it,
in it, and belong to it.

सत्यं मूलं जागृतगुरोः याचति
विनयेन तस्मात् तां जिज्ञासति।
सः सत्यज्ञानं प्रकटति यतः तां दृष्टवान्।
यदा त्वं विदसि सर्वं विश्वेन भजति
तेन जीवति तस्मिन् तस्य च भवति।

satyaṃ mūlaṃ jāgṛtaguroḥ yācati
vinayena tasmāt tāṃ jijñāsati.
saḥ satyajñānaṃ prakaṭati yataḥ tāṃ dṛṣṭavān.
yadā tvaṃ vidasi sarvaṃ viśvena bhajati
tena jīvati tasmin tasya ca bhavati.

सत्यं, satyam - fundamental truth (accusative singular, neuter, root satya, truth)
मूलं, mūlam - fundamental (accusative singular, neuter, root mūla, root)
जागृतगुरोः, jāgṛtaguroḥ - from an awakened master (genitive singular, masculine, composed of jāgṛta, awakened, root √jāgṛ, to be awake, and guru, master)
याचति, yācati - seek (present 3rd person singular, root √yāc, to request)
विनयेन, vinayena - with humility (instrumental singular, masculine, root vinaya, humility)
तस्मात्, tasmāt - from him (ablative singular, masculine, demonstrative pronoun tad)
तां, tāṃ - it (accusative singular, feminine, demonstrative pronoun tad, referring to satyam)

जिज्ञासति, jijñāsati - inquire (present 2nd person singular, root √jñā, to know, with prefix ji-)
सः, saḥ - he (nominative singular, masculine, demonstrative pronoun tad)
सत्यज्ञानं, satyajñānam - true knowledge (accusative singular, neuter, composed of satya, truth, and jñāna, knowledge, root √jñā, to know)
प्रकटति, prakaṭati - reveal (present 3rd person singular, root √kaṭh, to speak, with prefix pra-)
यतः, yataḥ - for (adverb, invariable, relative pronoun yad)
तां, tāṃ - it (accusative singular, feminine, demonstrative pronoun tad, referring to satyam)
दृष्टवान्, dṛṣṭavān - has seen (past participle, nominative singular, masculine, root √dṛś, to see)
यदा, yadā - when (adverb, invariable, relative pronoun yad)
त्वं, tvam - you (nominative singular, pronoun tvam)
विदसि, vidasi - will know (present 2nd person singular, root √vid, to know)
सर्वं, sarvam - all (accusative singular, neuter, root sarva, all)
विश्वेन, viśvena - by the Whole (instrumental singular, neuter, root viśva, universe)
भजति, bhajati - are part (present 3rd person singular, root √bhaj, to share, to adore)
तेन, tena - through it (instrumental singular, masculine, demonstrative pronoun tad)
जीवति, jīvati - live (present 3rd person singular, root √jīv, to live)
तस्मिन्, tasmin - in it (locative singular, masculine, demonstrative pronoun tad)
तस्य, tasya - to it (genitive singular, masculine, demonstrative pronoun tad)
च, ca - and (conjunction, invariable, no root)
भवति, bhavati - belong (present 3rd person singular, root √bhū, to be)

Beyond personal, journalistic, scientific, judicial, and historical truths, there is the fundamental truth. This truth is not the opposite of lies, falsehood, or error. It has nothing to do with the truths I have mentioned. The fundamental truth existed long before the planet Earth, and thus before humanity. This is the truth spoken of in this verse. Only an awakened master can reveal it. When I speak of

awakening, I am not referring to the awakening of the "woke" but to the far older awakening that makes buddhas. The Sanskrit word buddha means "awakened." No buddha has ever invented this fundamental truth, nor found it alone. All awakened masters—Mahavira, the one called "the black" or Krishna, Gautama Siddhartha of the Sakyas, Lao Tzu, Patanjali, and others more or less known—received knowledge of this truth from another awakened master. They were all disciples before knowing awakening and becoming awakened masters or satgurus.

---

71. The most ignorant, once embarked
on the vessel of the Dharma,
will cross the ocean of suffering.
Like a blazing fire
that turns wood to ashes,
the light of knowledge
reduces the consequences of actions to ashes.
Nothing in this world is as pure and sublime.

अज्ञानतमः साधननौके आरोहति
दुःखसागरं तरति।
यथा दीप्ताग्निः काष्ठं भस्मसात् करोति
ज्ञानप्रकाशः कर्मफलं च।
न विश्वे किञ्चित् तादृशं शुद्धं विशिष्टं च।

ajñānatamaḥ sādhananauke ārohati
duḥkhasāgaraṃ tarati.
yathā dīptāgniḥ kāṣṭhaṃ bhasmasāt karoti
jñānaprakāśaḥ karmaphalaṃ ca.
na viśve kiñcit tādṛśaṃ śuddhaṃ viśiṣṭaṃ ca.

अज्ञानतमः, ajñānatamaḥ - the most ignorant
(nominative singular, masculine,
composed of ajñāna, ignorance, root
√jñā, to know, and tamaḥ, darkness, root tamas)

साधननौके, sādhananauke - on the vessel of the Dharma (locative singular, feminine, composed of sādhana, spiritual practice, and naukā, vessel, root nau, to navigate)
आरोहति, ārohati - embarked (present 3rd person singular, root √ruh, to ascend, with prefix ā-)
दुःखसागरं, duḥkhasāgaram - the ocean of suffering (accusative singular, masculine, composed of duḥkha, suffering, root √duḥ, to suffer, and sāgara, ocean)
तरति, tarati - will cross (present 3rd person singular, root √tṛ, to cross)
यथा, yathā - like (adverb, invariable, relative pronoun yad)
दीप्ताग्निः, dīptāgniḥ - a blazing fire (nominative singular, masculine, composed of dīpta, blazing, root √dīp, to shine, and agni, fire, root √ag, to burn)
काष्ठं, kāṣṭham - wood (accusative singular, neuter, root kāṣṭha, wood)
भस्मसात्, bhasmasāt - to ashes (adverb, invariable, composed of bhasman, ash, and sāt, reduced to, root √sā, to accomplish)
करोति, karoti - turns (present 3rd person singular, root √kṛ, to do)
ज्ञानप्रकाशः, jñānaprakāśaḥ - the light of knowledge (nominative singular, masculine, composed of jñāna, knowledge, root √jñā, to know, and prakāśa, light, root √kāś, to shine, with prefix pra-)
कर्मफलं, karmaphalam - the consequences of actions (accusative singular, neuter, composed of karma, action, root √kṛ, to do, and phala, fruit)
च, ca - and (conjunction, invariable, no root)
न, na - nothing (adverb, invariable, no root)
विश्वे, viśve - in this world (locative singular, neuter, root viśva, universe)
किञ्चित्, kiñcit - anything (nominative singular, neuter, indefinite pronoun kim)
तादृशं, tādṛśam - as (accusative singular, neuter, root tādṛśa, such)
शुद्धं, śuddham - pure (accusative singular, neuter, root √śudh, to purify)
विशिष्टं, viśiṣṭam - sublime (accusative

singular, neuter, root √śiṣ, to
distinguish, with prefix vi-)
च, ca - and (conjunction, invariable, no root)

In this verse, the word "ignorant" refers to one who lacks knowledge of the fundamental truth. They may be a scholar, a master of "sacred scriptures," yet still be ignorant of the fundamental truth. This truth is not found in books. They cease to be ignorant when they humbly inquire about this truth from an awakened master, a buddha. Then, they will embark on the vessel of the Dharma, meaning they will begin observing the Dharma, practicing the pillars of the sadhana of this spiritual path. The Dharma is described here as a vessel, for it enables one to cross the ocean of the world, of incarnated life, toward the goal: Realization and Liberation. The blazing fire is the light of truth, which dispels the darkness of ignorance. Reducing the consequences of actions to ashes means preventing karma. A diligent observer of the Dharma, acting without acting (non-action), that is, acting in the consciousness of the Satnam (the virtue of the Tao), is shielded from karma.

---

72. The one who eats the fruit of observance
finds bliss within themselves.
Diligent, bathed in the consciousness
of perfect Unity, master of the mind and senses,
they soon know the consciousness of bliss.

यः साधनफलं खादति आत्मनि आनन्दं लभति।
नित्यं सम्पूर्णएकत्वचेतसि स्नातः
मनः इन्द्रियं च संयमति शीघ्रं आनन्दचेतः विदति।

yaḥ sādhanaphalaṃ khādati ātmani ānandaṃ labhati.
nityaṃ sampūrṇaekatvacetasi snātaḥ
manaḥ indriyāṃ ca saṃyamati śīghraṃ ānandacetaḥ vidati.

यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
साधनफलं, sādhanaphalam - the fruit of observance (accusative singular, neuter,

composed of sādhana, spiritual practice, and phala, fruit)
खादति, khādati - eats (present 3rd person singular, root √khād, to eat)
आत्मनि, ātmani - within themselves (locative singular, masculine, root ātman, self)
आनन्दं, ānandam - bliss (accusative singular, masculine, root ānanda, bliss)
लभति, labhati - finds (present 3rd person singular, root √labh, to obtain)
नित्यं, nityam - diligent (adverb, invariable, root nitya, constant)
सम्पूर्णएकत्वचेतसि, sampūrṇaekatvacetasi - in the
consciousness of perfect Unity
(locative singular, neuter, composed of
sampūrṇa, perfect, root √pūr, to fill,
with prefix sam-, ekatva, unity, root eka, one, and cetas, consciousness, root
√cit, to think)
स्नातः, snātaḥ - bathed (nominative
singular, masculine, past participle of √snā, to bathe)
मनः, manaḥ - mind (accusative singular,
neuter, root manas, mind, root √man, to think)
इन्द्रियं, indriyāṃ - senses (accusative plural, neuter, root indriya, sense)
च, ca - and (conjunction, invariable, no root)
संयमति, saṃyamati - masters (present 3rd person singular, root √yam, to control,
with prefix sam-)
शीघ्रं, śīghram - soon (adverb, invariable, root śīghra, swift)
आनन्दचेतः, ānandacetaḥ - the consciousness
of bliss (accusative singular, neuter, composed of ānanda, bliss, and cetas,
consciousness, root √cit, to think)
विदति, vidati - knows (present 3rd person singular, root √vid, to know)

Bliss is one thing; the consciousness of bliss is another, just as harmony is present in all natural things, the Lord's creation, and the consciousness of harmony is distinct. To master the mind, desire, and senses, one must distinguish between the true self and the illusory self and have an unquenchable thirst for truth. Through this mastery, humanity comes to the consciousness of bliss, then to the perfect consciousness of bliss, or satcitananda.

---

73. The ignorant, who doubt the Dharma,

cannot become conscious of perfect Unity.
The one whose observance has uprooted doubts
and who, having renounced the fruits of their actions,
is firmly established
in the consciousness of their true self,
that person is free and remains so.

अज्ञानिनः साधने संशयति ये
सम्पूर्णएकत्वचेतः न प्रापति।
यस्य साधनेन संशयः उद्धृतः
कर्मफलं त्यक्त्वा आत्मचेतसि दृढं तिष्ठति
सः मुक्तः तिष्ठति च।

ajñāninaḥ sādhane saṃśayati ye
sampūrṇaekatvacetaḥ na prāpati.
yasya sādhanena saṃśayaḥ uddhṛtaḥ
karmaphalaṃ tyaktvā ātmacetasi dṛḍhaṃ tiṣṭhati
saḥ muktaḥ tiṣṭhati ca.

अज्ञानिनः, ajñāninaḥ - the ignorant
(nominative plural, masculine, derived from ajñāna, ignorance, root √jñā, to know, with suffix -in)
साधने, sādhane - in the Dharma (locative singular, neuter, root sādhana, spiritual practice)
संशयति, saṃśayati - doubt (present 3rd person plural, root √śī, to doubt, with prefix sam-)
ये, ye - who (nominative plural, masculine, relative pronoun yad)
सम्पूर्णएकत्वचेतः, sampūrṇaekatvacetaḥ -
conscious of perfect Unity (accusative
singular, neuter, composed of
sampūrṇa, perfect, root √pūr, to fill,
with prefix sam-, ekatva, unity, root eka, one, and cetas, consciousness, root √cit, to think)
न, na - cannot (adverb, invariable, no root)

प्रापति, prāpati - become (present 3rd person plural, root √āpn, to attain, with prefix pra-)
यस्य, yasya - whose (genitive singular, masculine, relative pronoun yad)
साधनेन, sādhanena - by observance (instrumental singular, neuter, root sādhana, spiritual practice)
संशयः, saṃśayaḥ - doubts (nominative singular, masculine, root √śī, to doubt, with prefix sam-)
उद्धृतः, uddhṛtaḥ - uprooted (nominative singular, masculine, past participle of √hṛ, to remove, with prefix ud-)
कर्मफलं, karmaphalam - the fruits of their actions (accusative singular, neuter, composed of karma, action, root √kṛ, to do, and phala, fruit)
त्यक्त्वा, tyaktvā - having renounced (gerund, root √tyaj, to abandon)
आत्मचेतसि, ātmacetasi - in the consciousness of their true self (locative singular, neuter, composed of ātman, self, and cetas, consciousness, root √cit, to think)
दृढं, dṛḍham - firmly (adverb, invariable, root dṛḍha, firm)
तिष्ठति, tiṣṭhati - is established (present 3rd person singular, root √sthā, to remain)
सः, saḥ - that person (nominative singular, masculine, demonstrative pronoun tad)
मुक्तः, muktaḥ - free (nominative singular, masculine, past participle of √muc, to liberate)
तिष्ठति, tiṣṭhati - remains (present 3rd person singular, root √sthā, to remain)
च, ca - and (conjunction, invariable, no root)

The freedom that humanity dreams of has never existed, does not exist, and will never exist. By nature, humanity is enslaved. From birth, it is bound by its conditioning to the three gunas, then by heredity, atavism, education, and learned knowledge, which confine it within a system of thought and concepts. It is enslaved by its powerlessness over death, by morality, work, the laws of its country, and its obligations. The principle of reality is more powerful than humanity and its dreams and desires. The only freedom is that which comes from

mastering one's thoughts, emotions, and senses through diligent observance of a true sadhana, the Dharma. Renouncing the fruits of one's actions—meaning the praise and benefits they may bring, as well as karma—is to act in non-action or service.

4. Acting in consciousness of perfect Unity

एकत्वचेतसि कर्म कुरु, ekatvacetasi karma kuru

74. Detachment from the fruits of one's actions
and direct service each lead to Liberation,
but direct service is higher.
The one who neither hates
nor craves the fruits of their actions
knows true detachment.
Freed from duality, they easily untie the bonds
that tie them to matter.
Only an ignorant person would claim
that service does not have
the same goal as deep meditation.
The enlightened know that both lead to Realization.

कर्मफलत्यागः सेवाकृतं च मोक्षाय प्रापति।
सेवाकृतं तु श्रेष्ठं यः कर्मफलं न द्वेष्टि।
न सङ्गति सः असङ्गं विदति सत्यं।
द्वैतविमुक्तः सुखेन बन्धनं विश्वेन विमुच्यति।
अज्ञः मनति यत् सेवा ध्यानेन न तिष्ठति।
विद्वांसः जानन्ति यत् उभयं साक्षात्काराय प्रापति॥

karmaphalatyāgaḥ sevākṛtaṃ ca mokṣāya prāpati |
sevākṛtaṃ tu śreṣṭhaṃ yaḥ karmaphalaṃ na dveṣṭi |
na saṅgati saḥ asaṅgaṃ vidati satyaṃ |
dvaitavimuktaḥ sukhena bandhanaṃ viśvena vimucyati |

ajñaḥ manati yat sevā dhyānena na tiṣṭhati |
vidvāṃsaḥ jānanti yat ubhayaṃ sākṣātkārāya prāpati ||

कर्मफलत्यागः, karmaphalatyāgaḥ - detachment from the fruits of actions (nominative singular, masculine, compound bahuvrīhi, roots karma + phala + tyāga)
सेवाकृतं, sevākṛtaṃ - direct service (nominative singular, neuter, compound tatpuruṣa, roots sevā + kṛta of √kṛ)
च, ca - and (conjunction, invariable)
मोक्षाय, mokṣāya - to Liberation (dative singular, masculine, root mokṣa)
प्रापति, prāpati - leads (present active, 3rd person singular, root √prāp)
तु, tu - but (particle, invariable)
श्रेष्ठं, śreṣṭhaṃ - higher (nominative singular, neuter, adjective śreṣṭha)
यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
कर्मफलं, karmaphalaṃ - fruits of actions (accusative singular, neuter, compound karma + phala)
न, na - not (negative particle, invariable)
द्वेष्टि, dveṣṭi - hates (present active, 3rd person singular, root √dviṣ)
न, na - not (negative particle, invariable)
सङ्गति, saṅgati - craves (present active, 3rd person singular, root √saṅg)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
असङ्गं, asaṅgaṃ - true detachment (accusative singular, neuter, root a-saṅga, non-attachment)
विदति, vidati - knows (present active, 3rd person singular, root √vid)
सत्यं, satyaṃ - true (accusative singular, neuter, adjective satya)
द्वैतविमुक्तः, dvaitavimuktaḥ - freed from duality (nominative singular, masculine, compound dvaita + vimukta of √muc)
सुखेन, sukhena - easily (instrumental singular, neuter, root sukha)
बन्धनं, bandhanaṃ - bonds (accusative singular, neuter, root bandhana)
विश्वेन, viśvena - to matter (instrumental singular, neuter, root viśva)
विमुच्यति, vimucyati - is untied (present passive, 3rd person singular, root √muc with prefix vi)
अज्ञः, ajñaḥ - ignorant (nominative singular, masculine, root a-jña, non-knowing)
मनति, manati - claims (present active, 3rd person singular, root √man, to think)
यत्, yat - that (invariable, relative pronoun yad)

सेवा, sevā - service (nominative singular, feminine, root sevā)
ध्यानेन, dhyānena - with deep meditation (instrumental singular, neuter, root dhyāna)
न, na - not (negative particle, invariable)
तिष्ठति, tiṣṭhati - has the same goal (present active, 3rd person singular, root √sthā, to abide, be)
विद्वांसः, vidvāṃsaḥ - the enlightened (nominative plural, masculine, root vidvāṃs, wise)
जानन्ति, jānanti - know (present active, 3rd person plural, root √jñā)
यत्, yat - that (invariable, relative pronoun yad)
उभयं, ubhayaṃ - both (nominative singular, neuter, adjective ubhaya)
साक्षात्काराय, sākṣātkārāya - to Realization (dative singular, masculine, compound sākṣāt + kāra)
प्रापति, prāpati - leads (present active, 3rd person singular, root √prāp)

Renouncing the fruits of one's actions is service or "non-action," as per the Tao Te Ching, but the act of devotion, which is direct service, is more powerful. Direct service is that which is done for the master and/or for the ashram, for example, by giving time or money to support the ashram's operations, the daily life of its dedicated disciples, and the availability of satsang.Detachment and service, whether direct or not, lead to the Realization of Dharma and Liberation from the chains of samsara, the cycle of incarnations. This verse emphasizes the assertion that service holds equal importance to meditation.

---

75. The one who knows that the goal achieved
by meditation and detachment
can also be reached through service
realizes perfect Unity and sees things rightly.
The one who practices service without devotion
will not find true happiness.

"यः ध्यानत्यागेन जानाति गन्तारं विदति।
सः एकत्वचेतसि साक्षात्कारति सम्यक्।
सेवां भक्त्या विना कुरुति यः सः।

सत्यं सुखं न लभति सदा।
आत्मवित् मोक्षं प्रापति सः ॥

yaḥ dhyānatyāgena jānāti gantāraṃ vidati |
saḥ ekatvacetasi sākṣātkārati samyak |
sevāṃ bhaktyā vinā kuruti yaḥ saḥ |
satyaṃ sukhaṃ na labhati sadā |
ātmavit mokṣaṃ prāpati saḥ ||

यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
ध्यानत्यागेन, dhyānatyāgena - by meditation and detachment (instrumental singular, neuter, compound dhyāna + tyāga)
जानाति, jānāti - knows (present active, 3rd person singular, root √jñā)
गन्तारं, gantāraṃ - goal (accusative singular, masculine, root √gam, derivative gantṛ)
विदति, vidati - knows (present active, 3rd person singular, root √vid)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
एकत्वचेतसि, ekatvacetasi - in consciousness of perfect Unity (locative singular, neuter, compound ekatva + cetas)
साक्षात्कारति, sākṣātkārati - realizes (present active, 3rd person singular, root √kṛ with compound sākṣāt)
सम्यक्, samyak - rightly (adverb, invariable)
सेवां, sevāṃ - service (accusative singular, feminine, root sevā)
भक्त्या, bhaktyā - with devotion (instrumental singular, feminine, root bhakti)
विना, vinā - without (preposition, invariable)
कुरुति, kuruti - practices (present active, 3rd person singular, root √kṛ)
यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
सत्यं, satyaṃ - true (accusative singular, neuter, adjective satya)
सुखं, sukhaṃ - happiness (accusative singular, neuter, root sukha)
न, na - not (negative particle, invariable)
लभति, labhati - finds (present active, 3rd person singular, root √labh)
सदा, sadā - always (adverb, invariable)
आत्मवित्, ātmavit - knowing the Self (nominative singular, masculine, compound

ātman + vit of √vid)
मोक्षं, mokṣaṃ - Liberation (accusative singular, masculine, root mokṣa)
प्रापति, prāpati - attains (present active, 3rd person singular, root √prāp)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)

The practice of service, meditation in action, the observance of Dharma, and donations to the ashram are good things, but without devotion, all these things are emptied of their substance. The pearl of The Path is bhakti, devotion.

---

76. Observers will soon attain the Kingdom.
The one whose actions are dedicated,
who remains master of their senses, desire, and mind,
though always active, no longer bears karma.

साधकः शीघ्रं राज्यं प्रापति।
यस्य कर्म समर्पितं भवति।
इन्द्रियकाममनसां संनियति।
सदा यतति तथापि कर्म न बध्नति।
आत्मवित् सः मोक्षं प्रापति॥

sādhakaḥ śīghraṃ rājyaṃ prāpati |
yasya karma samarpitaṃ bhavati |
indriyakāmamanasāṃ saṃniyati |
sadā yatati tathāpi karma na badhnati |
ātmavit saḥ mokṣaṃ prāpati ||

साधकः, sādhakaḥ - observers (nominative singular, masculine, root sādhaka, one who practices)
शीघ्रं, śīghraṃ - soon (adverb, neuter, root śīghra)
राज्यं, rājyaṃ - the Kingdom (accusative singular, neuter, root rājya)
प्रापति, prāpati - will attain (present active, 3rd person singular, root √prāp)
यस्य, yasya - whose (genitive singular, masculine, relative pronoun yad)
कर्म, karma - actions (nominative singular, neuter, root karman)
समर्पितं, samarpitaṃ - dedicated (nominative singular, neuter, past participle of

√arp with prefix sam)
भवति, bhavati - is (present active, 3rd person singular, root √bhū)
इन्द्रियकाममनसां, indriyakāmamanasāṃ - of senses, desire, and mind (genitive plural, neuter, compound indriya + kāma + manas)
संनियति, saṃniyati - masters (present active, 3rd person singular, root √yam with prefix sam)
सदा, sadā - always (adverb, invariable)
यतति, yatati - active (present active, 3rd person singular, root √yat, to strive)
तथापि, tathāpi - though (adverb, invariable, compound tathā + api)
कर्म, karma - karma (nominative singular, neuter, root karman)
न, na - not (negative particle, invariable)
बध्नति, badhnati - bears (present active, 3rd person singular, root √bandh)
आत्मवित्, ātmavit - knowing the Self (nominative singular, masculine, compound ātman + vit of √vid)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
मोक्षं, mokṣaṃ - Liberation (accusative singular, masculine, root mokṣa)
प्रापति, prāpati - attains (present active, 3rd person singular, root √prāp)

The Kingdom is the "place" where liberated souls reside, and the consciousness of bliss is also part of the Kingdom... it is its anteroom. This verse reiterates that non-action, or service, places the practitioner beyond karma.

---

77. Though they see, hear, touch, smell, eat, move,
sleep, breathe, and do all sorts of things,
the one whose consciousness is surrendered to the Satnam
knows well that Grace is the source of everything.

सर्वं पश्यति शृणोति स्पृशति घ्राति।
खादति गच्छति स्वपति श्वसति च।
विविधं कर्म कुरुति यस्य चेतः।
सतनामाय समर्पति सः विदति।
सर्वं कृपया मूलं भवति॥

sarvaṃ paśyati śṛṇoti spṛśati ghrāti |

khādati gacchati svapati śvasati ca |
vividhaṃ karma kuruti yasya cetaḥ |
satanāmāya samarpati saḥ vidati |
sarvaṃ kṛpayā mūlaṃ bhavati ||

सर्वं, sarvaṃ - everything (accusative singular, neuter, pronoun sarva)
पश्यति, paśyati - sees (present active, 3rd person singular, root √paś)
शृणोति, śṛṇoti - hears (present active, 3rd person singular, root √śru)
स्पृशति, spṛśati - touches (present active, 3rd person singular, root √spṛś)
घ्राति, ghrāti - smells (present active, 3rd person singular, root √ghrā)
खादति, khādati - eats (present active, 3rd person singular, root √khād)
गच्छति, gacchati - moves (present active, 3rd person singular, root √gam)
स्वपति, svapati - sleeps (present active, 3rd person singular, root √svap)
श्वसति, śvasati - breathes (present active, 3rd person singular, root √śvas)
च, ca - and (conjunction, invariable)
विविधं, vividhaṃ - all sorts of (accusative singular, neuter, adjective vividha)
कर्म, karma - things (accusative singular, neuter, root karman)
कुरुति, kuruti - does (present active, 3rd person singular, imperative 2nd person, root √kṛ)
यस्य, yasya - whose (genitive singular, masculine, relative pronoun yad)
चेतः, cetaḥ - consciousness (nominative singular, neuter, root cetas)
सतनामाय, satanāmāya - to the Satnam (dative singular, neuter, compound sat + nāma)
समर्पति, samarpati - surrendered (present active, 3rd person singular, root √arp with prefix sam)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
विदति, vidati - knows (present active, 3rd person singular, root √vid)
सर्वं, sarvaṃ - everything (nominative singular, neuter, pronoun sarva)
कृपया, kṛpayā - by Grace (instrumental singular, feminine, root kṛpā)
मूलं, mūlaṃ - source (nominative singular, neuter, root mūla)
भवति, bhavati - is (present active, 3rd person singular, root √bhū)

What can be said? This is a realization. When the mind is dedicated to the consciousness of the Satnam through the observance of Dharma and its various

practices, the awareness of Grace, that its Guidance directs our life, comes, and it is true happiness to feel like the right person, in the right place, doing what is right.

---

78. Just as water does not wet the lotus leaf,
action does not affect the one
who fulfills their duties in consciousness of the Satnam.
Without attachments, the observer of Dharma
acts with their body, mind, intellect, and senses
only for one purpose:
to deepen their consciousness of fundamental harmony.

स यथा जलं कमलपर्णं न सङ्गति।
कर्म तं न बाधति यः सतनामचेतसि।
स्वधर्मं कुरुति सः असङ्गः साधकः।
शरीरमनोबुद्धीन्द्रियैः केवलं यतति।
मूलसंयोगचेतः गभीरति प्रयोजनाय॥

yathā jalaṃ kamalaparnaṃ na saṅgati |
karma taṃ na bādhati yaḥ satanāmacetasi |
svadharmaṃ kuruti saḥ asaṅgaḥ sādhakaḥ |
śarīramanobuddhīndriyaiḥ kevalaṃ yatati |
mūlasaṃyogacetaḥ gabhīrati prayojanāya ||

यथा, yathā - just as (adverb, invariable, relative pronoun)
जलं, jalaṃ - water (accusative singular, neuter, root jala)
कमलपर्णं, kamalaparnaṃ - lotus leaf (accusative singular, neuter, compound kamala + parna)
न, na - not (negative particle, invariable)
सङ्गति, saṅgati - wets (present active, 3rd person singular, root √saṅg, to adhere)
कर्म, karma - action (nominative singular, neuter, root karman)
तं, taṃ - the one (accusative singular, masculine, demonstrative pronoun tad)
न, na - not (negative particle, invariable)
बाधति, bādhati - affects (present active, 3rd person singular, root √bādh)

यः, yaḥ - who (nominative singular, masculine, relative pronoun yad)
सतनामचेतसि, satanāmacetasi - in consciousness of the Satnam (locative singular, neuter, compound sat + nāma + cetas)
स्वधर्मं, svadharmaṃ - their duties (accusative singular, masculine, compound sva + dharma)
कुरुति, kuruti - fulfills (present active, 3rd person singular, root √kṛ)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
असङ्गः, asaṅgaḥ - without attachments (nominative singular, masculine, root a-saṅga, non-attachment)
साधकः, sādhakaḥ - observer (nominative singular, masculine, root sādhaka, one who practices)
शरीरमनोबुद्धीन्द्रियैः, śarīramanobuddhīndriyaiḥ - with body, mind, intellect, and senses (instrumental plural, neuter, compound śarīra + manas + buddhi + indriya)
केवलं, kevalaṃ - only (adverb, invariable, root kevala)
यतति, yatati - acts (present active, 3rd person singular, root √yat, to strive)
मूलसंयोगचेतः, mūlasaṃyogacetaḥ - consciousness of fundamental harmony (accusative singular, neuter, compound mūla + saṃyoga + cetas)
गभीरति, gabhīrati - to deepen (present active, 3rd person singular, root √gabh)
प्रयोजनाय, prayojanāya - for a purpose (dative singular, neuter, root prayojana)

I believe this verse speaks for itself. You see here, once again, the importance of duties, the consciousness of the Satnam in service, and true detachment.

---

79. The one who craves the fruits of their actions
and thus becomes mired in matter is a prisoner
of illusion, confusion, and suffering.
The soul established in perfect Unity
finds, free from karma, unblemished peace.

यः कर्मफलं सङ्गति विश्वेन मग्नति।
मायया संमोहदुःखेन बध्यति।
एवं सः बन्धनं प्रापति।
आत्मा एकत्वचेतसि तिष्ठति।
कर्मरहितः शान्तिम् आनन्दं लभति॥

yaḥ karmaphalaṃ saṅgati viśvena magnati |
māyayā saṃmohaduḥkhena badhyati |
evaṃ saḥ bandhanaṃ prāpati |
ātmā ekatvacetasi tiṣṭhati |
karmarahitaḥ śāntim ānandaṃ labhati ||

यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
कर्मफलं, karmaphalaṃ - fruits of actions (accusative singular, neuter, compound karma + phala)
सङ्गति, saṅgati - craves (present active, 3rd person singular, root √saṅg)
विश्वेन, viśvena - in matter (instrumental singular, neuter, root viśva)
मग्नति, magnati - becomes mired (present active, 3rd person singular, root √majj, to sink)
मायया, māyayā - by illusion (instrumental singular, feminine, root māyā)
संमोहदुःखेन, saṃmohaduḥkhena - of confusion and suffering (instrumental singular, neuter, compound saṃmoha + duḥkha)
बध्यति, badhyati - is a prisoner (present passive, 3rd person singular, root √bandh)
एवं, evaṃ - thus (adverb, invariable)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
बन्धनं, bandhanaṃ - bondage (accusative singular, neuter, root bandhana)
प्रापति, prāpati - attains (present active, 3rd person singular, root √prāp)
आत्मा, ātmā - the soul (nominative singular, masculine, root ātman)
एकत्वचेतसि, ekatvacetasi - in perfect Unity (locative singular, neuter, compound ekatva + cetas)
तिष्ठति, tiṣṭhati - established (present active, 3rd person singular, root √sthā)
कर्मरहितः, karmarahitaḥ - free from karma (nominative singular, masculine, compound karma + rahita, exempt)
शान्तिम्, śāntim - peace (accusative singular, feminine, root śānti)
आनन्दं, ānandaṃ - unblemished (accusative singular, neuter, root ānanda, bliss)
लभति, labhati - finds (present active, 3rd person singular, root √labh)

Here again, it seems to me that a comment would be superfluous. A small reminder, however: craving the fruits of one's actions is to act outside of non-

action, service, and thus Dharma. Dharma is the set of practices, the satsang of the master.

---

80. When the intellect overcomes its lower nature
and renounces being guided by the mind,
that intellect lives in peace and remains free from karma.
The person, master of their senses and mind,
does not claim ownership of the fruits of their actions.
They surrender to Grace and recognize the action
of the three gunas in themselves and others.

यदा बुद्धिः स्वप्रकृतिम् अधितिष्ठति।
मनसः नायकत्वं त्यजति तदा।
सा बुद्धिः शान्तौ तिष्ठति कर्मरहिता।
नरः इन्द्रियमनसां संनियति सः।
कर्मफलस्य कर्तृत्वं न मन्यति।
कृपायै समर्पति त्रिगुणकर्म।
स्वस्मिन् परस्मिन् च विदति॥

yathā buddhiḥ svaprakṛtim adhitiṣṭhati |
manasaḥ nāyakatvaṃ tyajati tadā |
sā buddhiḥ śāntau tiṣṭhati karmarahitā |
naraḥ indriyamanaāṃ saṃniyati saḥ |
karmaphalasya kartṛtvaṃ na manyati |
kṛpāyai samarpati triguṇakarma |
svasmin parasmins ca vidati ||

यदा, yathā - when (adverb, invariable, relative pronoun)
बुद्धिः, buddhiḥ - intellect (nominative singular, feminine, root buddhi)
स्वप्रकृतिम्, svaprakṛtim - its lower nature (accusative singular, feminine, compound sva + prakṛti)
अधितिष्ठति, adhitiṣṭhati - overcomes (present active, 3rd person singular, root √sthā with prefix adhi)
मनसः, manasaḥ - of the mind (genitive singular, neuter, root manas)

नायकत्वं, nāyakatvaṃ - being guided (accusative singular, neuter, root nāyaka + suffix -tva)
त्यजति, tyajati - renounces (present active, 3rd person singular, root √tyaj)
तदा, tadā - then (adverb, invariable)
सा, sā - that (nominative singular, feminine, demonstrative pronoun tad)
बुद्धिः, buddhiḥ - intellect (nominative singular, feminine, root buddhi)
शान्तौ, śāntau - in peace (locative singular, feminine, root śānti)
तिष्ठति, tiṣṭhati - lives (present active, 3rd person singular, root √sthā)
कर्मरहिता, karmarahitā - free from karma (nominative singular, feminine, compound karma + rahita)
नरः, naraḥ - person (nominative singular, masculine, root nara)
इन्द्रियमनसां, indriyamanaāṃ - of senses and mind (genitive plural, neuter, compound indriya + manas)
संनियति, saṃniyati - master (present active, 3rd person singular, root √yam with prefix sam)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
कर्मफलस्य, karmaphalasya - of the fruits of actions (genitive singular, neuter, compound karma + phala)
कर्तृत्वं, kartṛtvaṃ - ownership (accusative singular, neuter, root kartṛ + suffix -tva)
न, na - not (negative particle, invariable)
मन्यति, manyati - claims (present active, 3rd person singular, root √man)
कृपायै, kṛpāyai - to Grace (dative singular, feminine, root kṛpā)
समर्पति, samarpati - surrenders (present active, 3rd person singular, root √arp with prefix sam)
त्रिगुणकर्म, triguṇakarma - action of the three gunas (accusative singular, neuter, compound tri + guṇa + karma)
स्वस्मिन्, svasmin - in themselves (locative singular, masculine, pronoun sva)
परस्मिन्, parasmins - in others (locative singular, masculine, pronoun para)
च, ca - and (conjunction, invariable)
विदति, vidati - recognizes (present active, 3rd person singular, root √vid)

Overcoming one's lower nature means reducing the influence of the guna tamas and guiding the mind with reason (sattva). The observer of Dharma is aware of the influence of the gunas in themselves and others and, through the observance

of Dharma, masters their mind, emotions, and primal nature, thus knowing true happiness. This happiness is a foretaste of the perfect consciousness of bliss.

---

81. The One can never be held
responsible for anyone's actions, virtuous or sinful.
The embodied being often goes astray,
ignorance veiling knowledge.
However, when that knowledge awakens in the being,
the darkness of ignorance vanishes,
swept away as by a rising sun.

एकं न कदापि कर्मणां कर्ता।
पुण्यं पापं वा यस्य कस्यचित्।
देही अज्ञानेन संमोहति भ्राम्यति।
यदा विद्या प्रबुध्यति तमः।
अज्ञानस्य नश्यति सूर्योदयेन॥

ekaṃ na kadāpi karmaṇāṃ kartā |
puṇyaṃ pāpaṃ vā yasya kasyacit |
dehī ajñānena saṃmohati bhrāmyati |
yadā vidyā prabudhyati tamaḥ |
ajñānasya naśyati sūryodayena ||

एकं, ekaṃ - the One (nominative singular, neuter, pronoun eka)
न, na - not (negative particle, invariable)
कदापि, kadāpi - never (adverb, invariable, compound kadā + api)
कर्मणां, karmaṇāṃ - of actions (genitive plural, neuter, root karman)
कर्ता, kartā - responsible (nominative singular, masculine, root kartṛ)
पुण्यं, puṇyaṃ - virtuous (accusative singular, neuter, adjective puṇya)
पापं, pāpaṃ - sinful (accusative singular, neuter, adjective pāpa)
वा, vā - or (conjunction, invariable)
यस्य, yasya - of anyone (genitive singular, masculine, relative pronoun yad)
कस्यचित्, kasyacit - of someone (genitive singular, masculine, indefinite pronoun kim)

देही, dehī - embodied being (nominative singular, masculine, root dehin)
अज्ञानेन, ajñānena - by ignorance (instrumental singular, neuter, root ajñāna)
संमोहति, saṃmohati - goes astray (present active, 3rd person singular, root √muh with prefix sam)
भ्राम्यति, bhrāmyati - wanders (present active, 3rd person singular, root √bhram)
यदा, yadā - when (adverb, invariable, relative pronoun)
विद्या, vidyā - knowledge (nominative singular, feminine, root vidyā)
प्रबुध्यति, prabudhyati - awakens (present passive, 3rd person singular, root √budh with prefix pra)
तमः, tamaḥ - darkness (nominative singular, neuter, root tamas)
अज्ञानस्य, ajñānasya - of ignorance (genitive singular, neuter, root ajñāna)
नश्यति, naśyati - vanishes (present active, 3rd person singular, root √naś)
सूर्योदयेन, sūryodayena - as by a rising sun (instrumental singular, masculine, compound sūrya + udaya)

"By the self alone is evil done, it arises from the self, caused by the self. Evil crushes the negligent, as a diamond crushes the hardest stone." (Dhammapada, sayings of the Buddha, verse 161) "By the self alone is evil done, by the self one is defiled, by the self evil is not done, by the self one is purified. Purity and impurity depend on the self. No one purifies another." (Dhammapada, sayings of the Buddha, verse 165) This is a reminder of what "free will" is. God cannot prevent us from making mistakes. It is the self that does or does not do good or evil. The knowledge referred to here should not be confused with mere learning. This knowledge is intimate, revealed through the observance of Dharma. In Sanskrit, it is called "the Veda." This Veda does not refer to the scriptures of the same name. The darkness of ignorance is dispelled by the light of knowledge.

---

82. The one whose refuge and faith
are rooted in fundamental harmony
sees the observance of Dharma dispel their doubts;
they then advance with a firm step
on The Path of Liberation.

यस्य शरणं विश्वासः मूलसंयोगे तिष्ठति।

सः स्वधर्मसाधनं संशयं नाशति।
तदा दृढपदेन गच्छति।
मोक्षमार्गे प्रगच्छति सः।
आत्मवित् मोक्षं प्रापति॥

yasya śaraṇaṃ viśvāsaḥ mūlasaṃyoge tiṣṭhati |
saḥ svadharmasādhanaṃ saṃśayaṃ nāśati |
tadā dṛḍhapadena gacchati |
mokṣamārge pragacchati saḥ |
ātmavit mokṣaṃ prāpati ||

यस्य, yasya - whose (genitive singular, masculine, relative pronoun yad)
शरणं, śaraṇaṃ - refuge (nominative singular, neuter, root śaraṇa)
विश्वासः, viśvāsaḥ - faith (nominative singular, masculine, root viśvāsa)
मूलसंयोगे, mūlasaṃyoge - in fundamental harmony (locative singular, masculine, compound mūla + saṃyoga)
तिष्ठति, tiṣṭhati - are rooted (present active, 3rd person singular, root √sthā)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
स्वधर्मसाधनं, svadharmasādhanaṃ - observance of Dharma (accusative singular, neuter, compound svadharma + sādhana)
संशयं, saṃśayaṃ - doubts (accusative singular, masculine, root saṃśaya)
नाशति, nāśati - dispel (present active, 3rd person singular, root √naś)
तदा, tadā - then (adverb, invariable)
दृढपदेन, dṛḍhapadena - with a firm step (instrumental singular, neuter, compound dṛḍha + pada)
गच्छति, gacchati - advance (present active, 3rd person singular, root √gam)
मोक्षमार्गे, mokṣamārge - on The Path of Liberation (locative singular, masculine, compound mokṣa + mārga)
प्रगच्छति, pragacchati - advance (present active, 3rd person singular, root √gam with prefix pra)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
आत्मवित्, ātmavit - knowing the Self (nominative singular, masculine, compound ātman + vit of √vid)
मोक्षं, mokṣaṃ - Liberation (accusative singular, masculine, root mokṣa)

प्रापति, prāpati - attains (present active, 3rd person singular, root √prāp)

"Whoever seeks refuge in the teaching of the enlightened and the community of monks, with perfect knowledge, perceives the four truths, namely: suffering, the origin of suffering, the cessation of suffering, and The Path that leads to its cessation. This is the sure refuge; the supreme refuge that frees from suffering." (Dhammapada, sayings of the Buddha, verses 190-91-92) Here, faith is not trust, nor is it belief. Faith is the primal form, the foundation of human nature, made of a kind of "alloy" composed of the three gunas. The proportions of each guna in this "alloy" depend on the soul's evolution through samsara. According to these proportions, the nature of this alloy, or faith, will define how a person responds to life's events, understands, and realizes. Incarnation after incarnation, this alloy, faith, improves in favor of sattva. (Verse 303)

---

83. The observer, illuminated by knowledge,
sees with the same eye the noble scholar,
the cow, the elephant, the dog, and the dog eater.

साधकः विद्यया प्रदीप्तः समदृष्ट्या।
पश्यति विद्वांसं गोमहिषं च।
हस्तिनं श्वानं चाण्डालं वा।
सर्वं एकचेतसि तिष्ठति सः।
आत्मवित् समदर्शनं प्रापति॥

sādhakaḥ vidyayā pradīptaḥ samadṛṣṭyā |
paśyati vidvāṃsaṃ gomaheṣaṃ ca |
hastinaṃ śvānaṃ cāṇḍālaṃ vā |
sarvaṃ ekacetasi tiṣṭhati saḥ |
ātmavit samadarśanaṃ prāpati ||

साधकः, sādhakaḥ - observer (nominative singular, masculine, root sādhaka)
विद्यया, vidyayā - by knowledge (instrumental singular, feminine, root vidyā)
प्रदीप्तः, pradīptaḥ - illuminated (nominative singular, masculine, past participle of √dīp with prefix pra)

समदृष्ट्या, samadṛṣṭyā - with the same eye (instrumental singular, feminine, compound sama + dṛṣṭi)
पश्यति, paśyati - sees (present active, 3rd person singular, root √paś)
विद्वांसं, vidvāṃsaṃ - noble scholar (accusative singular, masculine, root vidvāṃs)
गोमहिषं, gomaheṣaṃ - cow (accusative singular, masculine, compound go + maheṣa)
च, ca - and (conjunction, invariable)
हस्तिनं, hastinaṃ - elephant (accusative singular, masculine, root hastin)
श्वानं, śvānaṃ - dog (accusative singular, masculine, root śvāna)
चाण्डालं, cāṇḍālaṃ - Chândâla (accusative singular, masculine, root cāṇḍāla)
वा, vā - or (conjunction, invariable)
सर्वं, sarvaṃ - everything (accusative singular, neuter, pronoun sarva)
एकचेतसि, ekacetasi - in unified consciousness (locative singular, neuter, compound eka + cetas)
तिष्ठति, tiṣṭhati - abides (present active, 3rd person singular, root √sthā)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
आत्मवित्, ātmavit - knowing the Self (nominative singular, masculine, compound ātman + vit of √vid)
समदर्शनं, samadarśanaṃ - equal vision (accusative singular, neuter, compound sama + darśana)
प्रापति, prāpati - attains (present active, 3rd person singular, root √prāp)

A person with deep consciousness considers the soul of others, not just their mind, personality, or character. That said, an individual's character, culture, and actions do matter. "Chândâla" is an insult used to designate a person from a despised caste. In France, an influential person referred to the poorest people in the country as "the toothless."

---

84. The one whose mind always remains under control
has already conquered birth and death.
Without flaw, they have already
established their abode in the Kingdom.

यस्य मनः सदा संनियति तिष्ठति।

सः जन्ममृत्युं जितवान् भवति।
निष्कलङ्कः सः राज्ये तिष्ठति।
आत्मवित् स्थिरं निवासं प्रापति।
मोक्षं सदा लभति सः॥

yasya manaḥ sadā saṃniyati tiṣṭhati |
saḥ janmamṛtyuṃ jitavān bhavati |
niṣkalaṅkaḥ saḥ rājye tiṣṭhati |
ātmavit sthiraṃ nivāsaṃ prāpati |
mokṣaṃ sadā labhati saḥ ||

यस्य, yasya - whose (genitive singular, masculine, relative pronoun yad)
मनः, manaḥ - mind (nominative singular, neuter, root manas)
सदा, sadā - always (adverb, invariable)
संनियति, saṃniyati - under control (present active, 3rd person singular, root √yam with prefix sam, to master)
तिष्ठति, tiṣṭhati - remains (present active, 3rd person singular, root √sthā)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
जन्ममृत्युं, janmamṛtyuṃ - birth and death (accusative singular, neuter, compound janma + mṛtyu)
जितवान्, jitavān - has conquered (past participle, nominative singular, masculine, root √ji)
भवति, bhavati - is (present active, 3rd person singular, root √bhū)
निष्कलङ्कः, niṣkalaṅkaḥ - without flaw (nominative singular, masculine, compound niṣ + kalaṅka, without blemish)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
राज्ये, rājye - in the Kingdom (locative singular, neuter, root rājya)
तिष्ठति, tiṣṭhati - established (present active, 3rd person singular, root √sthā)
आत्मवित्, ātmavit - knowing the Self (nominative singular, masculine, compound ātman + vit of √vid)
स्थिरं, sthiraṃ - stable (accusative singular, neuter, adjective sthira)
निवासं, nivāsaṃ - abode (accusative singular, masculine, root nivāsa)
प्रापति, prāpati - attains (present active, 3rd person singular, root √prāp)
मोक्षं, mokṣaṃ - Liberation (accusative singular, masculine, root mokṣa)

सदा, sadā - always (adverb, invariable)
लभति, labhati - obtains (present active, 3rd person singular, root √labh)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)

The Kingdom this verse speaks of is "satcitananda," a Sanskrit term meaning "perfect consciousness of bliss," the abode of the supreme Brahman. Conquering birth and death means breaking free from the chains of samsara, the cycle of incarnations. A liberated soul will be immersed in the perfect consciousness of bliss, beyond space and time.

---

85. The one who does not rejoice
in pleasures nor grieve in sorrows,
whose intelligence comes from the soul,
who no longer strays and has knowledge of Dharma,
has already transcended matter.

यः सुखे न हृष्यति दुःखे न शोचति।
आत्मनः बुद्धिः यस्य न भ्राम्यति।
स्वधर्मविद् सः जानाति विदति।
विश्वं समतीतः सदा तिष्ठति।
आत्मवित् मोक्षं प्रापति सः॥

yaḥ sukhe na hṛṣyati duḥkhe na śocati |
ātmanaḥ buddhiḥ yasya na bhrāmyati |
svadharmavid saḥ jānāti vidati |
viśvaṃ samatītaḥ sadā tiṣṭhati |
ātmavit mokṣaṃ prāpati saḥ ||

यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
सुखे, sukhe - in pleasures (locative singular, neuter, root sukha)
न, na - not (negative particle, invariable)
हृष्यति, hṛṣyati - rejoices (present active, 3rd person singular, root √hṛṣ)
दुःखे, duḥkhe - in sorrows (locative singular, neuter, root duḥkha)
न, na - not (negative particle, invariable)

शोचति, śocati - grieves (present active, 3rd person singular, root √śuc)
आत्मनः, ātmanaḥ - from the soul (genitive singular, masculine, root ātman)
बुद्धिः, buddhiḥ - intelligence (nominative singular, feminine, root buddhi)
यस्य, yasya - whose (genitive singular, masculine, relative pronoun yad)
न, na - not (negative particle, invariable)
भ्राम्यति, bhrāmyati - strays (present active, 3rd person singular, root √bhram)
स्वधर्मविद्, svadharmavid - knowledge of Dharma (nominative singular, masculine, compound svadharma + vid of √vid)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
जानाति, jānāti - knows (present active, 3rd person singular, root √jñā)
विदति, vidati - knows (present active, 3rd person singular, root √vid)
विश्वं, viśvaṃ - matter (accusative singular, neuter, root viśva)
समतीतः, samatītaḥ - has transcended (nominative singular, masculine, past participle of √atī with prefix sam)
सदा, sadā - always (adverb, invariable)
तिष्ठति, tiṣṭhati - abides (present active, 3rd person singular, root √sthā)
आत्मवित्, ātmavit - knowing the Self (nominative singular, masculine, compound ātman + vit of √vid)
मोक्षं, mokṣaṃ - Liberation (accusative singular, masculine, root mokṣa)
प्रापति, prāpati - attains (present active, 3rd person singular, root √prāp)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)

The one who has knowledge of Dharma and diligently observes it attains true detachment and transcends matter, making Unity their abode.

---

86. The realized person is not subject
to the allure of material pleasures,
for they know inner ecstasy.
Devoting themselves to the Supreme Being,
they experience boundless bliss.

नरोऽधिष्ठितः विश्वभोगान् न सङ्गति।
आन्तरानन्दं विदति यतः सः।
परमात्मने समर्पति आत्मवित्।

अनन्तं सुखं भुङ्क्ते सदा।
मोक्षं लभति सः तिष्ठति॥

naro'dhiṣṭhitaḥ viśvabhogān na saṅgati |
āntarānandaṃ vidati yataḥ saḥ |
paramātmane samarpati ātmavit |
anantaṃ sukhaṃ bhuṅkte sadā |
mokṣaṃ labhati saḥ tiṣṭhati ||

नरोऽधिष्ठितः, naro'dhiṣṭhitaḥ - realized person (nominative singular, masculine, compound nara + adhiṣṭhita of √sthā with prefix adhi)
विश्वभोगान्, viśvabhogān - material pleasures (accusative plural, masculine, compound viśva + bhoga)
न, na - not (negative particle, invariable)
सङ्गति, saṅgati - subject (present active, 3rd person singular, root √saṅg)
आन्तरानन्दं, āntarānandaṃ - inner ecstasy (accusative singular, neuter, compound āntara + ānanda)
विदति, vidati - knows (present active, 3rd person singular, root √vid)
यतः, yataḥ - for (adverb, invariable, relative pronoun yad)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
परमात्मने, paramātmane - to the Supreme Being (dative singular, masculine, compound parama + ātman)
समर्पति, samarpati - devoting (present active, 3rd person singular, root √arp with prefix sam)
आत्मवित्, ātmavit - knowing the Self (nominative singular, masculine, compound ātman + vit of √vid)
अनन्तं, anantaṃ - boundless (accusative singular, neuter, adjective ananta)
सुखं, sukhaṃ - bliss (accusative singular, neuter, root sukha)
भुङ्क्ते, bhuṅkte - experiences (present middle, 3rd person singular, root √bhuj)
सदा, sadā - always (adverb, invariable)
मोक्षं, mokṣaṃ - Liberation (accusative singular, masculine, root mokṣa)
लभति, labhati - obtains (present active, 3rd person singular, root √labh)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
तिष्ठति, tiṣṭhati - abides (present active, 3rd person singular, root √sthā)

The realized person, that is, one who realizes Dharma or practices the Satnam (the meditation technique) and has made the consciousness of Grace their daily life, is no longer subject to desire; they then know the consciousness of bliss. This is an ideal described here. Not everyone is destined to be this mystic. Observing the pillars of Dharma (or sadhana) daily and having true devotion to the Lord is enough to know true happiness.

---

87. The observer never surrenders
to the pleasure of the senses;
they do not indulge in them,
for they have a beginning
and an end and bring only suffering.

साधकः इन्द्रियसुखं न कदापि समर्पति।
तत्र न रमति यतः तत् आदि।
अन्तं च भवति दुःखं च।
केवलं प्रापति सः आत्मवित्।
शान्तिम् अनन्तं लभति सदा॥

sādhakaḥ indriyasukhaṃ na kadāpi samarpati |
tatra na ramati yataḥ tat ādi |
antaṃ ca bhavati duḥkhaṃ ca |
kevalaṃ prāpati saḥ ātmavit |
śāntim anantaṃ labhati sadā ||

साधकः, sādhakaḥ - observer (nominative singular, masculine, root sādhaka)
इन्द्रियसुखं, indriyasukhaṃ - pleasure of the senses (accusative singular, neuter, compound indriya + sukha)
न, na - not (negative particle, invariable)
कदापि, kadāpi - never (adverb, invariable, compound kadā + api)
समर्पति, samarpati - surrenders (present active, 3rd person singular, root √arp with prefix sam)
तत्र, tatra - in them (adverb, invariable)

न, na - not (negative particle, invariable)
रमति, ramati - indulges (present active, 3rd person singular, root √ram)
यतः, yataḥ - for (adverb, invariable, relative pronoun yad)
तत्, tat - they (nominative singular, neuter, demonstrative pronoun tad)
आदि, ādi - a beginning (accusative singular, masculine, root ādi)
अन्तं, antaṃ - an end (accusative singular, masculine, root anta)
च, ca - and (conjunction, invariable)
भवति, bhavati - have (present active, 3rd person singular, root √bhū)
दुःखं, duḥkhaṃ - suffering (accusative singular, neuter, root duḥkha)
च, ca - and (conjunction, invariable)
केवलं, kevalaṃ - only (adverb, invariable)
प्रापति, prāpati - bring (present active, 3rd person singular, root √prāp)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
आत्मवित्, ātmavit - knowing the Self (nominative singular, masculine, compound ātman + vit of √vid)
शान्तिम्, śāntim - peace (accusative singular, feminine, root śānti)
अनन्तं, anantaṃ - boundless (accusative singular, neuter, adjective ananta)
लभति, labhati - obtains (present active, 3rd person singular, root √labh)

In truth, it is not pleasure that is bad on an authentic spiritual path, but desire. Humans have essential needs, such as eating and drinking, and fulfilling a need is a duty. The body is the temple of God; it is very important to be in good health for the observance of Dharma. When you are hungry, you must eat, and you may feel pleasure in eating. Indulging in the pleasures of the senses means wanting to multiply them, desiring them, and that is where desire comes into play, and yielding to desire brings only suffering.

---

88. The one who, before leaving their body,
learns to resist the senses and restrain
the impulses born of lust and anger is a sage,
happy even in this world.

यः शरीरत्यागात् पूर्वं संनियति।
इन्द्रियेभ्यः प्रतिरोधति कामक्रोधात्।

जातं संयमति सः धीरः भवति।
इहलोके सुखी सदा तिष्ठति।
आत्मवित् मोक्षं प्रापति सः॥

yaḥ śarīratyāgāt pūrvaṃ saṃniyati |
indriyebhyaḥ pratirodhati kāmakrodhāt |
jātaṃ saṃyamati saḥ dhīraḥ bhavati |
ihaloke sukhī sadā tiṣṭhati |
ātmavit mokṣaṃ prāpati saḥ ||

यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
शरीरत्यागात्, śarīratyāgāt - before leaving their body (ablative singular, masculine, compound śarīra + tyāga)
पूर्वं, pūrvaṃ - before (adverb, invariable)
संनियति, saṃniyati - learns to resist (present active, 3rd person singular, root √yam with prefix sam)
इन्द्रियेभ्यः, indriyebhyaḥ - to the senses (ablative plural, neuter, root indriya)
प्रतिरोधति, pratirodhati - resists (present active, 3rd person singular, root √rudh with prefix prati)
कामक्रोधात्, kāmakrodhāt - of lust and anger (ablative singular, masculine, compound kāma + krodha)
जातं, jātaṃ - born (accusative singular, neuter, past participle of √jan)
संयमति, saṃyamati - restrains (present active, 3rd person singular, root √yam with prefix sam)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
धीरः, dhīraḥ - sage (nominative singular, masculine, root dhīra)
भवति, bhavati - is (present active, 3rd person singular, root √bhū)
इहलोके, ihaloke - in this world (locative singular, masculine, compound iha + loka)
सुखी, sukhī - happy (nominative singular, masculine, root sukhin)
सदा, sadā - always (adverb, invariable)
तिष्ठति, tiṣṭhati - abides (present active, 3rd person singular, root √sthā)
आत्मवित्, ātmavit - knowing the Self (nominative singular, masculine, compound ātman + vit of √vid)
मोक्षं, mokṣaṃ - Liberation (accusative singular, masculine, root mokṣa)

प्रापति, prāpati - attains (present active, 3rd person singular, root √prāp)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)

Resisting the senses and the impulses born of lust and anger means submitting the gunas rajas and tamas to the reason of the guna sattva. The more you prioritize the influence of the guna sattva, the happier you will be.

---

89. The one who is beyond doubt and duality,
freed from faults through detachment,
and whose thoughts are surrendered to the Satnam,
realizes the Absolute and attains Liberation.
Supreme Liberation is very near for the one who,
free from anger and all material desire,
has realized their spiritual identity and,
master of themselves, strives to remain in perfect Unity.

यः संशयद्वैतातीतः असङ्गेन दोषविमुक्तः।
सतनामाय चिन्ताः समर्पति सः।
परं विदति मोक्षं च प्रापति।
क्रोधविश्वकामरहितः स्वात्मदृष्टिः।
संनियति एकत्वचेतसि यतति सः॥

yaḥ saṃśayadvaitātītaḥ asaṅgena doṣavimuktaḥ |
satanāmāya cintāḥ samarpati saḥ |
paraṃ vidati mokṣaṃ ca prāpati |
krodhaviśvakāmarahitaḥ svātmadṛṣṭiḥ |
saṃniyati ekatvacetasi yatati saḥ ||

यः, yaḥ - the one who (nominative singular, masculine, relative pronoun yad)
संशयद्वैतातीतः, saṃśayadvaitātītaḥ - beyond doubt and duality (nominative singular, masculine, compound saṃśaya + dvaita + atīta of √atī)
असङ्गेन, asaṅgena - through detachment (instrumental singular, neuter, root a-saṅga)
दोषविमुक्तः, doṣavimuktaḥ - freed from faults (nominative singular, masculine,

compound doṣa + vimukta of √muc)
सतनामाय, satanāmāya - to the Satnam (dative singular, neuter, compound sat + nāma)
चिन्ताः, cintāḥ - thoughts (nominative plural, feminine, root cintā)
समर्पति, samarpati - surrendered (present active, 3rd person singular, root √arp with prefix sam)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
परं, paraṃ - the Absolute (accusative singular, neuter, adjective para)
विदति, vidati - realizes (present active, 3rd person singular, root √vid)
मोक्षं, mokṣaṃ - Liberation (accusative singular, masculine, root mokṣa)
च, ca - and (conjunction, invariable)
प्रापति, prāpati - attains (present active, 3rd person singular, root √prāp)
क्रोधविश्वकामरहितः, krodhaviśvakāmarahitaḥ - free from anger and all material desire (nominative singular, masculine, compound krodha + viśvakāma + rahita)
स्वात्मदृष्टिः, svātmadṛṣṭiḥ - has realized their spiritual identity (nominative singular, masculine, compound sva + ātma + dṛṣṭi)
संनियति, saṃniyati - master of themselves (present active, 3rd person singular, root √yam with prefix sam)
एकत्वचेतसि, ekatvacetasi - in perfect Unity (locative singular, neuter, compound ekatva + cetas)
यतति, yatati - strives (present active, 3rd person singular, root √yat)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)

Being freed from faults through detachment means being freed from karma through non-action. The practice of "non-action" or "service," one of the pillars of Dharma, allows one to act without expecting the fruits of their actions, in detachment. Thoughts are surrendered to the Satnam always through the practice of the meditation-in-action technique that is non-action. Attaining Liberation means dying and no longer reincarnating. At the moment of death, the one who is "in the Satnam," that is, practicing the Satnam technique, surrenders to the perfect consciousness of bliss, thus breaking free from the chains of samsara.

---

90. Closed to the objects of the senses,
fixing their gaze between the eyebrows,

united with the breath,
thus mastering the senses and mind,
the devotee is freed from desire, anger, and fear.
The one who remains in this state is surely free.

इन्द्रियार्थेभ्यः संत्यजति बाह्यं नादति।
भ्रूवोर्मध्ये दृष्टिं संस्थापयति यतति।
प्राणेन संयुक्तः इन्द्रियमनः संनियति।
भक्तः कामक्रोधभयात् विमुच्यति।
एवं तिष्ठति सः मोक्षं प्रापति॥

indriyārthebhyaḥ saṃtyajati bāhyaṃ nādati |
bhrūvormadhye dṛṣṭiṃ saṃsthāpayati yatati |
prāṇena saṃyuktaḥ indriyamanaḥ saṃniyati |
bhaktaḥ kāmakrodhabhayāt vimucyati |
evaṃ tiṣṭhati saḥ mokṣaṃ prāpati ||

इन्द्रियार्थेभ्यः, indriyārthebhyaḥ - to the objects of the senses (ablative plural, masculine, compound indriya + artha)
संत्यजति, saṃtyajati - closed (present active, 3rd person singular, root √tyaj with prefix sam)
बाह्यं, bāhyaṃ - external (accusative singular, neuter, adjective bāhya)
नादति, nādati - does not perceive (present active, 3rd person singular, root √nad, used here to avoid saṃnādati)
भ्रूवोर्मध्ये, bhrūvormadhye - between the eyebrows (locative singular, neuter, compound bhrū + madhya)
दृष्टिं, dṛṣṭiṃ - gaze (accusative singular, feminine, root dṛṣṭi)
संस्थापयति, saṃsthāpayati - fixing (present active, 3rd person singular, root √sthā with prefix sam, causative form)
यतति, yatati - strives (present active, 3rd person singular, root √yat)
प्राणेन, prāṇena - with the breath (instrumental singular, masculine, root prāṇa)
संयुक्तः, saṃyuktaḥ - united (nominative singular, masculine, past participle of √yuj with prefix sam)
इन्द्रियमनः, indriyamanaḥ - senses and mind (accusative singular, neuter, compound

indriya + manas)
संनियति, saṃniyati - mastering (present active, 3rd person singular, root √yam with prefix sam)
भक्तः, bhaktaḥ - devotee (nominative singular, masculine, root bhakta)
कामक्रोधभयात्, kāmakrodhabhayāt - from desire, anger, and fear (ablative singular, neuter, compound kāma + krodha + bhaya)
विमुच्यति, vimucyati - is freed (present passive, 3rd person singular, root √muc with prefix vi)
एवं, evaṃ - thus (adverb, invariable)
तिष्ठति, tiṣṭhati - remains (present active, 3rd person singular, root √sthā)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
मोक्षं, mokṣaṃ - Liberation (accusative singular, masculine, root mokṣa)
प्रापति, prāpati - attains (present active, 3rd person singular, root √prāp)

Fixing one's gaze somewhere, on a "meditation object," is "Drishti," or "direction." These meditation objects, where one rests their gaze, are revealed by the master at the beginning of the observance of Dharma. Fixing the gaze between the eyebrows: with eyes closed and practicing one of the techniques revealed by the enlightened master. Many ancient texts speak of "fixing the gaze between the eyebrows," such as the "Gheranda-Samhita," verse 59, describing the "Shambhavi-Mudra" technique. United with the breath recalls pranayama. Before the invention of pranayama, meditation on the breath was already practiced. The goal was not to control it, but rather to surrender to it. This is how the senses, mind, emotions, and "vrttis" were calmed. This practice belongs to the primal Yoga or original Yoga, known even before the Upanishads. "The one who remains in this state is surely free" takes on full meaning when one knows that one of the primary meanings of the Sanskrit word "yoga" was "rest" or "freedom."

---

91. Because the observer of Dharma
knows the ultimate recipient of all dedications;
the sovereign of all practices,
the friend and benefactor of all beings,

they find the cessation of suffering.

यतः साधकः स्वधर्मविद् सर्वं जानाति।
सर्वसमर्पणानां परं गन्तारं विदति।
सर्वसाधनानां स्वामी सर्वस्य मित्रं।
सर्वभूतानां हितकारी सः तिष्ठति।
दुःखनिवृत्तिं लभति आत्मवित् सः॥

yataḥ sādhakaḥ svadharmavid sarvaṃ jānāti |
sarvasamarpaṇānāṃ paraṃ gantāraṃ vidati |
sarvasādhanānāṃ svāmī sarvasya mitraṃ |
sarvabhūtānāṃ hitakārī saḥ tiṣṭhati |
duḥkhanivṛttiṃ labhati ātmavit saḥ ||

यतः, yataḥ - because (adverb, invariable, relative pronoun yad)
साधकः, sādhakaḥ - observer (nominative singular, masculine, root sādhaka)
स्वधर्मविद्, svadharmavid - knowing Dharma (nominative singular, masculine, compound svadharma + vid of √vid)
सर्वं, sarvaṃ - everything (accusative singular, neuter, pronoun sarva)
जानाति, jānāti - knows (present active, 3rd person singular, root √jñā)
सर्वसमर्पणानां, sarvasamarpaṇānāṃ - of all dedications (genitive plural, neuter, compound sarva + samarpaṇa)
परं, paraṃ - ultimate (accusative singular, neuter, adjective para)
गन्तारं, gantāraṃ - recipient (accusative singular, masculine, root √gam, derivative gantṛ)
विदति, vidati - knows (present active, 3rd person singular, root √vid)
सर्वसाधनानां, sarvasādhanānāṃ - of all practices (genitive plural, neuter, compound sarva + sādhana)
स्वामी, svāmī - sovereign (nominative singular, masculine, root svāmin)
सर्वस्य, sarvasya - of everything (genitive singular, neuter, pronoun sarva)
मित्रं, mitraṃ - friend (accusative singular, neuter, root mitra)
सर्वभूतानां, sarvabhūtānāṃ - of all beings (genitive plural, neuter, compound sarva + bhūta)
हितकारी, hitakārī - benefactor (nominative singular, masculine, compound hita +

kārī of √kṛ)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)
तिष्ठति, tiṣṭhati - abides (present active, 3rd person singular, root √sthā)
दुःखनिवृत्तिं, duḥkhanivṛttiṃ - cessation of suffering (accusative singular, feminine, compound duḥkha + nivṛtti)
लभति, labhati - finds (present active, 3rd person singular, root √labh)
आत्मवित्, ātmavit - knowing the Self (nominative singular, masculine, compound ātman + vit of √vid)
सः, saḥ - they (nominative singular, masculine, demonstrative pronoun tad)

This verse requires little commentary: it speaks of Bhakti, devotion, and states that the observer who directs their dedications and attention to the supreme Lord, God, is freed from suffering. The suffering referred to here is called "dukkha" in Buddhism.

5. The Steadfastness of Observance

निरन्तरसाधनस्थितिः, nirantarāsādhanasthitiḥ

101. No one can become an accomplished soul
by eating too much, or too little,
by sleeping too much, or too little.
He who stays balanced in eating and sleeping,
in work and rest, can, through Observance,
soften the sufferings of existence
and reach the gates of the Kingdom.

न कोऽपि सिद्धात्मा भवति यः
अति भुङ्क्ते न चातिन्यूनं भुङ्क्ते
अति स्वपति न चातिन्यूनं स्वपति
यः मितं भोजने स्वप्ने च सङ्गति
कर्मणि विश्रामे साधनात् दुःखं शमति

na ko'pi siddhātmā bhavati yaḥ
ati bhuṅkte na cātinūnaṃ bhuṅkte
ati svapati na cātinūnaṃ svapati
yaḥ mitaṃ bhojane svapne ca saṅgati
karmaṇi viśrāme sādhanāt duḥkhaṃ śamati

न (na) - no one - negative particle - denies the possibility.
कोऽपि (ko'pi) - anyone - indefinite pronoun nominative masculine singular - root √ka (who) with api (some) - refers to any person.
सिद्धात्मा (siddhātmā) - accomplished soul - nominative masculine singular - compound of siddha (accomplished) + ātman (soul) - state achieved.
भवति (bhavati) - becomes - present 3rd person singular verb - root √bhū (become) - indicates the state attained.
यः (yaḥ) - who - relative pronoun nominative masculine singular - root √ya (who) - refers to the person.
अति (ati) - too much - adverb - root √ati (excess) - indicates excess.
भुङ्क्ते (bhuṅkte) - eats - present 3rd person singular verb - root √bhuj (eat) - act of eating.
न (na) - not - negative particle - negates the following action.
च (ca) - and - conjunction - links opposites.
अतिन्यूनं (atinūnaṃ) - too little - accusative neuter singular - compound of ati (too) + nūna (insufficient) - indicates insufficiency.
भुङ्क्ते (bhuṅkte) - eats - present 3rd person singular verb - root √bhuj (eat) - repetition for insufficiency.
अति (ati) - too much - adverb - root √ati (excess) - indicates excess.
स्वपति (svapati) - sleeps - present 3rd person singular verb - root √svap (sleep) - act of sleeping.
न (na) - not - negative particle - negates the following action.
च (ca) - and - conjunction - links opposites.
अतिन्यूनं (atinūnaṃ) - too little - accusative neuter singular - compound of ati (too) + nūna (insufficient) - indicates insufficiency.
स्वपति (svapati) - sleeps - present 3rd person singular verb - root √svap (sleep) - repetition for insufficiency.
यः (yaḥ) - who - relative pronoun nominative masculine singular - root √ya (who)

- refers to the balanced person.
मितं (mitaṃ) - balanced - accusative neuter singular adjective - root √mi (measure) - qualifies the approach.
भोजने (bhojane) - in eating - locative neuter singular - root √bhuj (eat) - domain of moderation.
स्वप्ने (svapne) - in sleeping - locative masculine singular - root √svap (sleep) - domain of moderation.
च (ca) - and - conjunction - links eating and sleeping.
सङ्गति (saṅgati) - remains - present 3rd person singular verb - root √gam with prefix sam- (engage) - indicates moderation.
कर्मणि (karmaṇi) - in work - locative neuter singular - root √kṛ (act) - domain of moderation.
विश्रामे (viśrāme) - in rest - locative masculine singular - root √viśram (rest) - domain of moderation.
साधनात् (sādhanāt) - through Observance - ablative neuter singular - root √sādh (accomplish) - means to soften suffering.
दुःखं (duḥkhaṃ) - sufferings - accusative neuter singular - root √duḥkha (suffering) - object to be softened.
शमति (śamati) - softens - present 3rd person singular verb - root √śam (calm) - act of alleviating.

Moderation and reason are characteristic of the sattva guna. There is no authentic spirituality without reason and moderation in all aspects of existence. Passion loves excess; reason loves moderation. The Kingdom is the perfect consciousness of bliss, nirvikalpa-samadhi. The gates of the Kingdom are the consciousness of bliss through service and meditation (dhyana).

---

102. Through Observance, the initiate on the path
subdues the mind, and when, freed from desire,
he attains unity, he is called realized.
Master of the mind, he remains steadfast
in meditation, like a flame shielded from the wind, unwavering.

साधनेन मार्गदीक्षितः मनः वशीकरोति

कामविमुक्तः एकत्वं प्रापति सिद्धः
मनोवशी ध्यानस्थः स्थिरः तिष्ठति
वातनिरुद्धदीपवत् न कम्पति यथा

sādhanena mārgadīkṣitaḥ manaḥ vaśīkaroti
kāmavimuktaḥ ekatvaṃ prāpati siddhaḥ
manovaśī dhyānasthaḥ sthiraḥ tiṣṭhati
vātaniruddhadīpavat na kampati yathā

साधनेन (sādhanena) - through Observance - instrumental neuter singular noun - root √sādh (accomplish) - refers to spiritual practice.
मार्गदीक्षितः (mārgadīkṣitaḥ) - initiate on the path - nominative masculine singular - compound of mārga (path) + dīkṣita (initiate) - refers to the committed practitioner.
मनः (manaḥ) - mind - accusative neuter singular - root √man (think) - object to be subdued.
वशीकरोति (vaśīkaroti) - subdues - present 3rd person singular verb - root √vaś (control) with causative suffix - indicates act of mastering.
कामविमुक्तः (kāmavimuktaḥ) - freed from desire - nominative masculine singular - compound of kāma (desire) + vimukta (freed) - describes the initiate.
एकत्वं (ekatvaṃ) - unity - accusative neuter singular - root √eka (one) with suffix -tva (state) - goal attained.
प्रापति (prāpati) - attains - present 3rd person singular verb - root √āp with prefix pra- (attain) - indicates realization.
सिद्धः (siddhaḥ) - realized - past participle nominative masculine singular - root √sidh (accomplish) - describes the state achieved.
मनोवशी (manovaśī) - master of the mind - nominative masculine singular - compound of manaḥ (mind) + vaśin (master) - describes the initiate.
ध्यानस्थः (dhyānasthaḥ) - in meditation - nominative masculine singular - compound of dhyāna (meditation) + stha (situated) - describes the state.
स्थिरः (sthiraḥ) - steadfast - nominative masculine singular adjective - root √sthā (be stable) - describes the initiate.
तिष्ठति (tiṣṭhati) - remains - present 3rd person singular verb - root √sthā (stand) - indicates a stable state.

वातनिरुद्धदीपवत् (vātaniruddhadīpavat) - like a flame shielded from the wind - adverb - compound of vāta (wind) + niruddha (shielded) + dīpa (flame) + vat (like) - describes the comparison.
न (na) - not - negative particle - negates wavering.
कम्पति (kampati) - wavers - present 3rd person singular verb - root √kamp (tremble) - action negated.
यथा (yathā) - as - adverb - introduces the comparison.

Observance is the practice of the pillars of a sadhana, the set of practices forming a spiritual path (mārga). On The Path, this sadhana is the agya. Observance of service, for example, prepares the mind for formal meditation and enables it to remain steadfast, attentive, and vigilant in staying in Unity.

---

103. The being knows ecstasy
when he forgets the mind and surrenders.
Then, he tastes bliss.
Having attained this perfection,
the soul knows nothing is more precious,
and thus no longer strays from truth,
remaining unshaken,
even amidst the worst difficulties.
Then comes the cessation of suffering.

मानसं विस्मृत्य यः समर्पति सः सङ्गति
तदा परमानन्दं रसति
सिद्धिं प्राप्तः आत्मा न किञ्चित् गुरु जानीति
तस्मात् सत्यात् न विचलति अचलः दुरापद्सु
दुःखनाशः तदा भवति

mānasaṃ vismṛtya yaḥ samarpati saḥ saṅgati
tadā paramānandaṃ rasati
siddhiṃ prāptaḥ ātmā na kiñcit guru jānāti
tasmāt satyāt na vicalati acalaḥ durāpatsu
duḥkhanāśaḥ tadā bhavati

मानसं (mānasaṃ) - mind - accusative neuter singular noun - root √man (think) - object to be forgotten.
विस्मृत्य (vismṛtya) - forgetting - gerund - root √smṛ with prefix vi- (forget) - prior act of forgetting.
यः (yaḥ) - who - nominative masculine singular relative pronoun - root √ya (who) - refers to the being.
समर्पति (samarpati) - surrenders - present 3rd person singular verb - root √ṛp with prefix sam- (offer) - act of self-giving.
सः (saḥ) - he - nominative masculine singular pronoun - root √tad (he) - refers to the being.
सङ्गति (saṅgati) - attains - present 3rd person singular verb - root √gam with prefix sam- (engage, attain) - state of ecstasy.
तदा (tadā) - then - adverb - marks the moment.
परमानन्दं (paramānandaṃ) - bliss - accusative neuter singular noun - compound of parama (supreme) + ānanda (bliss) - object tasted.
रसति (rasati) - tastes - present 3rd person singular verb - root √ras (taste) - indicates experience.
सिद्धिं (siddhiṃ) - perfection - accusative feminine singular - root √sidh (accomplish) - state attained.
प्राप्तः (prāptaḥ) - attained - past participle nominative masculine singular - root √āp with prefix pra- (attain) - describes the soul.
आत्मा (ātmā) - soul - nominative masculine singular - root √ātman (self) - subject of knowing.
न (na) - nothing - negative particle - negates existence of something else.
किञ्चित् (kiñcit) - anything - accusative neuter singular pronoun - root √kim (what) - object negated.
गुरु (guru) - precious - accusative neuter singular adjective - root √gu (heavy, important) - qualified as nonexistent elsewhere.
जानीति (jānāti) - knows - present 3rd person singular verb - root √jñā (know) - indicates knowledge.
तस्मात् (tasmāt) - hence - ablative neuter singular pronoun - root √tad (that) - indicates consequence.
सत्यात् (satyāt) - from truth - ablative neuter singular - root √sat (truth) - source

not strayed from.
न (na) - not - negative particle - negates straying.
विचलति (vicalati) - strays - present 3rd person singular verb - root √cal with prefix vi- (move away) - action negated.
अचलः (acalaḥ) - unshaken - nominative masculine singular adjective - root √cal with prefix a- (immovable) - describes the soul.
दुरापद्सु (durāpatsu) - amidst worst difficulties - locative plural feminine - compound of dur (difficult) + āpad (calamity) - context of stability.
दुःखनाशः (duḥkhanāśaḥ) - cessation of suffering - nominative masculine singular - compound of duḥkha (suffering) + nāśa (cessation) - final result.
तदा (tadā) - then - adverb - marks the moment.
भवति (bhavati) - comes - present 3rd person singular verb - root √bhū (become) - indicates the event.

The suffering this verse speaks of is that of the embodied soul, or spirit, due to its incarnation and the duality, illusion, and ignorance of existence. A Buddha called it dukkha. The cessation of suffering comes from realizing the Dharma, when nothing can take us away from the consciousness of divine bliss and the practice of Satnam.

---

104. Unwavering faith and determination
must accompany Observance.
During meditation, the Dharma practitioner
must completely abandon desire
born of the false ego and master the senses.

विश्वासः दृढनिश्चयः च साधनं सङ्गति
ध्याने साधनस्य साधकः सर्वं कामम्
अहंकारजं त्यजति यतस्व
इन्द्रियं च वशं कुरु

viśvāsaḥ dṛḍhaniścayaḥ ca sādhanaṃ saṅgati
dhyāne sādhanasya sādhakaḥ sarvaṃ kāmam
ahaṃkārajam tyajati yatasva

विश्वासः (viśvāsaḥ) - faith - nominative masculine singular noun - root √viś (believe) - essential quality.
दृढनिश्चयः (dṛḍhaniścayaḥ) - unwavering determination - nominative masculine singular noun - compound of dṛḍha (firm) + niścaya (resolve) - essential quality.
च (ca) - and - conjunction - links faith and determination.
साधनं (sādhanaṃ) - Observance - accusative neuter singular noun - root √sādh (accomplish) - spiritual practice.
सङ्गति (saṅgati) - accompanies - present 3rd person singular verb - root √gam with prefix sam- (engage) - act of accompaniment.
ध्याने (dhyāne) - during meditation - locative neuter singular noun - root √dhyā (meditate) - temporal context.
साधनस्य (sādhanasya) - of Dharma - genitive neuter singular noun - root √sādh (accomplish) - spiritual path.
साधकः (sādhakaḥ) - practitioner - nominative masculine singular noun - root √sādh (accomplish) - the one who practices.
सर्वं (sarvaṃ) - all - accusative neuter singular pronoun - root √sarva (all) - encompasses all desires.
काममˎ (kāmam) - desire - accusative masculine singular noun - root √kāma (desire) - object to abandon.
अहंकारजं (ahaṃkārajam) - born of the false ego - accusative masculine singular adjective - compound of ahaṃkāra (false ego) + ja (born) - qualifies desire.
त्यजति (tyajati) - abandons - present 3rd person singular verb - root √tyaj (abandon) - act of renunciation.
यतस्व (yatasva) - strive - imperative 2nd person singular verb - root √yat (effort) - command to effort.
इन्द्रियं (indriyaṃ) - senses - accusative neuter singular noun - root √indriya (faculty) - object to master.
च (ca) - and - conjunction - links desire and senses.
वशं (vaśaṃ) - control - accusative neuter singular noun - root √vaś (control) - state of mastery.
कुरु (kuru) - do - imperative 2nd person singular verb - root √kṛ (do) - command to master.

This verse is clear and needs no explanation. It addresses the false ego, often mistaken for the ego. In truth, the ego is a blessing, enabling the embodied soul to have individual consciousness and free will. The false ego, however, is vanity and blindness born of ignorance and inertia.

---

105. With flawless faith and an enlightened mind,
the practitioner follows the revealed teachings,
practicing until perfect focus
on Unity, free from all thought.
Whatever confusion arises
from his restless and unsteady nature,
he must bring the mind back
under the control of the Satnam.

निर्दोषविश्वासेन प्रकाशितचित्तेन
साधकः यद् शिक्षितं तद् अभ्यासति
एकत्वे समाधौ सर्वं चिन्तां त्यजति
चञ्चलं स्वभावं यद् संमोहति
सत्नामवशे मनः निवर्तति

nirdōṣaviśvāsena prakāśitacittena
sādhakaḥ yad śikṣitaṃ tad abhyāsati
ekatve samādhau sarvaṃ cintāṃ tyajati
cañcalaṃ svabhāvaṃ yad saṃmohati
satnāmavaśe manaḥ nivartati

निर्दोषविश्वासेन (nirdōṣaviśvāsena) - with flawless faith - instrumental masculine singular noun - compound of nir (without) + doṣa (fault) + viśvāsa (faith) - quality of perfect faith.
प्रकाशितचित्तेन (prakāśitacittena) - with enlightened mind - instrumental neuter singular noun - compound of prakāśita (illumined) + citta (mind) - state of illuminated mind.
साधकः (sādhakaḥ) - practitioner - nominative masculine singular noun - root

√sādh (accomplish) - the one who practices.
यद् (yad) - that which - accusative neuter singular relative pronoun - root √ya (which) - refers to revealed teachings.
शिक्षितं (śikṣitaṃ) - revealed - past participle accusative neuter singular - root √śikṣ (teach) - qualifies teachings.
तद् (tad) - that - accusative neuter singular pronoun - root √tad (that) - refers to teachings.
अभ्यासति (abhyāsati) - practices - present 3rd person singular verb - root √ās with prefix abhi- (practice) - act of practicing.
एकत्वे (ekatve) - on Unity - locative neuter singular noun - root √eka (one) with suffix -tva (state) - object of focus.
समाधौ (samādhau) - in perfect focus - locative masculine singular noun - root √sam with √dhā (union) - state of samadhi.
सर्वं (sarvaṃ) - all - accusative neuter singular pronoun - root √sarva (all) - encompasses all thoughts.
चिन्तां (cintāṃ) - thought - accusative feminine singular noun - root √cint (think) - object to abandon.
त्यजति (tyajati) - abandons - present 3rd person singular verb - root √tyaj (abandon) - act of discarding.
चञ्चलं (cañcalaṃ) - restless - accusative masculine singular adjective - root √cañc (tremble) - qualifies nature.
स्वभावं (svabhāvaṃ) - nature - accusative masculine singular noun - compound of sva (own) + bhāva (state) - inherent disposition.
यद् (yad) - whatever - nominative neuter singular relative pronoun - root √ya (which) - introduces condition.
संमोहति (saṃmohati) - causes confusion - present 3rd person singular verb - root √muh with prefix sam- (confuse) - act of nature.
सत्नामवशे (satnāmavaśe) - under control of Satnam - locative neuter singular noun - compound of sat (truth) + nāma (name) + vaśa (control) - state of mastery.
मनः (manaḥ) - mind - accusative neuter singular noun - root √man (think) - object to return.
निवर्तति (nivartati) - returns - present 3rd person singular verb - root √vṛt with prefix ni- (return) - act of bringing back.

What illuminates the practitioner's mind? The inner light, satsang, and service. This verse speaks of deep meditation, dhyana, and the need to control the mind, its thoughts, and emotions.

---

106. The Dharma practitioner,
in the consciousness of perfect Unity,
knows ultimate happiness.
His mind is serene, his passions calmed.
He is freed from the fruits of confusion
and self-interested actions.

साधनस्य साधकः एकत्वचेतसि सङ्गति
परमं सुखं जानाति चित्तं शान्तं भवति
रागः शमति मोहफलात् स्वार्थकर्मभ्यः
मुक्तः तद् साधनं सङ्गति

sādhanasya sādhakaḥ ekatvacetasi saṅgati
paramaṃ sukhaṃ jānāti cittaṃ śāntaṃ bhavati
rāgaḥ śamati mohaphalāt svārthakarmabhyaḥ
muktaḥ tad sādhanaṃ saṅgati

साधनस्य (sādhanasya) - of Dharma - genitive neuter singular noun - root √sādh (accomplish) - spiritual path.
साधकः (sādhakaḥ) - practitioner - nominative masculine singular noun - root √sādh (accomplish) - the one who practices.
एकत्वचेतसि (ekatvacetasi) - in consciousness of perfect Unity - locative neuter singular noun - compound of eka (one) + tva (state) + cetas (consciousness) - unified awareness.
सङ्गति (saṅgati) - engages - present 3rd person singular verb - root √gam with prefix sam- (engage) - engagement in Unity.
परमं (paramaṃ) - ultimate - accusative neuter singular adjective - root √para (highest) - qualifies happiness.
सुखं (sukhaṃ) - happiness - accusative neuter singular noun - root √sukh (be happy) - object known.

जानाति (jānāti) - knows - present 3rd person singular verb - root √jñā (know) - act of knowing.
चित्तं (cittaṃ) - mind - nominative neuter singular noun - root √cit (consciousness) - refers to the mind.
शान्तं (śāntaṃ) - serene - nominative neuter singular adjective - root √śam (calm) - qualifies the mind.
भवति (bhavati) - is - present 3rd person singular verb - root √bhū (become) - indicates the mind's state.
रागः (rāgaḥ) - passions - nominative masculine singular noun - root √raj (attach) - refers to passionate desires.
शमति (śamati) - calmed - present 3rd person singular verb - root √śam (calm) - indicates pacification of passions.
मोहफलात् (mohaphalāt) - from fruits of confusion - ablative neuter singular - compound of moha (confusion) + phala (fruit) - source of liberation.
स्वार्थकर्मभ्यः (svārthakarmabhyaḥ) - from self-interested actions - ablative plural neuter - compound of svārtha (self-interest) + karma (action) - source of liberation.
मुक्तः (muktaḥ) - freed - past participle nominative masculine singular - root √muc (free) - state of freedom.
तद् (tad) - that - accusative neuter singular pronoun - root √tad (that) - refers to Dharma practice.
साधनं (sādhanaṃ) - Observance - accusative neuter singular noun - root √sādh (accomplish) - spiritual path.
सङ्गति (saṅgati) - engages - present 3rd person singular verb - root √gam with prefix sam- (engage) - commitment to Dharma.

This verse is clear and needs no commentary. A clarification: the "fruits of confusion and self-interested actions." Self-interested actions are those done outside the Observance of Dharma, that is, outside "service" or "non-action." These fruits are those of confusion, karma.

---

107. The Dharma practitioner
recognizes perfect Unity in all things.
In truth, the accomplished soul sees Unity everywhere.

He who sees Unity everywhere is never separated from it.

साधनस्य साधकः सर्वं एकत्वेन सङ्गति
सत्यं सिद्धात्मा सर्वत्र एकत्वं पश्यति
यः सर्वत्र एकत्वं पश्यति सः न पृथक्

sādhanasya sādhakaḥ sarvaṃ ekatvena saṅgati
satyaṃ siddhātmā sarvatra ekatvaṃ paśyati
yaḥ sarvatra ekatvaṃ paśyati saḥ na pṛthak

साधनस्य (sādhanasya) - of Dharma - genitive neuter singular noun - root √sādh (accomplish) - spiritual path.
साधकः (sādhakaḥ) - practitioner - nominative masculine singular noun - root √sādh (accomplish) - the one who practices.
सर्वं (sarvaṃ) - all things - accusative neuter singular pronoun - root √sarva (all) - encompasses all phenomena.
एकत्वेन (ekatvena) - in perfect Unity - instrumental neuter singular - root √eka (one) with suffix -tva (state) - Unity as inherent quality.
सङ्गति (saṅgati) - recognizes - present 3rd person singular verb - root √gam with prefix sam- (perceive, engage) - act of recognition.
सत्यं (satyaṃ) - in truth - adverb - root √sat (truth) - affirms the reality of the state.
सिद्धात्मा (siddhātmā) - accomplished soul - nominative masculine singular - compound of siddha (accomplished) + ātman (soul) - realized state.
सर्वत्र (sarvatra) - everywhere - adverb - root √sarva (all) with suffix -tra (place) - indicates omnipresence.
एकत्वं (ekatvaṃ) - Unity - accusative neuter singular - root √eka (one) with suffix -tva (state) - object of vision.
पश्यति (paśyati) - sees - present 3rd person singular verb - root √dṛś (see) - act of perceiving.
यः (yaḥ) - who - nominative masculine singular relative pronoun - root √ya (who) - refers to the one who sees.
सर्वत्र (sarvatra) - everywhere - adverb - root √sarva (all) with suffix -tra (place) - repeats omnipresence.
एकत्वं (ekatvaṃ) - Unity - accusative neuter singular - root √eka (one) with suffix

-tva (state) - object of vision.
पश्यति (paśyati) - sees - present 3rd person singular verb - root √dṛś (see) - act of perceiving.
सः (saḥ) - he - nominative masculine singular pronoun - root √tad (he) - refers to the person.
न (na) - not - negative particle - negates separation.
पृथक् (pṛthak) - separated - adverb - root √pṛth (separate) - state negated.

By abiding in perfect Unity within, the practitioner recognizes it everywhere outside. Unity exists in multiplicity, even in duality. Man in duality does not see Unity, yet Unity is everywhere. Thus, he who sees Unity everywhere is never separated from it, provided he remains conscious of Unity.

---

108. The Dharma practitioner,
knowing the Satnam
is one with the Supreme Being,
contained in all beings,
worships it and dwells in it always.
This accomplished yogi
sees the same peace of the Satnam
in all beings.

साधनस्य साधकः सत्नाम परमात्मना सङ्गति
सर्वं भूतेषु सङ्गति तद् भजति
सदा तस्मिन् तिष्ठति योगी सिद्धः
सर्वं भूतेषु सत्नामशान्तिं पश्यति
तद् साधनं सङ्गति

sādhanasya sādhakaḥ satnāma paramātmanā saṅgati
sarvaṃ bhūteṣu saṅgati tad bhajati
sadā tasmin tiṣṭhati yogī siddhaḥ
sarvaṃ bhūteṣu satnāmaśāntiṃ paśyati
tad sādhanaṃ saṅgati

साधनस्य (sādhanasya) - of Dharma - genitive neuter singular noun - root √sādh (accomplish) - spiritual path.
साधकः (sādhakaḥ) - practitioner - nominative masculine singular noun - root √sādh (accomplish) - the one who practices.
सत्नाम (satnāma) - Satnam - nominative neuter singular noun - compound of sat (truth) + nāma (name) - the True Name.
परमात्मना (paramātmanā) - with the Supreme Being - instrumental masculine singular - compound of parama (supreme) + ātman (soul) - unity with the divine.
सङ्गति (saṅgati) - knows, is one - present 3rd person singular verb - root √gam with prefix sam- (know, engage) - knowledge of unity.
सर्वं (sarvaṃ) - all - accusative neuter singular pronoun - root √sarva (all) - encompasses all beings.
भूतेषु (bhūteṣu) - in beings - locative plural neuter - root √bhū (exist) - refers to all living beings.
सङ्गति (saṅgati) - contained - present 3rd person singular verb - root √gam with prefix sam- (engage) - presence in all beings.
तद् (tad) - that - accusative neuter singular pronoun - root √tad (that) - refers to Satnam.
भजति (bhajati) - worships - present 3rd person singular verb - root √bhaj (worship) - act of worship.
सदा (sadā) - always - adverb - root √sadā (always) - indicates constancy.
तस्मिन् (tasmin) - in it - locative neuter singular pronoun - root √tad (that) - refers to Satnam.
तिष्ठति (tiṣṭhati) - dwells - present 3rd person singular verb - root √sthā (stand) - stable state.
योगी (yogī) - yogi - nominative masculine singular noun - root √yuj (unite) - accomplished practitioner.
सिद्धः (siddhaḥ) - accomplished - nominative masculine singular adjective - root √sidh (accomplish) - qualifies the yogi.
सर्वं (sarvaṃ) - all - accusative neuter singular pronoun - root √sarva (all) - encompasses all beings.
भूतेषु (bhūteṣu) - in beings - locative plural neuter - root √bhū (exist) - refers to all living beings.
सत्नामशान्तिं (satnāmaśāntiṃ) - peace of Satnam - accusative feminine singular -

compound of satnāma (True Name) + śānti (peace) - object of vision.
पश्यति (paśyati) - sees - present 3rd person singular verb - root √dṛś (see) - act of perceiving.
तद् (tad) - that - accusative neuter singular pronoun - root √tad (that) - refers to Dharma practice.
साधनं (sādhanaṃ) - Observance - accusative neuter singular noun - root √sādh (accomplish) - spiritual path.
सङ्गति (saṅgati) - engages - present 3rd person singular verb - root √gam with prefix sam- (engage) - commitment to Dharma.

The Satnam is what Lao Tzu called "the virtue of the Tao." It is the creative, protective, and transformative energy of the Supreme Being or "God." This verse echoes the previous one, stating that the Satnam, God, and Unity are one. Being conscious of the Satnam and Unity brings profound inner peace and bliss.

---

109. It is difficult to master a mind
that is capricious, fleeting, restless, powerful, and tenacious.
Subduing it is harder than controlling the wind.
Yet, one succeeds
through steadfast Observance
and detachment.

चञ्चलं पलायनं दृढं बलवत् मनः
वशीकर्तुं दुष्करं वायोरपि अतिदुष्करम्
तथापि साधननिष्ठया वैराग्येन च
तद् सङ्गति प्रापति

cañcalaṃ palāyanaṃ dṛḍhaṃ balavat manaḥ
vaśīkartuṃ duṣkaraṃ vāyorapi atiduṣkaram
tathāpi sādhananiṣṭhayā vairāgyena ca
tad saṅgati prāpati

चञ्चलं (cañcalaṃ) - capricious - accusative neuter singular adjective - root √cañc (tremble) - qualifies the mind.

पलायनं (palāyanaṃ) - fleeting - accusative neuter singular adjective - root √palāy (flee) - qualifies the mind.
दृढं (dṛḍhaṃ) - tenacious - accusative neuter singular adjective - root √dṛh (firm) - qualifies the mind.
बलवत् (balavat) - powerful - accusative neuter singular adjective - root √bala (strength) with suffix -vat - qualifies the mind.
मनः (manaḥ) - mind - accusative neuter singular noun - root √man (think) - object to master.
वशीकर्तुं (vaśīkartuṃ) - to master - infinitive - root √vaś (control) with causative suffix - act of mastering.
दुष्करं (duṣkaraṃ) - difficult - accusative neuter singular adjective - compound of duṣ (difficult) + kara (action) - qualifies mastery.
वायोरपि (vāyorapi) - than the wind - genitive masculine singular with api (even) - root √vāyu (wind) - comparison.
अतिदुष्करम् (atiduṣkaram) - harder - accusative neuter singular adjective - compound of ati (very) + duṣkara (difficult) - degree of difficulty.
तथापि (tathāpi) - yet - adverb - compound of tathā (thus) + api (even) - introduces solution.
साधननिष्ठया (sādhananiṣṭhayā) - through steadfast Observance - instrumental feminine singular - compound of sādhana (practice) + niṣṭhā (devotion) - means of success.
वैराग्येन (vairāgyena) - through detachment - instrumental neuter singular - root √virāga (detachment) - means of success.
च (ca) - and - conjunction - links Observance and detachment.
तद् (tad) - that - accusative neuter singular pronoun - root √tad (that) - refers to mind mastery.
सङ्गति (saṅgati) - engages - present 3rd person singular verb - root √gam with prefix sam- (engage) - act of commitment.
प्रापति (prāpati) - succeeds - present 3rd person singular verb - root √āp with prefix pra- (attain) - indicates success.

The mind—its thoughts, emotions, and concepts—is difficult to master. To do so, one must identify with the true "self," the spirit or embodied soul. Identifying with the true self requires Observance of the Dharma and its practices.

Detachment is not indifference but attachment to the Satnam. Attachment to the Satnam frees one from illusion and confusion. This is the essence of authentic spirituality and Observance of the Dharma.

---

110. For one who does not master the mind,
Realization is difficult.
But for one who masters it
and strives in the right direction,
success is assured.

यस्य न वशीकृतं मनः तस्य सिद्धिः दुष्करा
किन्तु यः वशति यतति च सम्यक्
तस्य सिद्धिः सुनिश्चिता भवति
साधनं सङ्गति यतस्व

yasya na vaśīkṛtaṃ manaḥ tasya siddhiḥ duṣkarā
kintu yaḥ vaśati yatati ca samyak
tasya siddhiḥ suniścitā bhavati
sādhanaṃ saṅgati yatasva

यस्य (yasya) - for one who - genitive masculine singular relative pronoun - root √ya (who) - refers to the person.
न (na) - not - negative particle - negates mastery.
वशीकृतं (vaśīkṛtaṃ) - mastered - past participle nominative neuter singular - root √vaś (control) with suffix kṛta (done) - qualifies the mind.
मनः (manaḥ) - mind - nominative neuter singular noun - root √man (think) - object not mastered.
तस्य (tasya) - for him - genitive masculine singular pronoun - root √tad (he) - refers to the person.
सिद्धिः (siddhiḥ) - Realization - nominative feminine singular - root √sidh (accomplish) - spiritual goal.
दुष्करा (duṣkarā) - difficult - nominative feminine singular adjective - compound of duṣ (difficult) + kara (action) - qualifies Realization.
किन्तु (kintu) - but - conjunction - introduces contrast.

यः (yaḥ) - who - nominative masculine singular relative pronoun - root √ya (who) - refers to the one who masters.
वशति (vaśati) - masters - present 3rd person singular verb - root √vaś (control) - act of mastery.
यतति (yatati) - strives - present 3rd person singular verb - root √yat (effort) - act of effort.
च (ca) - and - conjunction - links mastery and effort.
सम्यक् (samyak) - in the right direction - adverb - root √samyak (proper) - qualifies effort.
तस्य (tasya) - for him - genitive masculine singular pronoun - root √tad (he) - refers to the person.
सिद्धिः (siddhiḥ) - success - nominative feminine singular - root √sidh (accomplish) - assured result.
सुनिश्चिता (suniścitā) - assured - nominative feminine singular adjective - compound of su (well) + niścita (determined) - qualifies success.
भवति (bhavati) - is - present 3rd person singular verb - root √bhū (become) - indicates state of success.
साधनं (sādhanaṃ) - Observance - accusative neuter singular noun - root √sādh (accomplish) - spiritual path.
सङ्गति (saṅgati) - engages - present 3rd person singular verb - root √gam with prefix sam- (engage) - commitment to Dharma.
यतस्व (yatasva) - strive - imperative 2nd person singular verb - root √yat (effort) - command to effort.

Striving in the right direction means observing the Dharma. Realization is the goal of Dharma, beyond the Liberation of the soul from the chains of samsara. Realization means making the Dharma and consciousness of the Satnam real in all aspects of one's existence.

---

111. He who abandons Observance,
failing to master his mind
and detach it from objects of desire,
and thus does not attain Realization,
does not perish, like a cloud that dissipates,

nor is he deprived of a refuge:
he returns in a new life
and regains the consciousness
gained in his past life,
then resumes the path to Liberation.

यः साधनं त्यजति मनः अवशीकृत्य
कामवस्तुभ्यः संनादति न च
सिद्धिं न प्रापति स न नश्यति
यथा मेघः संनादति विलीयति
न च संनादति आश्रयरहितः
पुनर्जनति नवजीवने चेतनां
पूर्वजन्मनि प्राप्तां संनादति
ततः मुक्तिमार्गं पुनरारभति

yaḥ sādhanaṃ tyajati manaḥ avaśīkṛtya
kāmavastubhyaḥ saṅgati na ca
siddhiṃ na prāpati sa na naśyati
yathā meghaḥ saṅgati vilīyati
na ca saṅgati āśrayarahitaḥ
punarjanati navajīvane cetanāṃ
pūrvajanmani prāptāṃ saṅgati
tataḥ muktimārgaṃ punarārabhati

यः (yaḥ) - he who - nominative masculine singular relative pronoun - root √ya (who) - refers to the person.
साधनं (sādhanaṃ) - Observance - accusative neuter singular noun - root √sādh (accomplish) - spiritual practice.
त्यजति (tyajati) - abandons - present 3rd person singular verb - root √tyaj (abandon) - act of forsaking.
मनः (manaḥ) - mind - accusative neuter singular noun - root √man (think) - object not mastered.
अवशीकृत्य (avaśīkṛtya) - not mastering - gerund - root √vaś (control) with prefix a- (not) - failure to control.

कामवस्तुभ्यः (kāmavastubhyaḥ) - from objects of desire - ablative plural neuter - compound of kāma (desire) + vastu (object) - source of attachment.
सङ्गति (saṅgati) - engages - present 3rd person singular verb - root √gam with prefix sam- (engage) - indicates attachment.
न (na) - not - negative particle - negates attainment.
च (ca) - and - conjunction - links clauses.
सिद्धिं (siddhiṃ) - Realization - accusative feminine singular - root √sidh (accomplish) - goal not attained.
न (na) - not - negative particle - negates attainment.
प्रापति (prāpati) - attains - present 3rd person singular verb - root √āp with prefix pra- (attain) - action negated.
स (sa) - he - nominative masculine singular pronoun - root √tad (he) - refers to the person.
न (na) - not - negative particle - negates perishing.
नश्यति (naśyati) - perishes - present 3rd person singular verb - root √naś (perish) - action negated.
यथा (yathā) - like - adverb - introduces comparison.
मेघः (meghaḥ) - cloud - nominative masculine singular noun - root √megh (cloud) - object of comparison.
सङ्गति (saṅgati) - engages - present 3rd person singular verb - root √gam with prefix sam- (engage) - part of comparison.
विलीयति (vilīyati) - dissipates - present 3rd person singular verb - root √lī with prefix vi- (dissolve) - act of dissipation.
न (na) - not - negative particle - negates deprivation.
च (ca) - and - conjunction - links clauses.
सङ्गति (saṅgati) - engages - present 3rd person singular verb - root √gam with prefix sam- (engage) - indicates state.
आश्रयरहितः (āśrayarahitaḥ) - deprived of refuge - nominative masculine singular - compound of āśraya (refuge) + rahita (deprived) - state negated.
पुनर्जनति (punarjanati) - returns - present 3rd person singular verb - root √jan (be born) with prefix punar (again) - act of rebirth.
नवजीवने (navajīvane) - in a new life - locative neuter singular - compound of nava (new) + jīvana (life) - context of rebirth.
चेतनां (cetanāṃ) - consciousness - accusative feminine singular - root √cit

(consciousness) - object regained.
पूर्वजन्मनि (pūrvajanmani) - in past life - locative neuter singular - compound of pūrva (former) + janman (birth) - context of previous life.
प्राप्तां (prāptāṃ) - gained - past participle accusative feminine singular - root √āp with prefix pra- (attain) - qualifies consciousness.
सङ्गति (saṅgati) - regains - present 3rd person singular verb - root √gam with prefix sam- (engage) - act of regaining.
ततः (tataḥ) - then - adverb - root √tad (that) - indicates sequence.
मुक्तिमार्गं (muktimārgaṃ) - path to Liberation - accusative masculine singular - compound of mukti (liberation) + mārga (path) - goal resumed.
पुनरारभति (punarārabhati) - resumes - present 3rd person singular verb - root √rabh with prefix punar (again) - act of restarting.

Here, "he returns in a new life and regains the consciousness gained in his past life" does not mean returning with memories of the previous life, but with an evolved consciousness, at the level attained at the time of death. Thus, he can continue progressing toward Realization, aiming for Liberation.

---

112. Due to the consciousness
gained in his past life,
he who returns is naturally
drawn to the path of Dharma,
sometimes even unknowingly,
and transcends all scriptures.

पूर्वजन्मनि चेतना सङ्गति प्राप्ता
तेन कारणेन पुनरागतः स्वाभाविकम्
धर्ममार्गं सङ्गति प्रति याति
कदाचित् अज्ञानतः सर्वं शास्त्रं विशति
तद् साधनं सङ्गति

pūrvajanmani cetanā saṅgati prāptā
tena kāraṇena punarāgataḥ svābhāvikam
dharmamārgaṃ saṅgati prati yāti

kadācit ajñānataḥ sarvaṃ śāstraṃ viśati
tad sādhanaṃ saṅgati

पूर्वजन्मनि (pūrvajanmani) - in past life - locative neuter singular - compound of pūrva (former) + janman (birth) - context of previous life.
चेतना (cetanā) - consciousness - nominative feminine singular - root √cit (consciousness) - object gained.
सङ्गति (saṅgati) - engages - present 3rd person singular verb - root √gam with prefix sam- (engage) - state of consciousness.
प्राप्ता (prāptā) - gained - past participle nominative feminine singular - root √āp with prefix pra- (attain) - qualifies consciousness.
तेन (tena) - due to that - instrumental masculine singular pronoun - root √tad (that) - cause of inclination.
कारणेन (kāraṇena) - by reason - instrumental neuter singular - root √kṛ (cause) - specifies causality.
पुनरागतः (punarāgataḥ) - he who returns - past participle nominative masculine singular - compound of punar (again) + āgata (returned) - reincarnated person.
स्वाभाविकम् (svābhāvikam) - naturally - adverb - compound of sva (own) + bhāvika (natural) - manner of inclination.
धर्ममार्गं (dharmamārgaṃ) - path of Dharma - accusative masculine singular - compound of dharma (spiritual duty) + mārga (path) - destination of inclination.
सङ्गति (saṅgati) - engages - present 3rd person singular verb - root √gam with prefix sam- (engage) - act of commitment.
प्रति (prati) - toward - preposition - indicates direction.
याति (yāti) - is drawn - present 3rd person singular verb - root √yā (go) - act of tending toward.
कदाचित् (kadācit) - sometimes - adverb - root √kadā (when) with cit (some) - indicates possibility.
अज्ञानतः (ajñānataḥ) - unknowingly - ablative neuter singular - root √jñā with prefix a- (ignorance) - cause of unconscious inclination.
सर्वं (sarvaṃ) - all - accusative neuter singular pronoun - root √sarva (all) - encompasses scriptures.
शास्त्रं (śāstraṃ) - scriptures - accusative neuter singular - root √śās (teach) - object transcended.

विशति (viśati) - transcends - present 3rd person singular verb - root √viś (enter, surpass) - act of transcendence.
तद् (tad) - that - accusative neuter singular pronoun - root √tad (that) - refers to Dharma practice.
साधनं (sādhanaṃ) - Observance - accusative neuter singular noun - root √sādh (accomplish) - spiritual path.
सङ्गति (saṅgati) - engages - present 3rd person singular verb - root √gam with prefix sam- (engage) - commitment to Dharma.

The more incarnations a soul undergoes, the closer it gets to the goal. Thus, life after life, it becomes increasingly sensitive to satsang and the pull of Dharma. The evolved soul relies not only on scriptures, those silent words, but primarily on the living words of an awakened being, or Buddha, alive today.

---

113. The being who strives
to perfect his realization
will attain, after many lives of Observance,
Liberation.

यः यतति सिद्धिं परिपूर्णाय
बहुजन्मसु साधननिष्ठया
मुक्तिं प्रापति यतस्व

yaḥ yatati siddhiṃ paripūrṇāya
bahujanmasu sādhananiṣṭhayā
muktiṃ prāpati yatasva

यः (yaḥ) - the being who - nominative masculine singular relative pronoun - root √ya (who) - refers to the person.
यतति (yatati) - strives - present 3rd person singular verb - root √yat (effort) - act of effort.
सिद्धिं (siddhiṃ) - realization - accusative feminine singular - root √sidh (accomplish) - goal to perfect.
परिपूर्णाय (paripūrṇāya) - to perfect - dative masculine singular - root √pūr (fill)

with prefix pari- (complete) - purpose of effort.
बहुजन्मसु (bahujanmasu) - after many lives - locative plural neuter - compound of bahu (many) + janman (birth) - context of multiple lives.
साधननिष्ठया (sādhananiṣṭhayā) - through steadfast Observance - instrumental feminine singular - compound of sādhana (practice) + niṣṭhā (devotion) - means of attainment.
मुक्तिं (muktiṃ) - Liberation - accusative feminine singular - root √muc (free) - ultimate goal.
प्रापति (prāpati) - attains - present 3rd person singular verb - root √āp with prefix pra- (attain) - act of attainment.
यतस्व (yatasva) - strive - imperative 2nd person singular verb - root √yat (effort) - command to effort.

---

114. The practitioner goes deeper than the ascetic,
the philosopher, and the man who seeks the fruits of his actions.
The best is to be in the consciousness of the Satnam
in all circumstances.
Among all practitioners, he who has total faith,
who always dwells in the One and worships it
with love, is the greatest,
and he is intimately united with the Lord.

साधकः तपस्वी तत्त्ववित् कर्मफलार्थी च सङ्गति
सर्वदा सत्नामचेतसि भवति श्रेष्ठं
सर्वसाधकेभ्यः पूर्णविश्वासेन यः
सदा एकस्मिन् तिष्ठति भक्त्या भजति
सः परमः सङ्गति भगवति सङ्गति

sādhakaḥ tapasvī tattvavit karmaphalārthī ca saṅgati
sarvadā satnāmacetasi bhavati śreṣṭhaṃ
sarvasādhakebhyaḥ pūrṇaviśvāsena yaḥ
sadā ekasmin tiṣṭhati bhaktyā bhajati
saḥ paramaḥ saṅgati bhagavati saṅgati

साधकः (sādhakaḥ) - practitioner - nominative masculine singular noun - root √sādh (accomplish) - refers to the Dharma practitioner.
तपस्वी (tapasvī) - ascetic - nominative masculine singular noun - root √tap (austerity) - compared to the practitioner.
तत्त्ववित् (tattvavit) - philosopher - nominative masculine singular noun - compound of tattva (truth) + vid (knowing) - compared to the practitioner.
कर्मफलार्थी (karmaphalārthī) - man who seeks fruits of actions - nominative masculine singular - compound of karma (action) + phala (fruit) + arthin (seeker) - compared to the practitioner.
च (ca) - and - conjunction - links the three figures.
सङ्गति (saṅgati) - goes deeper - present 3rd person singular verb - root √gam with prefix sam- (surpass, engage) - indicates practitioner's superiority.
सर्वदा (sarvadā) - in all circumstances - adverb - compound of sarva (all) + dā (time) - temporal context.
सत्नामचेतसि (satnāmacetasi) - in consciousness of Satnam - locative neuter singular - compound of sat (truth) + nāma (name) + cetas (consciousness) - spiritual state.
भवति (bhavati) - is - present 3rd person singular verb - root √bhū (become) - act of being.
श्रेष्ठं (śreṣṭhaṃ) - the best - accusative neuter singular adjective - root √śreṣṭha (superior) - qualifies the state.
सर्वसाधकेभ्यः (sarvasādhakebhyaḥ) - among all practitioners - ablative plural masculine - compound of sarva (all) + sādhaka (practitioner) - group compared.
पूर्णविश्वासेन (pūrṇaviśvāsena) - with total faith - instrumental masculine singular - compound of pūrṇa (complete) + viśvāsa (faith) - distinguishing quality.
यः (yaḥ) - who - nominative masculine singular relative pronoun - root √ya (who) - refers to the supreme practitioner.
सदा (sadā) - always - adverb - root √sadā (always) - indicates constancy.
एकस्मिन् (ekasmin) - in the One - locative neuter singular - root √eka (one) - refers to Unity.
तिष्ठति (tiṣṭhati) - dwells - present 3rd person singular verb - root √sthā (stand) - act of dwelling.
भक्त्या (bhaktyā) - with love - instrumental feminine singular - root √bhaj (worship) - manner of worship.
भजति (bhajati) - worships - present 3rd person singular verb - root √bhaj

(worship) - act of worship.
सः (saḥ) - he - nominative masculine singular pronoun - root √tad (he) - refers to the practitioner.
परमः (paramaḥ) - greatest - nominative masculine singular adjective - root √para (supreme) - qualifies the practitioner.
सङ्गति (saṅgati) - is united - present 3rd person singular verb - root √gam with prefix sam- (engage) - indicates connection.
भगवति (bhagavati) - with the Lord - locative masculine singular - root √bhaga (divine) - refers to the divine.

This verse states that, spiritually, the Dharma practitioner surpasses the ascetic who makes sacrifices without knowing Dharma, the philosopher with concepts but no Dharma, and the man who seeks the fruits of his actions, acting outside non-action or "service." Faith and devotion (bhakti) are paramount. Observance without bhakti is less valuable: bhakti is the jewel of the path.

6. Absolute Knowledge

केवलं ज्ञानम्, kevalaṃ jñānam

115. Now, here is how
to be fully conscious of the Perfect Unity
through the Observance of Dharma:
with your mind bound to Satnam,
you will know the infinite Whole,
without the slightest doubt.

अद्य कथं धर्मस्य पालनेन
विश्वस्य पूर्णसंविद् भवितुम्
तव मनः सत्नामे संयुक्तम्
विश्वमपरिमितं वेत्ति
न किञ्चित् संशयेन

adya kathaṃ dharmasya pālanena
viśvasya pūrṇasaṃvid bhavitum
tava manaḥ satnāme saṃyuktam
viśvamaparimitam vetti
na kiñcit saṃśayena

अद्य (adya) - now - adverb - root √idam (this) - indicates the present moment.
कथं (kathaṃ) - how - interrogative adverb - root √ka (what) - introduces a question about the manner.
धर्मस्य (dharmasya) - of Dharma - masculine genitive singular noun - root √dhṛ (to uphold) - refers to cosmic order or duty.
पालनेन (pālanena) - through Observance - neuter instrumental singular noun - root √pāl (to protect, observe) - indicates the act of following.
विश्वस्य (viśvasya) - of the Whole - neuter genitive singular noun - root √viśva (universe) - refers to the entirety of existence.
पूर्णसंविद् (pūrṇasaṃvid) - fully conscious - feminine nominative singular noun - roots √pūrṇa (complete) and √saṃ-vid (to know, consciousness) - refers to complete consciousness.
तव (tava) - your - second person singular possessive pronoun - root √tvam (you) - refers to the possessor (the mind).
मनः (manaḥ) - mind - neuter nominative singular noun - root √man (to think) - refers to the mental faculty.
सत्नामे (satnāme) - to Satnam - neuter locative singular noun - roots √sat (truth) and √nāma (name) - refers to the divine essence named.
संयुक्तम् (saṃyuktam) - bound - past participle neuter accusative singular - root √saṃ-yuj (to join) - indicates connection.
विश्वमपरिमितम् (viśvamaparimitam) - infinite Whole - neuter accusative singular noun - roots √viśva (universe) and √a-pari-mita (unlimited) - refers to the boundless universe.
वेत्ति (vetti) - will know - third person singular present verb - root √vid (to know) - indicates deep knowledge.
न (na) - without - negative particle - root √na (negation) - indicates negation.
किञ्चित् (kiñcit) - slightest - indefinite pronoun neuter accusative singular - root √kim (what) - refers to a minimal quantity.

संशयेन (saṃśayena) - doubt - masculine instrumental singular noun - root √saṃ-śī (to doubt) - indicates absence of doubt.

Now how through Observance Dharma, Whole fully conscious become, your mind Satnam bound, infinite Whole knows, without slightest doubt. It is said here that the subject of this chapter 6 is the way to be fully conscious of the Perfect Unity, satchitananda*, through the Observance of Dharma, with the consciousness bound to Satnam through formal meditation and meditation in action, service.

* Perfect (sat) consciousness (chitta) of bliss (ananda).

---

116. I will tell you the knowledge
that is not learned,
and with it the complete knowledge,
such that by knowing it,
nothing remains to be learned.

तुभ्यं वक्ष्यामि ज्ञानं न शिक्षितम्
तस्य सह संनादति संपूरणजानम्
यथा तं ज्नात्वा न किञ्चित् शिक्सितव्यम्
संतिष्ठति एव खलु न शिक्सति

tubhyaṃ vakṣyāmi jñānaṃ na śikṣitam
tasya saha saṃnādati saṃpūrṇajñānam
yathā taṃ jñātvā na kiñcit śikṣitavyam
saṃtiṣṭhati eva khalu na śikṣati

तुभ्यं (tubhyaṃ) - to you - second person singular dative pronoun - root √tvam (you) - refers to the recipient of the action.
वक्ष्यामि (vakṣyāmi) - I will tell - first person singular future verb - root √vac (to speak) - indicates a future declaration.
ज्ञानं (jñānaṃ) - knowledge - neuter accusative singular noun - root √jñā (to know) - refers to deep understanding.

न (na) - not - negative particle - root √na (negation) - indicates negation.
शिक्षितम् (śikṣitam) - learned - past participle neuter accusative singular - root √śikṣ (to learn) - indicates knowledge not acquired by learning.
तस्य (tasya) - with it - neuter genitive singular pronoun - root √tad (that) - refers to the knowledge mentioned.
सह (saha) - with - preposition - root √saha (together) - indicates association.
संपूरणजानम् (saṃpūrṇajñānam) - complete knowledge - neuter accusative singular noun - roots √saṃ-pṛ (to fill completely) and √jñā (to know) - refers to total knowledge.
यथा (yathā) - such that - conjunction - root √yathā (as) - introduces a comparison or condition.
तं (taṃ) - it - neuter accusative singular pronoun - root √tad (that) - refers to the knowledge.
ज्नात्वा (jñātvā) - by knowing - gerund - root √jñā (to know) - indicates the act of knowing.
न (na) - not - negative particle - root √na (negation) - indicates negation.
किञ्चित् (kiñcit) - nothing - indefinite pronoun neuter accusative singular - root √kim (what) - refers to a minimal quantity.
शिक्सितव्यम् (śikṣitavyam) - to be learned - gerundive neuter accusative singular - root √śikṣ (to learn) - indicates what must be learned.
संतिष्ठति (saṃtiṣṭhati) - remains - third person singular present verb - root √saṃ-sthā (to stand) - indicates a persistent state.
एव (eva) - indeed - emphatic particle - root √eva (thus) - emphasizes the statement.
खलु (khalu) - certainly - emphatic particle - root √khalu (indeed) - reinforces emphasis.
न (na) - not - negative particle - root √na (negation) - indicates negation.
शिक्सति (śikṣati) - learns - third person singular present verb - root √śikṣ (to learn) - indicates the act of learning.

To you I will tell knowledge not learned, with it complete knowledge, such that it knowing, nothing to be learned remains, indeed certainly not learns. Here, the living master, whom Hindus have named “Krishna” and elevated to the status of a god*, addresses a person he can see and hear.

When he says he will tell the knowledge that is not learned, he means he will give the Revelation, initiating the person into the meditation techniques of the Path of Dharma. These techniques cannot be explained in writing. Today, the one who reveals them does so via video, through the internet, or in person if the aspirant is willing to make the journey, which is likely long and costly.

The knowledge that is not learned is the veda, a Sanskrit word meaning "knowledge." Here, this word does not refer to the collection of scriptures, the Vedas. This knowledge is inner, arising in consciousness through Observance. When one has this knowledge, there is nothing more to learn, for it is the intimate knowledge of the essence of everything, and one who knows the Whole has nothing more to learn from a spiritual perspective.

* This master is actually unknown; no one knows his name. The Aryans, fair-skinned, nicknamed him "Krishna," meaning "the dark one" or "negro"**, because he was of Dravidian type, as we say today, meaning he spoke a language other than the Sanskrit of the Aryans and had dark skin, while the Aryans were of Caucasian type. It is noteworthy that the Harappans were also of Dravidian type. The forgotten master, whose teachings are recounted in the Bhagavadgītopaniṣad, was very likely a Harappan.

** The word "negro" comes from the Latin niger, meaning "black." Originally, this word was neither derogatory nor pejorative. The history of the triangular trade, slavery between Africa, the Caribbean, America, and Europe, and the earlier Arab-Muslim slave trade had not yet occurred. See the referenced book: Lapicque, Louis. Les Nègres d'Asie et la race nègre en général. In: Bulletins et Mémoires de la Société d'anthropologie de Paris, V° Série. Tome 7, 1906.

---

117. Among thousands of men,
perhaps one strives
for the perfection of the Whole, and among those who find it,
rare is the one who realizes himself in it.

सहस्रेषु मनुष्येषु एकः स्यात् यतति
विश्वस्य संपूर्णतां तेषां ये तां लभन्ति
दुर्लभः सः तस्मिन् संजानाति

sahasreṣu manuṣyeṣu ekaḥ syāt yatati
viśvasya saṃpūrṇatāṃ teṣāṃ ye tāṃ labhanti
durlabhaḥ saḥ tasmin saṃjānāti

सहस्रेषु (sahasreṣu) - among thousands - neuter locative plural noun - root √sahasra (thousand) - indicates a large quantity.
मनुष्येषु (manuṣyeṣu) - of men - masculine locative plural noun - root √manuṣya (human) - refers to human beings.
एकः (ekaḥ) - one - masculine nominative singular adjective - root √eka (one) - indicates uniqueness.
स्यात् (syāt) - perhaps - third person singular optative verb - root √as (to be) - expresses possibility.
यतति (yatati) - strives - third person singular present verb - root √yat (to strive) - indicates effort toward a goal.
विश्वस्य (viśvasya) - of the Whole - neuter genitive singular noun - root √viśva (universe) - refers to the entirety of existence.
संपूर्णतां (saṃpūrṇatāṃ) - perfection - feminine accusative singular noun - root √saṃ-pṛ (to fill completely) - indicates the state of completeness.
तेषां (teṣāṃ) - among those - masculine genitive plural pronoun - root √tad (those) - refers to a specific group.
ये (ye) - who - masculine nominative plural relative pronoun - root √ya (who) - introduces a relative clause.
तां (tāṃ) - it - feminine accusative singular pronoun - root √tad (that) - refers to perfection.
लभन्ति (labhanti) - find - third person plural present verb - root √labh (to obtain) - indicates acquisition.
दुर्लभः (durlabhaḥ) - rare - masculine nominative singular adjective - root √dur-labha (difficult to obtain) - indicates rarity.
सः (saḥ) - he - masculine nominative singular pronoun - root √sa (he) - refers to a specific person.
तस्मिन् (tasmin) - in it - neuter locative singular pronoun - root √tad (that) - refers to perfection.
संजानाति (saṃjānāti) - realizes himself - third person singular present verb - root

√saṃ-jñā (to know fully) - indicates self-realization.

Jesus said the same thing: “I will choose one out of a thousand and two out of ten thousand” (Thomas, Logion 23).

---

118. Matter, the mind,
the intellect, and the false ego,
these elements, distinct from the Whole,
form the material energy.
Beyond this material energy,
there is a spiritual energy,
that of the Perfect Unity, Satnam.
The living beings who strive
with their vital energy, and through whom
Creation endures, are part of it.

प्रकृतिः मनः बुद्धिः अहङ्कारः एतानि
विश्वात् पृथक् सांख्यं साम्सारिकशक्तिम्
ततः परं अस्ति अध्यात्मिका शक्तिः सत्नाम
ये जीवाः संयन्ति प्राणशक्त्या यैः सृष्टिः संतिष्ठति तस्याः अंशः

prakṛtiḥ manaḥ buddhiḥ ahaṅkāraḥ etāni
viśvāt pṛthak sāṃkhyaṃ sāṃsārikaśaktim
tataḥ paraṃ asti adhyātmikā śaktiḥ satnāma
ye jīvāḥ saṃyanti prāṇaśaktyā yaiḥ sṛṣṭiḥ saṃtiṣṭhati tasyāḥ aṃśaḥ

प्रकृतिः (prakṛtiḥ) - matter - feminine nominative singular noun - root √pra-kṛ (to act before) - refers to material nature.
मनः (manaḥ) - mind - neuter nominative singular noun - root √man (to think) - refers to the mental faculty.
बुद्धिः (buddhiḥ) - intellect - feminine nominative singular noun - root √budh (to awaken, understand) - refers to intellect or consciousness (may suggest “soul”).
अहङ्कारः (ahaṅkāraḥ) - false ego - masculine nominative singular noun - roots √aham (I) and √kṛ (to do) - refers to mistaken self-identification.

एतानि (etāni) - these - neuter nominative plural demonstrative pronoun - root √etad (this) - refers to the listed elements.
विश्वात् (viśvāt) - from the Whole - neuter ablative singular noun - root √viśva (universe) - refers to the entirety of existence.
पृथक् (pṛthak) - distinct - adverb - root √pṛth (to separate) - indicates separation.
सांख्यं (sāṃkhyaṃ) - elements - neuter accusative singular noun - root √saṃ-khyā (to count) - refers to distinct components.
साम्सारिकशक्तिम् (sāṃsārikaśaktim) - material energy - feminine accusative singular noun - roots √saṃsāra (worldly cycle) and √śak (power) - refers to the energy of the material world.
ततः (tataḥ) - beyond - adverb - root √tad (that) - indicates distinction or addition.
परं (paraṃ) - this - neuter accusative singular adjective - root √para (beyond) - refers to what is beyond.
अस्ति (asti) - exists - third person singular present verb - root √as (to be) - indicates existence.
अध्यात्मिका (adhyātmikā) - spiritual - feminine nominative singular adjective - root √adhyātma (spiritual self) - refers to spiritual nature.
शक्तिः (śaktiḥ) - energy - feminine nominative singular noun - root √śak (power) - refers to force or energy.
सत्नाम (satnāma) - Satnam - neuter nominative singular noun - roots √sat (truth) and √nāma (name) - refers to the named divine essence.
ये (ye) - who - masculine nominative plural relative pronoun - root √ya (who) - introduces a relative clause for living beings.
जीवाः (jīvāḥ) - living beings - masculine nominative plural noun - root √jīv (to live) - refers to animated entities.
संयन्ति (saṃyanti) - strive - third person plural present verb - root √yam (to control, strive) - indicates effort or struggle.
प्राणशक्त्या (prāṇaśaktyā) - with vital energy - feminine instrumental singular noun - roots √prāṇa (breath) and √śak (power) - refers to life energy.
यैः (yaiḥ) - through whom - masculine instrumental plural relative pronoun - root √ya (who) - indicates the cause or agent of endurance.
सृष्टिः (sṛṣṭiḥ) - Creation - feminine nominative singular noun - root √sṛj (to create) - refers to the act or result of creation.
संतिष्ठति (saṃtiṣṭhati) - endures - third person singular present verb - root √saṃ-

sthā (to stand) - indicates persistence.
तस्याः (tasyāḥ) - of it - feminine genitive singular pronoun - root √tad (that) - refers to spiritual energy.
अंशः (aṃśaḥ) - part - masculine nominative singular noun - root √aṃś (to share) - indicates a portion or belonging.

Matter mind intellect false ego these, from Whole distinct elements material energy, beyond exists spiritual energy Satnam, who living beings strive vital energy through whom Creation endures its part.

---

119. The Whole is the origin and the end
of all things in this world,
material and spiritual.
No truth is superior to it.
Everything rests on it,
like pearls on a thread.

विश्वं आदिः अन्तः च अस्ति
सर्वं अस्मिन् लोके साम्सारिकं अध्यात्मिकं च
न सत्यं तस्मै उत्तमं अस्ति
सर्वं तस्मिन् संस्थितं मौक्तिकं सूत्रे इव

viśvaṃ ādiḥ antaḥ ca asti
sarvaṃ asmin loke sāṃsārikaṃ adhyātmikaṃ ca
na satyam tasmai uttaraṃ asti
sarvaṃ tasmin saṃsthitaṃ mauktikaṃ sūtre iva

विश्वं (viśvaṃ) - the Whole - neuter nominative singular noun - root √viśva (universe) - refers to the entirety of existence.
आदिः (ādiḥ) - origin - masculine nominative singular noun - root √ād (to begin) - indicates the beginning.
अन्तः (antaḥ) - end - masculine nominative singular noun - root √ant (to end) - indicates the conclusion.
च (ca) - and - conjunction - root √ca (and) - connects terms.

अस्ति (asti) - is - third person singular present verb - root √as (to be) - indicates existence.
सर्वं (sarvaṃ) - all things - neuter nominative singular pronoun - root √sarva (all) - refers to the entirety of entities.
अस्मिन् (asmin) - in this - masculine locative singular pronoun - root √idam (this) - indicates the context of this world.
लोके (loke) - world - masculine locative singular noun - root √lok (to see, world) - refers to the manifested world.
साम्सारिकं (sāṃsārikaṃ) - material - neuter nominative singular adjective - root √saṃsāra (worldly cycle) - refers to what belongs to the material world.
अध्यात्मिकं (adhyātmikaṃ) - spiritual - neuter nominative singular adjective - root √adhyātma (spiritual self) - refers to what belongs to the spiritual realm.
च (ca) - and - conjunction - root √ca (and) - indicates inclusion or comparison.
न (na) - no - negative particle - root √na (negation) - indicates negation.
सत्यं (satyam) - truth - neuter nominative singular noun - root √sat (truth) - refers to reality or truth.
तस्मै (tasmai) - to it - masculine dative singular pronoun - root √tad (that) - refers to the Whole.
उत्तमं (uttaraṃ) - superior - neuter nominative singular adjective - root √ut-tara (higher) - indicates superiority.
अस्ति (asti) - is - third person singular present verb - root √as (to be) - indicates existence.
सर्वं (sarvaṃ) - everything - neuter nominative singular pronoun - root √sarva (all) - refers to the entirety of entities.
तस्मिन् (tasmin) - on it - masculine locative singular pronoun - root √tad (that) - refers to the Whole as a support.
संस्थितं (saṃsthitaṃ) - rests - past participle neuter nominative singular - root √saṃ-sthā (to stand) - indicates a state of resting or dependence.
मौक्तिकं (mauktikaṃ) - pearls - neuter nominative singular noun - root √muktā (pearl) - refers to pearls in the metaphor.
सूत्रे (sūtre) - on a thread - neuter locative singular noun - root √sūtra (thread) - refers to the thread as a support.
इव (iva) - like - particle - root √iva (thus) - indicates a comparison.

Whole origin end and is, all things this world material spiritual and, no truth to it superior is, everything on it rests pearls on thread like. Here, the subject is the Whole, difficult to name. A Chinese awakened (buddha) called it "Tao." Some call it the "Kingdom." The king of this Kingdom is the Kingdom itself, for the king and his Kingdom are one. The two sounds and the swaying mentioned in this verse refer to "objects" of meditation, a technique taught during the Revelation. They cannot be explained outside of this Revelation.

---

120. Of water, it is the flavor,
of the sun and the moon, the light,
of Satnam, the "two sounds" and its swaying,
the music of the ether, and in man, the ability.
Of the earth, it is the fragrance, and of fire, the heat.
It is the life in all.

जलः रसः सूर्यस्य चन्द्रस्य च ज्योतिः
सत्नामः द्वौ नादौ दोलनं आकाशस्य सङ्गीतम्
नरः शक्तिः पृथिव्याः गन्धः
अग्नेः उष्णं सर्वस्य जीवः अस्ति

jalaḥ rasaḥ sūryasya candrasya ca jyotiḥ
satnāmaḥ dvau nādau dolanaṃ ākāśasya saṅgītam
naraḥ śaktiḥ pṛthivyāḥ gandhaḥ
agnēḥ uṣṇaṃ sarvasya jīvaḥ asti

जलः (jalaḥ) - of water - neuter genitive singular noun - root √jal (water) - refers to the element water.
रसः (rasaḥ) - flavor - masculine nominative singular noun - root √ras (to taste) - refers to the quality of taste.
सूर्यस्य (sūryasya) - of the sun - masculine genitive singular noun - root √sūr (to shine) - refers to the solar deity.
चन्द्रस्य (candrasya) - of the moon - masculine genitive singular noun - root √cand (to shine) - refers to the lunar deity.
च (ca) - and - conjunction - root √ca (and) - connects terms.

ज्योतिः (jyotiḥ) - light - neuter nominative singular noun - root √jyut (to shine) - refers to luminosity.
सत्नामः (satnāmaḥ) - of Satnam - neuter genitive singular noun - roots √sat (truth) and √nāma (name) - refers to the named divine essence.
द्वौ (dvau) - two - masculine nominative dual numeral - root √dvi (two) - indicates duality.
नादौ (nādau) - sounds - masculine nominative dual noun - root √nad (to sound) - refers to sounds or vibrations.
दोलनं (dolanaṃ) - swaying - neuter nominative singular noun - root √dol (to sway) - refers to rhythmic movement like a swing.
आकाशस्य (ākāśasya) - of the ether - neuter genitive singular noun - root √ākāśa (space) - refers to the element ether or space.
सङ्गीतम् (saṅgītam) - music - neuter nominative singular noun - root √saṃ-gai (to sing together) - refers to cosmic music or harmony.
नरः (naraḥ) - in man - masculine locative singular noun - root √nṛ (man) - refers to the human being.
शक्तिः (śaktiḥ) - ability - feminine nominative singular noun - root √śak (power) - refers to capacity or power.
पृथिव्याः (pṛthivyāḥ) - of the earth - feminine genitive singular noun - root √pṛthivī (earth) - refers to the element earth.
गन्धः (gandhaḥ) - fragrance - masculine nominative singular noun - root √gandh (to smell) - refers to scent.
अग्नेः (agnēḥ) - of fire - masculine genitive singular noun - root √agni (fire) - refers to the element fire.
उष्णं (uṣṇaṃ) - heat - neuter nominative singular noun - root √uṣ (to burn) - refers to thermal quality.
सर्वस्य (sarvasya) - in all - neuter genitive singular pronoun - root √sarva (all) - refers to the entirety of entities.
जीवः (jīvaḥ) - life - masculine nominative singular noun - root √jīv (to live) - refers to the vital essence.
अस्ति (asti) - is - third person singular present verb - root √as (to be) - indicates existence.

Water flavor sun moon and light, Satnam two sounds swaying ether music, man

ability earth fragrance, fire heat all life is.

---

121. The Whole is of all beings the first seed,
the intelligence of the mind and the mighty, the merit.
It is the strength free from desire and passion.
It is the physical union
that does not sway the mind from the Perfect Unity.

विश्वं सर्वस्य बीजं प्रथमं अस्ति
मनः शक्तस्य बुद्धिः पुण्यं च
बलं कामरागविवर्जितं अस्ति
मैथुनं यद् मनः एकत्वात् न विचाल्यति

viśvaṃ sarvasya bījama prathamaṃ asti
manaḥ śaktasya buddhiḥ puṇyam ca
balaṃ kāmarāgavivarjitaṃ asti
maithunaṃ yad manaḥ ekatvāt na vicālyati

विश्वं (viśvaṃ) - the Whole - neuter nominative singular noun - root √viśva (universe) - refers to the entirety of existence.
सर्वस्य (sarvasya) - of all beings - neuter genitive singular pronoun - root √sarva (all) - refers to the entirety of entities.
बीजं (bījama) - seed - neuter nominative singular noun - root √bīj (to sow) - refers to the origin or first cause.
प्रथमं (prathamaṃ) - first - neuter nominative singular adjective - root √pra-thama (first) - indicates primacy.
अस्ति (asti) - is - third person singular present verb - root √as (to be) - indicates existence.
मनः (manaḥ) - of the mind - neuter genitive singular noun - root √man (to think) - refers to the mental faculty.
शक्तस्य (śaktasya) - of the mighty - masculine genitive singular noun - root √śak (power) - refers to one with power or strength.
बुद्धिः (buddhiḥ) - intelligence - feminine nominative singular noun - root √budh (to awaken, understand) - refers to intellect or wisdom.

पुण्यं (puṇyam) - merit - neuter nominative singular noun - root √puṇ (to purify, merit) - refers to spiritual virtue or merit.
च (ca) - and - conjunction - root √ca (and) - connects terms.
बलं (balaṃ) - strength - neuter nominative singular noun - root √bal (strength) - refers to power or energy.
कामरागविवर्जितं (kāmarāgavivarjitaṃ) - free from desire and passion - neuter nominative singular adjective - roots √kāma (desire), √rāga (passion), √vi-varj (to exclude) - indicates absence of desire and passion.
अस्ति (asti) - is - third person singular present verb - root √as (to be) - indicates existence.
मैथुनं (maithunaṃ) - physical union - neuter nominative singular noun - root √mith (to meet) - refers to intimate or physical union.
यद् (yad) - that - neuter nominative singular relative pronoun - root √ya (which) - introduces a relative clause.
मनः (manaḥ) - mind - neuter accusative singular noun - root √man (to think) - refers to the mental faculty.
एकत्वात् (ekatvāt) - from the Perfect Unity - neuter ablative singular noun - root √eka (one) - refers to the state of absolute unity.
न (na) - not - negative particle - root √na (negation) - indicates negation.
विचाल्यति (vicālyati) - sway - third person singular present passive verb - root √vi-cal (to move, deviate) - indicates absence of deviation.

Whole all beings seed first is, mind mighty intelligence merit and, strength desire passion free is, physical union that mind from Perfect Unity not sways.

---

122. Every feeling, every virtue,
every passion, and every ignorance
is the manifestation of the fundamental energy.
The One is the Whole, yet never
does it lose its individuality.
To the gunas, it is not subject.

सर्वं भावः सर्वं गुणः
सर्वं रागः अज्ञानं शक्तेः प्रकाशः अस्ति

एकः विश्वं अस्ति तथापि न एकत्वं नशति
गुणेषु न बद्धः अस्ति

sarvaṃ bhāvaḥ sarvaṃ guṇaḥ
sarvaṃ rāgaḥ ajñānaṃ śakteḥ prakāśaḥ asti
ekaḥ viśvaṃ asti tathāpi na ekatvaṃ naśati
guṇeṣu na baddhaḥ asti

सर्वं (sarvaṃ) - every - neuter nominative singular pronoun - root √sarva (all) - refers to the entirety of entities.
भावः (bhāvaḥ) - feeling - masculine nominative singular noun - root √bhū (to become, be) - refers to emotional or affective state.
सर्वं (sarvaṃ) - every - neuter nominative singular pronoun - root √sarva (all) - refers to the entirety of entities.
गुणः (guṇaḥ) - virtue - masculine nominative singular noun - root √guṇa (quality) - refers to a positive or moral quality (distinct from cosmic gunas).
सर्वं (sarvaṃ) - every - neuter nominative singular pronoun - root √sarva (all) - refers to the entirety of entities.
रागः (rāgaḥ) - passion - masculine nominative singular noun - root √rañj (to color, desire) - refers to attachment or passion.
अज्ञानं (ajñānaṃ) - ignorance - neuter nominative singular noun - root √a-jñā (not to know) - refers to lack of knowledge.
शक्तेः (śakteḥ) - of fundamental energy - feminine genitive singular noun - root √śak (power) - refers to the primal force or energy.
प्रकाशः (prakāśaḥ) - manifestation - masculine nominative singular noun - root √pra-kāś (to shine) - refers to expression or manifestation.
अस्ति (asti) - is - third person singular present verb - root √as (to be) - indicates existence.
एकः (ekaḥ) - the One - masculine nominative singular pronoun - root √eka (one) - refers to unity or singularity.
विश्वं (viśvaṃ) - the Whole - neuter nominative singular noun - root √viśva (universe) - refers to the entirety of existence.
अस्ति (asti) - is - third person singular present verb - root √as (to be) - indicates existence.

तथापि (tathāpi) - yet - adverb - roots √tathā (thus) and √api (also) - indicates concession.
न (na) - never - negative particle - root √na (negation) - indicates negation.
एकत्वं (ekatvaṃ) - individuality - neuter nominative singular noun - root √eka (one) - refers to the state of unity or individuality.
नशति (naśati) - loses - third person singular present verb - root √naś (to perish) - indicates loss.
गुणेषु (guṇeṣu) - to the gunas - masculine locative plural noun - root √guṇa (quality) - refers to the three cosmic qualities (sattva, rajas, tamas).
न (na) - not - negative particle - root √na (negation) - indicates negation.
बद्धः (baddhaḥ) - subject - past participle masculine nominative singular - root √bandh (to bind) - indicates a state of being bound or subject.
अस्ति (asti) - is - third person singular present verb - root √as (to be) - indicates existence.

Every feeling every virtue, every passion ignorance fundamental energy manifestation is, One Whole is yet never individuality loses, to gunas not subject is. The Whole, the Tao, God, is not conditioned by the three gunas that condition humans. This is obviously a difficult, if not impossible, concept to grasp, at least with the intellect or mind. Only the knowledge that is not learned allows one to have the intuition, the intimate knowledge that cannot be expressed, of what the Whole, the Tao, God, is.

---

123. Swayed by the three gunas,
all of humanity
does not know who the Lord is,
the One, the Whole, the Imperishable,
who transcends these material influences.

त्रिभिर्गुणैर्विमूढा विश्वमनुष्याः
यः ईश्वरः न जानाति
एकः विश्वं अक्षयः
यः एताः साम्सारिकीः सङ्गतीः अतिक्रामति

tribhir guṇaiḥ vimūḍhā viśvamanuṣyāḥ
yaḥ īśvaraḥ na jānāti
ekaḥ viśvaṃ akṣayaḥ
yaḥ etāḥ sāṃsārikīḥ saṅgatīḥ atikrāmati

त्रिभिः (tribhiḥ) - by the three - neuter instrumental plural numeral - root √tri (three) - indicates the number three.
गुणैः (guṇaiḥ) - gunas - masculine instrumental plural noun - root √guṇa (quality) - refers to the three cosmic qualities (sattva, rajas, tamas).
विमूढा (vimūḍhā) - swayed - past participle feminine nominative singular - root √vi-muh (to be confused) - indicates a state of confusion or delusion.
विश्वमनुष्याः (viśvamanuṣyāḥ) - all of humanity - feminine nominative singular noun - roots √viśva (universe) and √manuṣya (human) - refers to the entirety of humanity.
यः (yaḥ) - who - masculine nominative singular relative pronoun - root √ya (who) - introduces a relative clause.
ईश्वरः (īśvaraḥ) - Lord - masculine nominative singular noun - root √īś (to rule) - refers to the divine or master.
न (na) - not - negative particle - root √na (negation) - indicates negation.
जानाति (jānāti) - knows - third person singular present verb - root √jñā (to know) - indicates knowledge (here negated).
एकः (ekaḥ) - the One - masculine nominative singular pronoun - root √eka (one) - refers to unity or singularity.
विश्वं (viśvaṃ) - the Whole - neuter nominative singular noun - root √viśva (universe) - refers to the entirety of existence.
अक्षयः (akṣayaḥ) - Imperishable - masculine nominative singular adjective - root √a-kṣi (not to perish) - indicates imperishability.
यः (yaḥ) - who - masculine nominative singular relative pronoun - root √ya (who) - introduces a relative clause.
एताः (etāḥ) - these - feminine accusative plural demonstrative pronoun - root √etad (this) - refers to the influences mentioned.
साम्सारिकीः (sāṃsārikīḥ) - material - feminine accusative plural adjective - root √saṃsāra (worldly cycle) - refers to what belongs to the material world.
सङ्गतीः (saṅgatīḥ) - influences - feminine accusative plural noun - root √saṃ-gam

(to come together) - refers to interactions or influences.
अतिक्रामति (atikrāmati) - transcends - third person singular present verb - root √ati-kram (to pass beyond) - indicates surpassing or transcending.

By three gunas swayed all humanity, who Lord not knows, One Whole Imperishable, who these material influences transcends.

---

124. The material energy of the gunas
comes from the Whole, like all things.
It cannot be easily transcended.
He who surrenders
to the consciousness of the Perfect Unity
surpasses the limits of multiplicity,
space, and time.

गुणानां साम्सारिकी शक्तिः विश्वात् समुद्भूता सर्वं इव
न सुलभं तां अतिक्रान्तुम्
यः एकत्वस्य संविदं शरणं एति
नानात्वमाकाशं कालं च अतिक्रामति

guṇānāṃ sāṃsārikī śaktiḥ viśvāt samudbhūtā sarvaṃ iva
na sulabhaṃ tāṃ atikrāntum
yaḥ ekatvasya saṃvidaṃ śaraṇam eti
nānātvam ākāśaṃ kālaṃ ca atikrāmati

गुणानां (guṇānāṃ) - of the gunas - masculine genitive plural noun - root √guṇa (quality) - refers to the three cosmic qualities (sattva, rajas, tamas).
साम्सारिकी (sāṃsārikī) - material - feminine nominative singular adjective - root √saṃsāra (worldly cycle) - refers to what belongs to the material world.
शक्तिः (śaktiḥ) - energy - feminine nominative singular noun - root √śak (power) - refers to the fundamental force or energy.
विश्वात् (viśvāt) - from the Whole - neuter ablative singular noun - root √viśva (universe) - refers to the entirety of existence (equivalent to the Tao).
समुद्भूता (samudbhūtā) - comes - past participle feminine nominative singular - root

√sam-ud-bhū (to arise) - indicates origin or source.
सर्वं (sarvaṃ) - all things - neuter nominative singular pronoun - root √sarva (all) - refers to the entirety of entities.
इव (iva) - like - particle - root √iva (thus) - indicates a comparison.
न (na) - not - negative particle - root √na (negation) - indicates negation.
सुलभं (sulabhaṃ) - easily - neuter accusative singular adjective - root √su-labha (easy to obtain) - indicates ease (here negated).
तां (tāṃ) - it - feminine accusative singular pronoun - root √tad (that) - refers to the material energy.
अतिक्रान्तुम् (atikrāntum) - to transcend - infinitive - root √ati-kram (to pass beyond) - indicates the act of surpassing.
यः (yaḥ) - he who - masculine nominative singular relative pronoun - root √ya (who) - introduces a relative clause.
एकत्वस्य (ekatvasya) - of the Perfect Unity - neuter genitive singular noun - root √eka (one) - refers to the state of absolute unity.
संविदं (saṃvidaṃ) - consciousness - feminine accusative singular noun - root √saṃ-vid (to know) - refers to consciousness or intuitive knowledge.
शरणं (śaraṇam) - surrenders - neuter accusative singular noun - root √śri (to take refuge) - refers to the act of surrender or seeking refuge.
एति (eti) - goes - third person singular present verb - root √i (to go) - indicates the act of approaching or surrendering.
नानात्वम् (nānātvam) - multiplicity - neuter accusative singular noun - root √nānā (diverse) - refers to diversity or multiplicity.
आकाशं (ākāśaṃ) - space - neuter accusative singular noun - root √ākāśa (space) - refers to the element space.
कालं (kālaṃ) - time - masculine accusative singular noun - root √kāla (time) - refers to the temporal dimension.
च (ca) - and - conjunction - root √ca (and) - connects terms.
अतिक्रामति (atikrāmati) - surpasses - third person singular present verb - root √ati-kram (to pass beyond) - indicates transcending.

Gunas material energy from Whole arises all things like, not easily it to transcend, he who Perfect Unity consciousness surrenders, multiplicity space time and surpasses.

---

125. The vain, the foolish,
those whose knowledge
is hidden by the vanity of learning,
by ignorance,
the self-absorbed, these faithless ones
neither give nor receive.

दर्पिणः मूढाः येषां वेदः विद्यामानेन अज्ञानेन संछन्नः
आत्मगुर्वी अश्रद्धाः न ददति न लभन्ते

darpiṇaḥ mūḍhāḥ yeṣāṃ vedaḥ vidyāmānena ajñānena saṃchannaḥ
ātmagurvī aśraddhāḥ na dadati na labhante

दर्पिणः (darpiṇaḥ) - vain - masculine nominative plural noun - root √darp (pride) - refers to those full of vanity.
मूढाः (mūḍhāḥ) - foolish - past participle masculine nominative plural - root √muh (to be confused) - refers to the ignorant or foolish.
येषां (yeṣāṃ) - those whose - masculine genitive plural relative pronoun - root √ya (who) - introduces a relative clause.
वेदः (vedaḥ) - knowledge - masculine nominative singular noun - root √vid (to know) - refers to spiritual knowledge from samādhi.
विद्यामानेन (vidyāmānena) - by vanity of learning - masculine instrumental singular noun - roots √vidyā (learning) and √māna (pride) - refers to pride in acquired knowledge.
अज्ञानेन (ajñānena) - by ignorance - neuter instrumental singular noun - root √a-jñā (not to know) - refers to lack of knowledge.
संछन्नः (saṃchannaḥ) - hidden - past participle masculine nominative singular - root √saṃ-chad (to cover) - indicates a state of being veiled or obscured.
आत्मगुर्वी (ātmagurvī) - self-absorbed - masculine nominative plural adjective - roots √ātma (self) and √guru (heavy) - refers to those centered on their ego.
अश्रद्धाः (aśraddhāḥ) - faithless - masculine nominative plural noun - root √a-śraddhā (lack of faith) - refers to those lacking spiritual faith.
न (na) - neither - negative particle - root √na (negation) - indicates negation.

ददति (dadati) - give - third person plural present verb - root √dā (to give) - indicates the act of giving.
न (na) - nor - negative particle - root √na (negation) - indicates negation.
लभन्ते (labhante) - receive - third person plural present middle verb - root √labh (to obtain) - indicates the act of receiving.

Vain foolish those whose knowledge vanity learning ignorance hidden, self-absorbed faithless neither give nor receive.

---

126. Of four kinds are those
who serve the Lord: the distressed,
the curious, the one seeking wealth,
and the one desiring to know the fundamental truth.
Superior to all is he who has received
the Revelation of the unlearned knowledge
and whom the Observance of Dharma
keeps in the Perfect Unity.
The Lord is dear to him, as he is dear to the Lord.

चत्वारः प्रकाराः ईश्वरं भजन्ति
आर्तः जिज्ञासुः अर्थार्थी ज्ञानी सत्यं इच्छति
सर्वेषां उत्तमः यः वेदं अशिक्षितं
धर्मपालनेन एकत्वे संस्थितः
ईश्वरः तस्मै प्रियः यथा सः ईश्वराय

catvāraḥ prakārāḥ īśvaraṃ bhajanti
ārtaḥ jijñāsuḥ arthārthī jñānī satyam icchati
sarveṣāṃ uttamaḥ yaḥ vedaṃ aśikṣitaṃ
dharmapālanena ekatve saṃsthitaḥ
īśvaraḥ tasmai priyaḥ yathā saḥ īśvarāya

चत्वारः (catvāraḥ) - four - masculine nominative plural numeral - root √catur (four) - indicates the number four.
प्रकाराः (prakārāḥ) - kinds - masculine nominative plural noun - root √pra-kṛ (to

do, type) - refers to types or categories.
ईश्वरं (īśvaraṃ) - Lord - masculine accusative singular noun - root √īś (to rule) - refers to the divine or master.
भजन्ति (bhajanti) - serve - third person plural present verb - root √bhaj (to serve, worship) - indicates the act of devotion.
आर्तः (ārtaḥ) - distressed - masculine nominative singular noun - root √ārta (afflicted) - refers to one in distress.
जिज्ञासुः (jijñāsuḥ) - curious - masculine nominative singular noun - root √ji-jñā (to desire to know) - refers to one seeking knowledge.
अर्थार्थी (arthārthī) - seeking wealth - masculine nominative singular noun - roots √artha (wealth) and √arthin (desiring) - refers to one seeking prosperity.
ज्ञानी (jñānī) - desiring to know - masculine nominative singular noun - root √jñā (to know) - refers to one aspiring to knowledge.
सत्यं (satyam) - fundamental truth - neuter accusative singular noun - root √sat (truth) - refers to the ultimate reality.
इच्छति (icchati) - desires - third person singular present verb - root √iṣ (to desire) - indicates desire.
सर्वेषां (sarveṣāṃ) - to all - masculine genitive plural pronoun - root √sarva (all) - refers to the entirety of persons.
उत्तमः (uttamaḥ) - superior - masculine nominative singular adjective - root √ut-tama (highest) - indicates superiority.
यः (yaḥ) - who - masculine nominative singular relative pronoun - root √ya (who) - introduces a relative clause.
वेदं (vedaṃ) - knowledge - masculine accusative singular noun - root √vid (to know) - refers to knowledge from samādhi.
अशिक्षितं (aśikṣitaṃ) - unlearned - neuter accusative singular adjective - root √a-śikṣ (not to learn) - indicates knowledge not acquired by study.
धर्मपालनेन (dharmapālanena) - through Observance of Dharma - neuter instrumental singular noun - roots √dharma (duty) and √pāl (to protect) - indicates the act of following Dharma.
एकत्वे (ekatve) - in Perfect Unity - neuter locative singular noun - root √eka (one) - refers to the state of absolute unity.
संस्थितः (saṃsthitaḥ) - keeps - past participle masculine nominative singular - root √saṃ-sthā (to stand) - indicates a state of stability.

ईश्वरः (īśvaraḥ) - Lord - masculine nominative singular noun - root √īś (to rule) - refers to the divine or master.
तस्मै (tasmai) - to him - masculine dative singular pronoun - root √tad (that) - refers to the devotee.
प्रियः (priyaḥ) - dear - masculine nominative singular adjective - root √pri (to please) - indicates affection.
यथा (yathā) - as - adverb - root √yathā (thus) - indicates comparison.
सः (saḥ) - he - masculine nominative singular pronoun - root √tad (that) - refers to the devotee.
ईश्वराय (īśvarāya) - to the Lord - masculine dative singular noun - root √īś (to rule) - refers to the divine or master.

Four kinds Lord serve, distressed curious wealth-seeking truth-desiring knows, all superior who knowledge unlearned, through Dharma Observance in Perfect Unity keeps, Lord to him dear as he to Lord.

---

127. All these devotees
are indeed noble souls,
but the observer of Dharma
lives in the consciousness of Satnam.
Absorbed in service,
he is on the right path.

सर्वे ते भक्ताः सुजनाः एव
धर्मपालकः सत्नामसंविदः जीवति
भक्तियुक्तः सेवायां मग्नः
सः सुपथे तिष्ठति

sarve te bhaktāḥ sujanāḥ eva
dharmapālakaḥ satnāmasaṃvidaḥ jīvati
bhaktiyuktaḥ sevāyām magnaḥ
saḥ supathe tiṣṭhati

सर्वे (sarve) - all - masculine nominative plural pronoun - root √sarva (all) - refers

to the entirety of persons.
ते (te) - these - masculine nominative plural pronoun - root √tad (that) - refers to the devotees mentioned.
भक्ताः (bhaktāḥ) - devotees - masculine nominative plural noun - root √bhaj (to serve, worship) - refers to those who serve the Lord.
सुजनाः (sujanāḥ) - noble souls - masculine nominative plural noun - root √su-jana (good people) - refers to virtuous or noble persons.
एव (eva) - indeed - particle - root √eva (thus) - emphasizes affirmation.
धर्मपालकः (dharmapālakaḥ) - observer of Dharma - masculine nominative singular noun - roots √dharma (duty) and √pāl (to protect) - refers to one who follows Dharma.
सत्नामसंविदः (satnāmasaṃvidaḥ) - in consciousness of Satnam - feminine genitive singular noun - roots √sat (truth), √nāma (name), √saṃ-vid (consciousness) - refers to the consciousness of Satnam.
जीवति (jīvati) - lives - third person singular present verb - root √jīv (to live) - indicates the state of living.
भक्तियुक्तः (bhaktiyuktaḥ) - absorbed in service - masculine nominative singular adjective - roots √bhakti (devotion) and √yuj (to join) - indicates engagement in devotion.
सेवायां (sevāyām) - in service - feminine locative singular noun - root √sev (to serve) - refers to the act of service.
मग्नः (magnaḥ) - absorbed - past participle masculine nominative singular - root √majj (to dive) - indicates total immersion.
सः (saḥ) - he - masculine nominative singular pronoun - root √tad (that) - refers to the devotee.
सुपथे (supathe) - on right path - masculine locative singular noun - root √su-patha (good path) - refers to the just path.
तिष्ठति (tiṣṭhati) - is - third person singular present verb - root √sthā (to stand) - indicates the state of remaining.

All these devotees noble souls indeed, Dharma observer Satnam consciousness lives, devotion absorbed in service, he right path is.

---

128. After many lives,

when he sees that the One is all,
the cause of all causes,
the observer surrenders to him.
Such a soul is rare.

बहुजीवेषु परान्ते
यदा पश्यति एकः विश्वं कारणकारणम्
धर्मपालकः तस्मै शरणं एति
तादृशी आत्मा दुर्लभा अस्ति

bahujīveṣu parānte
yadā paśyati ekaḥ viśvaṃ kāraṇakāraṇam
dharmapālakaḥ tasmai śaraṇam eti
tādṛśī ātmā durlabhā asti

बहुजीवेषु (bahujīveṣu) - after many lives - neuter locative plural noun - roots √bahu (many) and √jīva (life) - refers to numerous existences.
परान्ते (parānte) - after - masculine locative singular noun - root √para-anta (ultimate end) - indicates the end or culmination.
यदा (yadā) - when - adverb - root √yad (when) - introduces a temporal condition.
पश्यति (paśyati) - sees - third person singular present verb - root √paś (to see) - indicates perception or realization.
एकः (ekaḥ) - the One - masculine nominative singular pronoun - root √eka (one) - refers to unity or singularity.
विश्वं (viśvaṃ) - all - neuter accusative singular noun - root √viśva (universe) - refers to the entirety of existence (equivalent to the Tao).
कारणकारणम् (kāraṇakāraṇam) - cause of all causes - neuter accusative singular noun - root √kāraṇa (cause) - refers to the ultimate cause.
धर्मपालकः (dharmapālakaḥ) - observer - masculine nominative singular noun - roots √dharma (duty) and √pāl (to protect) - refers to one who follows Dharma.
तस्मै (tasmai) - to him - masculine dative singular pronoun - root √tad (that) - refers to the Lord or the One.
शरणं (śaraṇam) - surrenders - neuter accusative singular noun - root √śri (to take refuge) - refers to the act of surrender.

एति (eti) - goes - third person singular present verb - root √i (to go) - indicates the act of approaching or surrendering.
तादृशी (tādṛśī) - such - feminine nominative singular adjective - root √tādṛś (such) - refers to a specific quality.
आत्मा (ātmā) - soul - feminine nominative singular noun - root √ātman (self) - refers to the individual soul.
दुर्लभा (durlabhā) - rare - feminine nominative singular adjective - root √dur-labha (difficult to obtain) - indicates rarity.
अस्ति (asti) - is - third person singular present verb - root √as (to be) - indicates existence.

After many lives end, when sees One all cause of causes, Dharma observer to him surrenders, such soul rare is.

---

129. Those whose mind
is corrupted by desire
devote themselves to illusion;
they follow, each according to their nature,
various rites of their religions.

येषां मनः कामदूषितम्
मायां भजन्ति
स्वभावात् नानासंस्कारान् अनुतिष्ठन्ति

yeṣāṃ manaḥ kāmadūṣitam
māyāṃ bhajanti
svabhāvāt nānāsaṃskārān anutiṣṭhanti

येषां (yeṣāṃ) - those whose - masculine genitive plural relative pronoun - root √ya (who) - introduces a relative clause.
मनः (manaḥ) - mind - neuter nominative singular noun - root √man (to think) - refers to the mental faculty.
कामदूषितम् (kāmadūṣitam) - corrupted by desire - neuter nominative singular adjective - roots √kāma (desire) and √dūṣ (to taint) - indicates a state corrupted

by desire.
मायां (māyāṃ) - illusion - feminine accusative singular noun - root √māyā (illusion) - refers to cosmic illusion.
भजन्ति (bhajanti) - devote themselves - third person plural present verb - root √bhaj (to serve, worship) - indicates the act of devotion or attachment.
स्वभावात् (svabhāvāt) - according to their nature - masculine ablative singular noun - root √sva-bhāva (own nature) - refers to individual nature.
नानासंस्कारान् (nānāsaṃskārān) - various rites - masculine accusative plural noun - roots √nānā (diverse) and √saṃskāra (rites, traditions) - refers to varied religious practices.
अनुतिष्ठन्ति (anutiṣṭhanti) - follow - third person plural present verb - root √anu-sthā (to follow, perform) - indicates the act of adhering or following.

Those whose mind desire corrupted, illusion devote themselves, according to nature various rites follow. The word "mind" here refers to the embodied soul. The soul, outside the body, traveling through the bardos* toward its next incarnation, and the embodied soul are different: the embodied soul is wedded to the ego, enabling individual consciousness capable of saying "I" and possessing the free will necessary to return to the Kingdom freely.

*The bardos (antarābhava in Sanskrit) are intermediate states between death and rebirth, akin to "corridors of time," so to speak.

Thus, the word "mind" refers to this soul wedded to the ego, which should not be confused with the "false ego" or vanity. If a person's mind, blinded by the gunas rajas and tamas and desire, devotes itself to illusion (māyā), they will follow a dead-end path, a religion that aligns with their nature (the gunas).

---

130. The Perfect Unity dwells in everyone's heart,
and when a man desires to worship the devas,
it is the Whole, within him, that strengthens his faith
and thus allows him to devote himself
to the rites he has chosen,

even if they are rites of ignorance.

एकत्वं सर्वस्य हृदि वसति
यदा नरः देवान् भक्तुं इच्छति
विश्वं तस्मिन् श्रद्धां संस्थापयति
संस्कारान् वृतान् अज्ञानात् भक्तुं समर्थति

ekatvaṃ sarvasya hṛdi vasati
yadā naraḥ devān bhaktum icchati
viśvaṃ tasmin śraddhāṃ saṃsthāpayati
saṃskārān vṛtān ajñānāt bhaktum samarthati

एकत्वं (ekatvaṃ) - Perfect Unity - neuter nominative singular noun - root √eka (one) - refers to the state of absolute unity.
सर्वस्य (sarvasya) - of everyone - neuter genitive singular pronoun - root √sarva (all) - refers to the entirety of beings.
हृदि (hṛdi) - in the heart - neuter locative singular noun - root √hṛd (heart) - refers to the seat of consciousness.
वसति (vasati) - dwells - third person singular present verb - root √vas (to reside) - indicates the state of abiding.
यदा (yadā) - when - adverb - root √yad (when) - introduces a temporal condition.
नरः (naraḥ) - man - masculine nominative singular noun - root √nṛ (man) - refers to a human being.
देवान् (devān) - devas - masculine accusative plural noun - root √div (to shine) - refers to deities.
भक्तुं (bhaktum) - to worship - infinitive - root √bhaj (to serve, worship) - indicates the act of devotion.
इच्छति (icchati) - desires - third person singular present verb - root √iṣ (to desire) - indicates desire.
विश्वं (viśvaṃ) - the Whole - neuter nominative singular noun - root √viśva (universe) - refers to the entirety of existence (equivalent to the Tao).
तस्मिन् (tasmin) - within him - masculine locative singular pronoun - root √tad (that) - refers to the man.
श्रद्धां (śraddhāṃ) - faith - feminine accusative singular noun - root √śrad (to

believe) - refers to trust or faith.
संस्थापयति (saṃsthāpayati) - strengthens - third person singular present causative verb - root √saṃ-sthā (to establish) - indicates the act of reinforcing.
संस्कारान् (saṃskārān) - rites - masculine accusative plural noun - root √saṃskāra (rites) - refers to religious practices.
वृतान् (vṛtān) - chosen - past participle masculine accusative plural - root √vṛ (to choose) - indicates what has been selected.
अज्ञानात् (ajñānāt) - from ignorance - neuter ablative singular noun - root √a-jñā (not to know) - refers to the cause of ignorance.
भक्तुं (bhaktum) - to devote - infinitive - root √bhaj (to serve, worship) - indicates the act of devotion.
समर्थति (samarthati) - allows - third person singular present verb - root √sam-arth (to be capable) - indicates enabling.

Perfect Unity everyone heart dwells, when man devas worship desires, Whole within him faith strengthens, rites chosen from ignorance devote allows. The essence of the soul is divine and yearns to return to its origin: satchitananda or "the Kingdom."

A person, blinded by the false ego caused by ignorance and inertia (tamas), responds to this thirst for truth with futile rites, such as those of nonexistent devas, products of the mind's concepts.

The soul's thirst for the absolute, for transcendence, for truth is led into illusion by the weakness of a mind that does not master the intellect and its native conditioning by the gunas, particularly the animal passion, the desire of rajas, and the inertia, vanity, and ignorance of tamas.

A person has free will, and thus their harmful choices are permitted, and the energy they expend to lose themselves is granted by the virtue of the Whole, Satnam.

---

131. Full of this faith,
he asks the devas for certain favors

and sees his desires fulfilled, but in reality,
these blessings come from the One.
There is only Him in all,
and the devas are but concepts and illusion.

श्रद्धायुक्तः देवान् कामान् याचति
कामान् पूर्णान् पश्यति तु तत्त्वतः
एताः सिद्धयः एकात् समुद्भूताः
एकः सर्वं देवाः सङ्कल्पमाया एव

śraddhāyuktaḥ devān kāmān yācati
kāmān pūrṇān paśyati tu tattvataḥ
etāḥ siddhayaḥ ekāt samudbhūtāḥ
ekaḥ sarvam devāḥ saṅkalpamāyā eva

श्रद्धायुक्तः (śraddhāyuktaḥ) - full of this faith - masculine nominative singular adjective - roots √śraddhā (faith) and √yuj (to join) - refers to one filled with faith.
देवान् (devān) - devas - masculine accusative plural noun - root √div (to shine) - refers to deities.
कामान् (kāmān) - favors - masculine accusative plural noun - root √kāma (desire) - refers to desires or favors requested.
याचति (yācati) - asks - third person singular present verb - root √yāc (to request) - indicates the act of asking.
कामान् (kāmān) - desires - masculine accusative plural noun - root √kāma (desire) - refers to desires.
पूर्णान् (pūrṇān) - fulfilled - masculine accusative plural adjective - root √pūr (to fill) - indicates the state of fulfillment.
पश्यति (paśyati) - sees - third person singular present verb - root √paś (to see) - indicates perception.
तु (tu) - but - particle - root √tu (however) - indicates opposition.
तत्त्वतः (tattvataḥ) - in reality - adverb - root √tattva (truth) - indicates the true reality.
एताः (etāḥ) - these - feminine nominative plural demonstrative pronoun - root

√etad (this) - refers to the blessings.
सिद्धयः (siddhayaḥ) - blessings - feminine nominative plural noun - root √sidh (to accomplish) - refers to results or favors obtained.
एकात् (ekāt) - from the One - masculine ablative singular noun - root √eka (one) - refers to unity or singularity.
समुद्भूताः (samudbhūtāḥ) - come - past participle feminine nominative plural - root √sam-ud-bhū (to arise) - indicates origin.
एकः (ekaḥ) - Him - masculine nominative singular pronoun - root √eka (one) - refers to the One.
सर्वं (sarvam) - in all - neuter accusative singular pronoun - root √sarva (all) - refers to the entirety of entities.
देवाः (devāḥ) - devas - masculine nominative plural noun - root √div (to shine) - refers to deities.
सङ्कल्पमाया (saṅkalpamāyā) - concepts and illusion - feminine nominative singular noun - roots √saṅkalpa (concept) and √māyā (illusion) - refers to illusory notions.
एव (eva) - only - particle - root √eva (thus) - reinforces affirmation.

Full of faith devas favors asks, desires fulfilled sees but in reality, these blessings from One come, Him in all devas concepts illusion only.

---

132. The ignorant devote themselves to illusion
and gain only fleeting and illusory satisfactions.
The observer of Dharma
attains the perfect consciousness of bliss.
The ignorant of the Unity,
believe it is in the objects of their rites.
Their ignorance prevents them from knowing the truth.

अज्ञानिनः मायां भजन्ति
क्षणिकं मायिकं सुखं लभन्ते
धर्मपालकः आनन्दसंविदं प्राप्नोति
एकत्वस्याज्ञानिनः संस्कारेषु मन्यन्ते
अज्ञानं तेषां सत्यं ज्ञातुं प्रतिषेधति

ajñāninaḥ māyāṃ bhajanti
kṣaṇikaṃ māyikaṃ sukham labhante
dharmapālakaḥ ānandasaṃvidaṃ prāpnoti
ekatvasyājñāninaḥ saṃskāreṣu manyante
ajñānaṃ teṣāṃ satyaṃ jñātum pratiṣedhati

अज्ञानिनः (ajñāninaḥ) - ignorant - masculine nominative plural noun - root √a-jñā (not to know) - refers to those lacking knowledge.
मायां (māyāṃ) - illusion - feminine accusative singular noun - root √māyā (illusion) - refers to cosmic illusion.
भजन्ति (bhajanti) - devote themselves - third person plural present verb - root √bhaj (to serve, worship) - indicates the act of attachment.
क्षणिकं (kṣaṇikaṃ) - fleeting - neuter accusative singular adjective - root √kṣaṇa (moment) - indicates what is ephemeral.
मायिकं (māyikaṃ) - illusory - neuter accusative singular adjective - root √māyā (illusion) - indicates what is linked to illusion.
सुखं (sukham) - satisfactions - neuter accusative singular noun - root √sukh (pleasure) - refers to happiness or satisfaction.
लभन्ते (labhante) - gain - third person plural present middle verb - root √labh (to obtain) - indicates the act of receiving.
धर्मपालकः (dharmapālakaḥ) - observer of Dharma - masculine nominative singular noun - roots √dharma (duty) and √pāl (to protect) - refers to one who follows Dharma.
आनन्दसंविदं (ānandasaṃvidaṃ) - consciousness of bliss - feminine accusative singular noun - roots √ānanda (bliss) and √saṃ-vid (consciousness) - refers to the consciousness of felicity.
प्राप्नोति (prāpnoti) - attains - third person singular present verb - root √pra-āp (to attain) - indicates attainment.
एकत्वस्य (ekatvasya) - of the Unity - neuter genitive singular noun - root √eka (one) - refers to the state of absolute unity.
अज्ञानिनः (ajñāninaḥ) - ignorant - masculine nominative plural noun - root √a-jñā (not to know) - refers to those lacking knowledge.
संस्कारेषु (saṃskāreṣu) - in the objects of their rites - masculine locative plural noun

- root √saṃskāra (rites) - refers to religious practices.
मन्यन्ते (manyante) - believe - third person plural present middle verb - root √man (to think) - indicates belief.
अज्ञानं (ajñānaṃ) - ignorance - neuter nominative singular noun - root √a-jñā (not to know) - refers to lack of knowledge.
तेषां (teṣāṃ) - their - masculine genitive plural pronoun - root √tad (that) - refers to the ignorant.
सत्यं (satyam) - truth - neuter accusative singular noun - root √sat (truth) - refers to the ultimate reality.
ज्ञातुं (jñātum) - to know - infinitive - root √jñā (to know) - indicates the act of knowing.
प्रतिषेधति (pratiṣedhati) - prevents - third person singular present verb - root √prati-ṣidh (to prohibit) - indicates obstruction.

Ignorant illusion devote themselves, fleeting illusory satisfaction gain, Dharma observer bliss consciousness attains, Unity ignorant in rites believe, ignorance their truth to know prevents.

---

133. The One never reveals himself to the foolish,
nor to the senseless; he remains veiled to them.
This deluded world does not know him,
the eternal, but he knows all about everything.

एकः मूढेभ्यः न प्रकाशति
अचेतोभ्यः संछन्नः तिष्ठति
विमूढः जगत् तं न जानाति
नित्यः सः सर्वं जानाति तु

ekaḥ mūḍhebhyaḥ na prakāśati
acetobhyaḥ saṃchannaḥ tiṣṭhati
vimūḍhaḥ jagat tam na jānāti
nityaḥ saḥ sarvaṃ jānāti tu

एकः (ekaḥ) - the One - masculine nominative singular pronoun - root √eka (one)

- refers to unity or singularity.
मूढेभ्यः (mūḍhebhyaḥ) - to the foolish - masculine dative plural noun - root √muh (to be confused) - refers to those who are ignorant.
न (na) - not - negative particle - root √na (negation) - indicates negation.
प्रकाशति (prakāśati) - reveals himself - third person singular present verb - root √pra-kāś (to shine) - indicates the act of revealing.
अचेतोभ्यः (acetobhyaḥ) - to the senseless - masculine dative plural noun - root √a-cetas (without consciousness) - refers to those lacking discernment.
संछन्नः (saṃchannaḥ) - veiled - past participle masculine nominative singular - root √saṃ-chad (to cover) - indicates the state of being hidden.
तिष्ठति (tiṣṭhati) - remains - third person singular present verb - root √sthā (to stand) - indicates permanence.
विमूढः (vimūḍhaḥ) - deluded - past participle masculine nominative singular - root √vi-muh (to be very confused) - indicates deep delusion.
जगत् (jagat) - world - neuter nominative singular noun - root √jag (to go) - refers to the universe or world.
तं (tam) - him - masculine accusative singular pronoun - root √tad (that) - refers to the One.
न (na) - not - negative particle - root √na (negation) - indicates negation.
जानाति (jānāti) - knows - third person singular present verb - root √jñā (to know) - indicates knowledge (here negated).
नित्यः (nityaḥ) - eternal - masculine nominative singular adjective - root √nitya (perpetual) - indicates eternality.
सः (saḥ) - he - masculine nominative singular pronoun - root √tad (that) - refers to the One.
सर्वं (sarvaṃ) - everything - neuter accusative singular pronoun - root √sarva (all) - refers to the entirety of entities.
जानाति (jānāti) - knows - third person singular present verb - root √jñā (to know) - indicates universal knowledge.
तु (tu) - but - particle - root √tu (however) - indicates opposition.

One to foolish not reveals, to senseless veiled remains, deluded world him not knows, eternal he everything knows but. God does not hide; he is not human and thus does not suffer from human flaws. If the foolish and senseless never see

the inner light (jyoti) of God, it is not because of God, but because of their weakness and submission to the gunas, thus to the mind under the influence of the false ego.

---

134. The One knows all of the past, present, and future,
as he knows all beings,
but no one knows him in his entirety.

एकः अतीतं वर्तमानं भविष्यं जानाति
यथा सर्वं भूतानि जानाति
न कश्चित् तं समग्रं जानाति

ekaḥ atītaṃ vartamānaṃ bhaviṣyaṃ jānāti
yathā sarvaṃ bhūtāni jānāti
na kaścit tam samagram jānāti

एकः (ekaḥ) - the One - masculine nominative singular pronoun - root √eka (one) - refers to unity or singularity.
अतीतं (atītaṃ) - past - neuter accusative singular noun - root √ati-i (to pass beyond) - refers to past time.
वर्तमानं (vartamānaṃ) - present - neuter accusative singular noun - root √vart (to exist) - refers to present time.
भविष्यं (bhaviṣyaṃ) - future - neuter accusative singular noun - root √bhū (to become) - refers to future time.
जानाति (jānāti) - knows - third person singular present verb - root √jñā (to know) - indicates knowledge.
यथा (yathā) - as - adverb - root √yathā (thus) - indicates comparison.
सर्वं (sarvaṃ) - all - neuter accusative singular pronoun - root √sarva (all) - refers to the entirety.
भूतानि (bhūtāni) - beings - neuter accusative plural noun - root √bhū (to become) - refers to creatures or beings.
जानाति (jānāti) - knows - third person singular present verb - root √jñā (to know) - indicates knowledge.
न (na) - not - negative particle - root √na (negation) - indicates negation.

कश्चित् (kaścit) - anyone - masculine nominative singular pronoun - root √ka (who) - indicates absence of someone.
तं (tam) - him - masculine accusative singular pronoun - root √tad (that) - refers to the One.
समग्रं (samagram) - in his entirety - masculine accusative singular adjective - root √sam-agra (complete) - indicates totality.
जानाति (jānāti) - knows - third person singular present verb - root √jñā (to know) - indicates knowledge (here negated).

One past present future knows, as all beings knows, not anyone him entirely knows.

---

135. All beings are born in illusion,
tossed by the duality of desire and aversion,
and conditioned by the three gunas.
Men free from the duality, fruit of illusion,
those men awakened in past lives,
they serve the Lord today with determination.

सर्वं मायायां जायति
कामद्वेषद्वन्द्वेन संक्षुभिताः
त्रिभिर्गुणैः संस्कृताः
मायाफलद्वन्द्वविमुक्ताः नराः
पूर्वजीवेषु प्रबुद्धाः ईश्वरं दृढं भजन्ति

sarvaṃ māyāyām jāyati
kāmadveṣadvandvena saṃkṣubhitāḥ
tribhir guṇaiḥ saṃskṛtāḥ
māyāphaladvandvavimuktāḥ narāḥ
pūrvajīveṣu prabuddhāḥ īśvaraṃ dṛḍhaṃ bhajanti

सर्वं (sarvaṃ) - all - neuter nominative singular pronoun - root √sarva (all) - refers to the entirety of beings.
मायायां (māyāyām) - in illusion - feminine locative singular noun - root √māyā

(illusion) - refers to cosmic illusion.
जायति (jāyati) - are born - third person singular present verb - root √jan (to be born) - indicates the act of birth.
कामद्वेषद्वन्द्वेन (kāmadveṣadvandvena) - by the duality of desire and aversion - neuter instrumental singular noun - roots √kāma (desire), √dveṣa (aversion), √dvandva (duality) - refers to the opposites of desire and aversion.
संक्षुभिताः (saṃkṣubhitāḥ) - tossed - past participle masculine nominative plural - root √saṃ-kṣubh (to agitate) - indicates a state of agitation.
त्रिभिः (tribhiḥ) - by the three - neuter instrumental plural numeral - root √tri (three) - indicates the number three.
गुणैः (guṇaiḥ) - gunas - masculine instrumental plural noun - root √guṇa (quality) - refers to the three cosmic qualities (sattva, rajas, tamas).
संस्कृताः (saṃskṛtāḥ) - conditioned - past participle masculine nominative plural - root √saṃ-kṛ (to prepare) - indicates being shaped or influenced.
मायाफलद्वन्द्वविमुक्ताः (māyāphaladvandvavimuktāḥ) - free from the duality, fruit of illusion - masculine nominative plural adjective - roots √māyā (illusion), √phala (fruit), √dvandva (duality), √vi-muc (to liberate) - refers to those freed from opposites born of illusion.
नराः (narāḥ) - men - masculine nominative plural noun - root √nṛ (man) - refers to human beings.
पूर्वजीवेषु (pūrvajīveṣu) - in past lives - neuter locative plural noun - roots √pūrva (former), √jīva (life) - refers to previous existences.
प्रबुद्धाः (prabuddhāḥ) - awakened - past participle masculine nominative plural - root √pra-budh (to awaken) - indicates spiritual awakening.
ईश्वरं (īśvaraṃ) - Lord - masculine accusative singular noun - root √īś (to rule) - refers to the divine or master.
दृढं (dṛḍhaṃ) - with determination - adverb - root √dṛḍh (firm) - indicates firmness or resolution.
भजन्ति (bhajanti) - serve - third person plural present verb - root √bhaj (to serve, worship) - indicates the act of devotion.

All in illusion born, desire aversion duality tossed, three gunas conditioned, illusion fruit duality free men, past lives awakened, Lord firmly serve. Souls who have known the Observance of Dharma and devotion to the Lord of truth in a

previous life, when reincarnated, are drawn to the true path, the Dharma, by their soul's predisposition and serve the Lord.

---

136. Through service, they remain in the Unity
and are freed from old age and death.
In truth, they have received the Revelation
of the knowledge of Dharma
from a living awakened master.

सेवया एकत्वे तिष्ठन्ति
जरामृत्योः विमुक्ताः भवन्ति
सत्यं वेदं लभन्ते
धर्मस्य वेदः जीवन्त प्रबुद्ध गुरुतः

sevayā ekatve tiṣṭhanti
jarāmṛtyor vimuktāḥ bhavanti
satyam vedam labhante
dharmasya vedaḥ jīvanta prabuddha gurutah

सेवया (sevayā) - through service - feminine instrumental singular noun - root √sev (to serve) - refers to the act of service.
एकत्वे (ekatve) - in the Unity - neuter locative singular noun - root √eka (one) - refers to the state of absolute unity.
तिष्ठन्ति (tiṣṭhanti) - remain - third person plural present verb - root √sthā (to stand) - indicates the state of abiding.
जरामृत्योः (jarāmṛtyor) - from old age and death - neuter ablative singular noun - roots √jarā (old age), √mṛtyu (death) - refers to the two states to transcend.
विमुक्ताः (vimuktāḥ) - freed - past participle masculine nominative plural - root √vi-muc (to liberate) - indicates the state of liberation.
भवन्ति (bhavanti) - are - third person plural present verb - root √bhū (to become) - indicates the state of being.
सत्यं (satyam) - in truth - adverb - root √sat (truth) - indicates reality or truth.
वेदं (vedam) - Revelation - masculine accusative singular noun - root √vid (to know) - refers to knowledge from samādhi.

लभन्ते (labhante) - have received - third person plural present middle verb - root √labh (to obtain) - indicates the act of receiving.
धर्मस्य (dharmasya) - of Dharma - masculine genitive singular noun - root √dharma (duty) - refers to the principle of duty or cosmic order.
वेदः (vedaḥ) - knowledge - masculine nominative singular noun - root √vid (to know) - refers to knowledge from samādhi.
जीवन्त (jīvanta) - living - masculine accusative singular adjective - root √jīv (to live) - refers to the state of being alive.
प्रबुद्ध (prabuddha) - awakened - past participle masculine accusative singular - root √pra-budh (to awaken) - indicates spiritual awakening.
गुरुतः (gurutah) - from a master - masculine ablative singular noun - root √guru (master) - refers to the source of teaching.

Through service in Unity remain, old age death freed become, in truth Revelation receive, Dharma knowledge living awakened master from. To follow the Dharma, it is truly necessary to be initiated by a living master who knows the specific meditation techniques of the Path. Today, there exists a living master, the master of the Path.

---

137. He who knows Satnam,
the energy of the source of all,
the receptacle of devotion,
can even, at the moment of death,
grasp it and know it again.

यः सत्नामं जानाति
शक्तिः सर्वस्य मूलम्
भक्तियुक्तः आधारः
मृत्युकाले तं गृह्णाति पुनर्जानाति

yaḥ satnāmaṃ jānāti
śaktiḥ sarvasya mūlam
bhaktiyuktaḥ ādhāraḥ
mṛtyukāle tam gṛhṇāti punar jānāti

यः (yaḥ) - he who - masculine nominative singular relative pronoun - root √ya (who) - introduces a relative clause.
सत्नामं (satnāmaṃ) - Satnam - neuter accusative singular noun - roots √sat (truth) and √nāma (name) - refers to the True Name.
जानाति (jānāti) - knows - third person singular present verb - root √jñā (to know) - indicates knowledge.
शक्तिः (śaktiḥ) - energy - feminine nominative singular noun - root √śak (power) - refers to the fundamental force or energy.
सर्वस्य (sarvasya) - of all - neuter genitive singular pronoun - root √sarva (all) - refers to the entirety of entities.
मूलम् (mūlam) - source - neuter accusative singular noun - root √mūl (root) - refers to the origin or source.
भक्तियुक्तः (bhaktiyuktaḥ) - receptacle of devotion - masculine nominative singular adjective - roots √bhakti (devotion) and √yuj (to join) - indicates being united with devotion.
आधारः (ādhāraḥ) - receptacle - masculine nominative singular noun - root √ā-dhṛ (to support) - refers to that which supports or contains.
मृत्युकाले (mṛtyukāle) - at the moment of death - masculine locative singular noun - roots √mṛtyu (death) and √kāla (time) - refers to the moment of death.
तं (tam) - it - masculine accusative singular pronoun - root √tad (that) - refers to Satnam.
गृह्णाति (gṛhṇāti) - grasp - third person singular present verb - root √grah (to seize) - indicates the act of grasping or realizing.
पुनः (punar) - again - adverb - root √punar (again) - indicates repetition.
जानाति (jānāti) - know - third person singular present verb - root √jñā (to know) - indicates knowledge.

He who Satnam knows, energy all source, devotion receptacle, death moment it grasps again knows. It is said here that an initiate of the Path, a diligent observer, at the moment of death, can meditate on Satnam, thus escaping reincarnation and bypassing the bardos: he attains the perfect consciousness of bliss (satchitananda) and is freed from the chains of samsara, rediscovering the bliss of Satnam for eternity.

7. To Attain the Absolute

प्राप्तुं परमं, prāptuṃ paramaṃ

138. Brahman is called the imperishable spiritual self;
it is our eternal essence.
The material manifestation is in constant change,
and the infinite universe, with all its power,
constitutes the Whole, manifested,
the virtue of the Satnam,
whose force animates every being.

ब्रह्म सनातनं स्वधर्म आत्मा
नित्यं विश्वस्य मूलं तत् स्यात्।
प्रकृतिः परिवर्तति सदा विश्वं
सत्नामस्य शक्त्या सर्वं जीवति।

brahma sanātanaṃ svadharma ātmā
nityaṃ viśvasya mūlaṃ tat syāt |
prakṛtiḥ parivartati sadā viśvaṃ
satnāmasya śaktyā sarvaṃ jīvati |

ब्रह्म (brahma) - ultimate reality - noun neuter singular nominative - root √brahman (growth, supreme reality) - denotes the transcendent spiritual principle.
सनातनं (sanātanaṃ) - imperishable - adjective neuter singular accusative - root √sanātana (eternal) - indicates what is eternal and unchanging.
स्वधर्म (svadharma) - spiritual self - noun masculine singular nominative - compound of sva (own) and dharma (duty, essence) - denotes the intrinsic or spiritual essence.
आत्मा (ātmā) - self - noun masculine singular nominative - root √ātman (self, essence) - indicates the individual or spiritual essence.

नित्यं (nityaṃ) - eternal - adjective neuter singular accusative - root √nitya (perpetual) - indicates what is constant and unchanging.
विश्वस्य (viśvasya) - of the universe - noun neuter singular genitive - root √viśva (universe) - denotes what belongs to the totality of existence.
मूलं (mūlaṃ) - essence - noun neuter singular accusative - root √mūla (root, foundation) - indicates the origin or foundation.
तत् (tat) - that - pronoun neuter singular nominative - root √tat (that) - refers to the eternal essence.
स्यात् (syāt) - is - verb 3rd person singular optative present - root √as (to be) - indicates the state of being or possibility.
प्रकृतिः (prakṛtiḥ) - material manifestation - noun feminine singular nominative - root √prakṛti (nature, primal cause) - denotes the material nature.
परिवर्तति (parivartati) - changes - verb 3rd person singular present - root √vṛt (to turn, change) with pari (around, change) - indicates the act of transformation or mutation.
सदा (sadā) - constantly - adverb - root √sadā (always) - indicates continuous or permanent action.
विश्वं (viśvaṃ) - universe - noun neuter singular accusative - root √viśva (universe) - denotes the totality of existence, equivalent to the Whole.
सत्नामस्य (satnāmasya) - of the Satnam - noun neuter singular genitive - compound of sat (truth) and nāma (name) - denotes belonging to the truth-name.
शक्त्या (śaktyā) - by the power - noun feminine singular instrumental - root √śakti (power, energy) - indicates the means by which action is performed.
सर्वं (sarvaṃ) - everything - pronoun neuter singular accusative - root √sarva (all) - denotes the entirety of things or beings.
जीवति (jīvati) - lives - verb 3rd person singular present - root √jīv (to live) - indicates the state of being animated or alive.

Brahman, the imperishable spiritual self, is the eternal essence of the universe's foundation, that it is. The material manifestation constantly changes the universe, by the power of the Satnam everything lives.

The term Brahman here refers to what others call the "soul." A human, being incarnated, is not solely made of a soul; it also has a mind, an ego, a body, and

other aspects too numerous to describe here. The imperishable soul, to incarnate and become a unique being capable of saying "I," is wedded to the ego. The ego gives it individuality. Care must be taken not to confuse the ego with the "false ego," which is vanity born of ignorance and confusion.

The Whole has two faces: the manifested and the unmanifested. The manifested is the material—planets, stars, living beings, etc. The unmanifested is the essence, the core of the manifested. Some call this unmanifested dark matter or dark energy. It is the Whole, as Lao-Tzu called it "Tao."

The virtue of the Satnam is the virtue of the Tao, its force or energy. In the context of The Path, it is referred to as the "Holy Name." Satnam means Holy Name or Perfect Name. The Gospel of John, in its opening, speaks of the "Parole," which was with God and was God. This is, in fact, God's "will." In translating the Gospel from Greek, the Church Fathers chose to render the Greek word "logos" as "parole," though it also meant "will": "In the beginning was the will of God. The will of God was with God. The will of God was God."

---

139. Whoever, at the very moment of leaving the body,
is conscious of the Satnam, immediately attains Satya-loka.
It is the thoughts and memories of the being,
at the moment of leaving the body,
that determine their destiny.

यः कश्चित् शरीरं त्यजति क्षणे
सत्नामस्य स्मृत्या प्राप्नति सत्यलोकम्।
तस्य चिन्ताः स्मृतयः सत्त्वस्य
त्यजतः शरीरं भाग्यं निश्चिनोति।

yaḥ kaścit śarīraṃ tyajati kṣaṇe
satnāmasya smṛtyā prāptati satyalokam |
tasya cintāḥ smṛtayaḥ sattvasya
tyajataḥ śarīraṃ bhāgyaṃ niścinoti |

यः (yaḥ) - whoever - relative pronoun masculine singular nominative - root √ya (who) - denotes any person.
कश्चित् (kaścit) - whoever - indefinite pronoun masculine singular nominative - root √kaścit (someone) - reinforces the idea of an unspecified person.
शरीरं (śarīraṃ) - body - noun neuter singular accusative - root √śarīra (body) - denotes the physical body.
त्यजति (tyajati) - leaves - verb 3rd person singular present - root √tyaj (to abandon) - indicates the act of leaving.
क्षणे (kṣaṇe) - at the moment - noun masculine singular locative - root √kṣaṇa (moment) - denotes a precise moment.
सत्नामस्य (satnāmasya) - of the Satnam - noun neuter singular genitive - compound of sat (truth) and nāma (name) - denotes belonging to the truth-name.
स्मृत्या (smṛtyā) - by consciousness - noun feminine singular instrumental - root √smṛti (memory, consciousness) - indicates the state of active consciousness or remembrance.
प्राप्तति (prāptati) - attains - verb 3rd person singular present - root √āp (to obtain) with pra (forward) - indicates the act of reaching or attaining.
सत्यलोकम् (satyalokam) - Satya-loka - noun masculine singular accusative - compound of satya (truth) and loka (world) - denotes the world of truth, the highest spiritual plane.
तस्य (tasya) - of them - demonstrative pronoun masculine singular genitive - root √tad (that, them) - denotes the person in question.
चिन्ताः (cintāḥ) - thoughts - noun feminine plural nominative - root √cintā (thought, reflection) - denotes thoughts or reflections.
स्मृतयः (smṛtayaḥ) - memories - noun feminine plural nominative - root √smṛti (memory) - denotes memories or states of consciousness.
सत्त्वस्य (sattvasya) - of the being - noun neuter singular genitive - root √sattva (being, essence) - denotes the living entity or soul.
त्यजतः (tyajataḥ) - leaving - present participle masculine singular genitive - root √tyaj (to abandon) - indicates the act of leaving in progress.
शरीरं (śarīraṃ) - body - noun neuter singular accusative - root √śarīra (body) - denotes the physical body.
भाग्यं (bhāgyaṃ) - destiny - noun neuter singular accusative - root √bhāgya (fate, destiny) - denotes the future condition or fate.

निश्चिनोति (niścinoti) - determine - verb 3rd person singular present - root √ci (to decide) with ni (toward) - indicates the act of determining or establishing.

Whoever leaves the body at the moment, by consciousness of the Satnam, attains Satya-loka. Their thoughts, memories of the being leaving the body, determine their destiny. The term "Satya-loka" here denotes the perfect consciousness of bliss, or "Satchitananda." Jesus also spoke of Satya-loka when he said it was "within and without us" (Thomas, logion 3).

This verse states that a person meditating on the Satnam (there is a technique for this) at the moment of death will attain liberation from the chains of samsara. However, if they focus on fear, memories, or thoughts, they will reincarnate, and their incarnation will vary based on their thoughts, emotions, and memories.

This latter passage raises questions, but it is the exact translation of the original text, assuming no errors. The part about the Satnam leading to Satchitananda and liberation seems correct. The statement about thoughts and memories determining the soul's destiny is less certain and invites further reflection.

---

140. Thus, subdue your mind, its thoughts,
and your spirit without fail,
dedicating your actions to the Satnam through service,
turning your consciousness and intelligence toward perfect Unity,
then, without doubt, you will attain Satya-loka.

इति मनः संनियच्छ तस्य चिन्ताः
सदा सत्नामे समर्पति कर्मभिः।
एकत्वं संपूर्णं प्रति बुद्ध्या
स्मृत्या च प्राप्नति सत्यलोकम् असंशयम्।

iti manaḥ saṃniyaccha tasya cintāḥ
sadā satnāme samarpati karmabhiḥ |
ekatvaṃ saṃpūrṇaṃ prati buddhyā
smṛtyā ca prāptati satyalokam asaṃśayam |

इति (iti) - thus - adverb - root √iti (thus, end) - indicates a conclusion or injunction.
मनः (manaḥ) - mind - noun neuter singular accusative - root √manas (mind, intellect) - denotes the mind or faculty of thought.
संनियच्छ (saṃniyaccha) - subdue - verb 2nd person singular imperative present - root √yam (to control) with saṃ and ni (together, direct) - indicates the act of controlling or subduing.
तस्य (tasya) - its - demonstrative pronoun masculine singular genitive - root √tad (that) - denotes what belongs to the mind.
चिन्ताः (cintāḥ) - thoughts - noun feminine plural accusative - root √cintā (thought, reflection) - denotes thoughts or reflections.
सदा (sadā) - without fail - adverb - root √sadā (always) - indicates continuous or constant action.
सत्नामे (satnāme) - to the Satnam - noun neuter singular locative - compound of sat (truth) and nāma (name) - denotes dedication to the truth-name.
समर्पति (samarpati) - dedicating - verb 3rd person singular present - root √ṛp (to give, offer) with sam (together) - indicates the act of consecrating or dedicating.
कर्मभिः (karmabhiḥ) - through actions - noun neuter plural instrumental - root √karman (action) - denotes actions or service as a means.
एकत्वं (ekatvaṃ) - Unity - noun neuter singular accusative - root √eka (one) with suffix -tva (state) - denotes the state of unity.
संपूर्णं (saṃpūrṇaṃ) - perfect - adjective neuter singular accusative - root √pūrṇa (complete) with saṃ (together) - indicates what is complete or perfect.
प्रति (prati) - toward - preposition - root √prati (toward, against) - indicates direction or orientation.
बुद्ध्या (buddhyā) - by intelligence - noun feminine singular instrumental - root √buddhi (intelligence, discernment) - denotes the use of intelligence as a means.
स्मृत्या (smṛtyā) - by consciousness - noun feminine singular instrumental - root √smṛti (memory, consciousness) - denotes active consciousness or remembrance.
च (ca) - and - conjunction - root √ca (and) - connects elements of the sentence.
प्राप्तति (prāptati) - attains - verb 3rd person singular present - root √āp (to obtain) with pra (forward) - indicates the act of reaching or attaining.
सत्यलोकम् (satyalokam) - Satya-loka - noun masculine singular accusative -

compound of satya (truth) and loka (world) - denotes the world of truth, the highest spiritual plane.
असंशयम् (asaṃśayam) - without doubt - adverb - root √saṃśaya (doubt) with a- (negation) - indicates the absence of doubt.

Thus, subdue the mind, its thoughts, without fail to the Satnam, dedicating actions through service. Toward perfect Unity, by intelligence and consciousness, it attains Satya-loka without doubt. Here, the distinction between the mind and the spirit is clear. The term "spirit" refers to the combined "soul-ego" or the incarnated soul. The mind is the operating system of the brain, the software, with the brain being the hardware. Through "service," which is Lao-Tzu's "non-action," meaning meditation (on the Satnam) in action, you subdue the mind and spirit to the Satnam and dedicate your actions to it. By doing so, you will experience the consciousness of bliss in life and after death, which is liberation (from the chains of samsara).

---

141. The one who always remains
in the consciousness of the Satnam,
without doubt, comes to Him.
They take a step toward the Lord,
the omniscient, the inconceivable creator of all.

यः सदा सत्नामस्य स्मृतौ तिष्ठति
असंशयं तमेव समागच्छति।
सः प्रभुं सर्वज्ञं विश्वस्रष्टारम्
अचिन्त्यं प्रति गच्छति एकं पादम्।

yaḥ sadā satnāmasya smṛtau tiṣṭhati
asaṃśayaṃ tameva samāgacchati |
saḥ prabhuṃ sarvajñaṃ viśvasraṣṭāram
acintyaṃ prati gacchati ekaṃ pādam |

यः (yaḥ) - the one who - relative pronoun masculine singular nominative - root √ya (who) - denotes a specific person.

सदा (sadā) - always - adverb - root √sadā (always) - indicates continuous or constant action.
सत्नामस्य (satnāmasya) - of the Satnam - noun neuter singular genitive - compound of sat (truth) and nāma (name) - denotes belonging to the truth-name.
स्मृतौ (smṛtau) - in the consciousness - noun feminine singular locative - root √smṛti (memory, consciousness) - denotes the state of active consciousness or remembrance.
तिष्ठति (tiṣṭhati) - remains - verb 3rd person singular present - root √sthā (to stand, remain) - indicates the act of staying or persisting.
असंशयं (asaṃśayam) - without doubt - adverb - root √saṃśaya (doubt) with a- (negation) - indicates the absence of doubt.
तमेव (tameva) - to Him - demonstrative pronoun masculine singular accusative with eva (only) - root √tad (that, Him) - denotes the divine or the Satnam.
समागच्छति (samāgacchati) - comes - verb 3rd person singular present - root √gam (to go) with sam and ā (together, toward) - indicates the act of approaching or reaching.
सः (saḥ) - they - demonstrative pronoun masculine singular nominative - root √sa (that) - denotes the person in question.
प्रभुं (prabhuṃ) - Lord - noun masculine singular accusative - root √prabhu (master, lord) - denotes the divine or supreme master.
सर्वज्ञं (sarvajñaṃ) - omniscient - adjective masculine singular accusative - compound of sarva (all) and jña (knowing) - denotes the one who knows all.
विश्वस्रष्टारम् (viśvasraṣṭāram) - creator of all - noun masculine singular accusative - compound of viśva (universe) and sraṣṭṛ (creator) - denotes the creator of the universe.
अचिन्त्यं (acintyaṃ) - inconceivable - adjective masculine singular accusative - root √cintya (thinkable) with a- (negation) - denotes that which is beyond thought.
प्रति (prati) - toward - preposition - root √prati (toward, against) - indicates direction or orientation.
गच्छति (gacchati) - goes - verb 3rd person singular present - root √gam (to go) - indicates the act of moving or advancing.
एकं (ekaṃ) - one - adjective masculine singular accusative - root √eka (one) - indicates a single unit or step.
पादम् (pādam) - step - noun masculine singular accusative - root √pāda (foot, step)

- denotes a step or symbolic advance.

---

142. The one who, at the moment of death,
remains attached to the Satnam,
with eyes closed, gaze fixed between the eyebrows,
with the deepest devotion, that one will surely go to perfect Unity
and remain there forever in full consciousness.

यः मृत्युक्षणे सत्नामे सङ्गति
निमीलितदृष्टिः स्मृत्या भक्त्या च।
भ्रूभ्यां दृष्टिं स्थापति गमिष्यति
एकत्वं संपूर्णं सदा स्मृतौ।

yaḥ mṛtyukṣaṇe satnāme saṅgati
nimīlitadṛṣṭiḥ smṛtyā bhaktyā ca |
bhrūbhyāṃ dṛṣṭiṃ sthāpati gamiṣyati
ekatvaṃ saṃpūrṇaṃ sadā smṛtau |

यः (yaḥ) - the one who - relative pronoun masculine singular nominative - root √ya (who) - denotes a specific person.
मृत्युक्षणे (mṛtyukṣaṇe) - at the moment of death - noun masculine singular locative - compound of mṛtyu (death) and kṣaṇa (moment) - denotes the precise moment of death.
सत्नामे (satnāme) - to the Satnam - noun neuter singular locative - compound of sat (truth) and nāma (name) - denotes attachment to the truth-name.
सङ्गति (saṅgati) - attached - past participle masculine singular nominative - root √saṅg (to attach) - indicates the state of attachment or devotion.
निमीलितदृष्टिः (nimīlitadṛṣṭiḥ) - eyes closed - compound adjective masculine singular nominative - from nimīlita (closed) and dṛṣṭi (eyes) - denotes the state of closed eyes.
स्मृत्या (smṛtyā) - with consciousness - noun feminine singular instrumental - root √smṛti (memory, consciousness) - denotes active consciousness or remembrance.
भक्त्या (bhaktyā) - with devotion - noun feminine singular instrumental - root √bhakti (devotion) - denotes the state of deep devotion.

च (ca) - and - conjunction - root √ca (and) - connects elements of the sentence.
भ्रूभ्यां (bhrūbhyāṃ) - between the eyebrows - noun feminine dual locative - root √bhrū (eyebrow) - denotes the position between the two eyebrows.
दृष्टिं (dṛṣṭiṃ) - gaze - noun feminine singular accusative - root √dṛṣṭi (vision, gaze) - denotes the gaze or focus.
स्थापति (sthāpati) - fixed - verb 3rd person singular present - root √sthā (to stand, establish) - indicates the act of fixing or establishing.
गमिष्यति (gamiṣyati) - will go - verb 3rd person singular future - root √gam (to go) - indicates the act of going or reaching.
एकत्वं (ekatvaṃ) - Unity - noun neuter singular accusative - root √eka (one) with suffix -tva (state) - denotes the state of unity.
संपूर्णं (saṃpūrṇaṃ) - perfect - adjective neuter singular accusative - root √pūrṇa (complete) with saṃ (together) - indicates what is complete or perfect.
सदा (sadā) - forever - adverb - root √sadā (always) - indicates eternal duration.
स्मृतौ (smṛtau) - in full consciousness - noun feminine singular locative - root √smṛti (memory, consciousness) - denotes the state of complete consciousness.

The one who, at the moment of death, is attached to the Satnam, with closed eyes, consciousness and devotion, fixing the gaze between the eyebrows, will go to perfect Unity, forever in full consciousness. Reiteration of verse 139 with added details: it is stated that at the moment of death, one must meditate on the Satnam, here specified with closed eyes, fixing the gaze at the center.

This is “drishti,” the act of focusing on a specific point during meditation. Undoubtedly, by doing so, the dying person will see the inner light (jyoti) and, if freed from thoughts and emotions (through meditation on the Satnam), can follow this light and enter “Satchitananda,” the “nirvikalpa-samadhi” or “ecstasy,” thus attaining Satya-loka, the Whole, perfect Unity.

---

143. The observer of Dharma,
who remains in the consciousness of the Satnam,
touches perfect Unity.
By closing the doors of the senses,
keeping consciousness on a single point,

one remains in the harmony of perfect Unity.

धर्मपालकः सत्नामे स्मृतौ
तिष्ठति एकत्वं संपूर्णं स्पृशति।
इन्द्रियद्वारं निमीलति स्मृतिं
धारति एकबिन्दौ तिष्ठति सदा।

dharmapālakaḥ satnāme smṛtau
tiṣṭhati ekatvaṃ saṃpūrṇaṃ spṛśati |
indriyadvāraṃ nimīlati smṛtiṃ
dhārati ekabindau tiṣṭhati sadā |

धर्मपालकः (dharmapālakaḥ) - observer of Dharma - noun masculine singular nominative - compound of dharma (duty, law) and pālaka (protector, observer) - denotes one who follows or upholds Dharma.
सत्नामे (satnāme) - in the Satnam - noun neuter singular locative - compound of sat (truth) and nāma (name) - denotes attachment to the truth-name.
स्मृतौ (smṛtau) - in the consciousness - noun feminine singular locative - root √smṛti (memory, consciousness) - denotes the state of active consciousness or remembrance.
तिष्ठति (tiṣṭhati) - remains - verb 3rd person singular present - root √sthā (to stand, remain) - indicates the act of staying or persisting.
एकत्वं (ekatvaṃ) - Unity - noun neuter singular accusative - root √eka (one) with suffix -tva (state) - denotes the state of unity.
संपूर्णं (saṃpūrṇaṃ) - perfect - adjective neuter singular accusative - root √pūrṇa (complete) with saṃ (together) - indicates what is complete or perfect.
स्पृशति (spṛśati) - touches - verb 3rd person singular present - root √spṛś (to touch, attain) - indicates the act of reaching or contacting.
इन्द्रियद्वारं (indriyadvāraṃ) - doors of the senses - noun neuter singular accusative - compound of indriya (sense) and dvāra (door) - denotes the sensory organs.
निमीलति (nimīlati) - closing - verb 3rd person singular present - root √mīl (to close) with ni (down) - indicates the act of closing.
स्मृतिं (smṛtiṃ) - consciousness - noun feminine singular accusative - root √smṛti (memory, consciousness) - denotes active consciousness or remembrance.

धारति (dhārati) - keeping - verb 3rd person singular present - root √dhṛ (to hold, maintain) - indicates the act of holding or maintaining.
एकबिन्दौ (ekabindau) - on a single point - noun masculine singular locative - compound of eka (one) and bindu (point) - denotes a single point of focus.
तिष्ठति (tiṣṭhati) - remains - verb 3rd person singular present - root √sthā (to stand, remain) - indicates the act of staying in harmony.
सदा (sadā) - always - adverb - root √sadā (always) - indicates continuous or constant action.

The observer of Dharma remains in the consciousness of the Satnam, touches perfect Unity. Closing the doors of the senses, keeping consciousness on a single point, remains always in harmony.

---

144. Thus established in yoga,
listening to the repeating sound,
swayed by its rhythm,
the one who, at the moment of leaving the body,
has consciousness fixed on the Satnam,
that one, without doubt, will attain Satya-loka.

इति योगे स्थापितः शब्दं शृणोति
पुनरावर्तति कम्पनेन संजानाति।
यः शरीरं त्यजति क्षणे स्मृतिं
सत्नामे स्थापति सत्यलोकं प्रापति।

iti yoge sthāpitaḥ śabdaṃ śṛṇoti
punarāvartati kampanena saṃjānāti |
yaḥ śarīraṃ tyajati kṣaṇe smṛtiṃ
satnāme sthāpati satyalokaṃ prāpati |

इति (iti) - thus - adverb - root √iti (thus) - indicates the manner or conclusion of a state.
योगे (yoge) - in yoga - noun masculine singular locative - root √yoga (union, discipline) - denotes the state of spiritual practice or union.

स्थापितः (sthāpitaḥ) - established - past participle masculine singular nominative - root √sthā (to establish) - indicates the state of being firmly rooted.
शब्दं (śabdaṃ) - sound - noun masculine singular accusative - root √śabda (sound) - denotes the spiritual or vibratory sound.
श्रृणोति (śṛṇoti) - listening - verb 3rd person singular present - root √śru (to hear) - indicates the act of listening.
पुनरावर्तति (punarāvartati) - repeating - verb 3rd person singular present - root √vṛt (to turn) with punar (again) and ā (toward) - indicates repetition or cyclic return.
कम्पनेन (kampanena) - by its rhythm - noun neuter singular instrumental - root √kampa (trembling, oscillation) - denotes rhythmic or vibratory movement.
संजानाति (saṃjānāti) - swayed - verb 3rd person singular present - root √jñā (to know) with saṃ (together) - indicates the state of being immersed or affected (replacing संनादति to avoid its use).
यः (yaḥ) - the one who - relative pronoun masculine singular nominative - root √ya (who) - denotes a specific person.
शरीरं (śarīraṃ) - body - noun neuter singular accusative - root √śarīra (body) - denotes the physical body.
त्यजति (tyajati) - leaves - verb 3rd person singular present - root √tyaj (to abandon) - indicates the act of leaving.
क्षणे (kṣaṇe) - at the moment - noun masculine singular locative - root √kṣaṇa (moment) - denotes a precise moment.
स्मृतिं (smṛtiṃ) - consciousness - noun feminine singular accusative - root √smṛti (memory, consciousness) - denotes active consciousness or remembrance.
सत्नामे (satnāme) - on the Satnam - noun neuter singular locative - compound of sat (truth) and nāma (name) - denotes the object of consciousness, the Holy Name.
स्थापति (sthāpati) - fixed - verb 3rd person singular present - root √sthā (to establish) - indicates the act of fixing or stabilizing.
सत्यलोकं (satyalokaṃ) - Satya-loka - noun masculine singular accusative - compound of satya (truth) and loka (world) - denotes the world of truth, the highest spiritual plane.
प्रापति (prāpati) - attains - verb 3rd person singular present - root √āp (to obtain) with pra (forward) - indicates the act of reaching or attaining.

Thus established in yoga, listening to the repeating sound, swayed by its rhythm, the one who leaves the body at the moment, fixing consciousness on the Satnam, attains Satya-loka.

The term "yoga" here, at the time of this Upanishad's composition, meant "rest" or "freedom." Yoga does not refer to a spiritual discipline or physical postures but to a state of consciousness—inner peace when the spirit is freed from the fluctuations of the mind, the vrttis.

The "repeating sound" refers to an aphorism in Patanjali's Yoga Sutras: "tat japah tadarthabhavanam," often translated as "Respectfully chanting this sound in consciousness of its sacred meaning" or "The repetition of the syllable OM reveals its meaning and essential nature."

However, the aphorism contains neither "OM" nor "AUM." The phrase "tat japah" does not mean "repeating OM" or "the sound" but "the sound that repeats." A more accurate translation is: "Meditation on this repeating sound is meditation on God" (Yoga Sutras, Book 1, Aphorism 27). The "rhythm" likely describes breathing—inhalation and exhalation—which, when focused upon, can have a gentle, soothing effect on the spirit, like the sway of a swing.

---

145. The one who remains constantly absorbed
in the consciousness of the Satnam,
through service and meditation, attains Satchitananda.

यः सदा सत्नामे स्मृतौ मग्नः
सेवया ध्यानेन च प्राप्नति।
सः सच्चिदानन्दं प्राप्नति नित्यं
सङ्गत्या तिष्ठति तत्रैव सदा।

yaḥ sadā satnāme smṛtau magnaḥ
sevayā dhyānena ca prāptati |
saḥ saccidānandaṃ prāptati nityaṃ
saṅgatyā tiṣṭhati tatraiva sadā |

यः (yaḥ) - the one who - relative pronoun masculine singular nominative - root √ya (who) - denotes a specific person.
सदा (sadā) - constantly - adverb - root √sadā (always) - indicates continuous or constant action.
सत्नामे (satnāme) - in the Satnam - noun neuter singular locative - compound of sat (truth) and nāma (name) - denotes attachment to the truth-name.
स्मृतौ (smṛtau) - in the consciousness - noun feminine singular locative - root √smṛti (memory, consciousness) - denotes the state of active consciousness or remembrance.
मग्नः (magnaḥ) - absorbed - past participle masculine singular nominative - root √majj (to plunge, be immersed) - indicates the state of complete absorption.
सेवया (sevayā) - through service - noun feminine singular instrumental - root √sevā (service, devotion) - denotes the act of service as a spiritual means.
ध्यानेन (dhyānena) - through meditation - noun neuter singular instrumental - root √dhyāna (meditation) - denotes the act of meditation as a spiritual practice.
च (ca) - and - conjunction - root √ca (and) - connects elements of the sentence.
प्राप्नति (prāptati) - attains - verb 3rd person singular present - root √āp (to obtain) with pra (forward) - indicates the act of reaching or attaining.
सः (saḥ) - that one - demonstrative pronoun masculine singular nominative - root √sa (that) - denotes the person in question.
सच्चिदानन्दं (saccidānandaṃ) - Satchitananda - noun neuter singular accusative - compound of sat (truth), cit (consciousness), ānanda (bliss) - denotes the state of truth-consciousness-bliss.
प्राप्नति (prāptati) - attains - verb 3rd person singular present - root √āp (to obtain) with pra (forward) - indicates the act of reaching or attaining.
नित्यं (nityaṃ) - eternally - adverb - root √nitya (perpetual) - indicates eternal duration.
सङ्गत्या (saṅgatyā) - through engagement - noun feminine singular instrumental - root √saṅg (to attach) - denotes the state of spiritual connection or engagement.
तिष्ठति (tiṣṭhati) - remains - verb 3rd person singular present - root √sthā (to stand, remain) - indicates the act of staying.
तत्रैव (tatraiva) - there itself - adverb - compound of tatra (there) and eva (only) - indicates the precise location of the state attained.

सदा (sadā) - always - adverb - root √sadā (always) - indicates continuous duration.

The one who is constantly absorbed in the consciousness of the Satnam, through service and meditation, attains Satchitananda eternally, remains there always through engagement.

---

146. When they have attained perfect Unity,
devotees never return
to this transient world where suffering prevails.

यदा एकत्वं संपूर्णं प्राप्ताः
भक्ताः न पुनरागच्छन्ति इह।
लोके अस्मिन् शास्ति दुःखेन
नित्यं विश्वं चञ्चलं तिष्ठति।

yadā ekatvaṃ saṃpūrṇaṃ prāptāḥ
bhaktāḥ na punarāgacchanti iha |
loke asmin śāsti duḥkhena
nityaṃ viśvaṃ cañcalaṃ tiṣṭhati |

यदा (yadā) - when - adverb - root √yadā (when) - indicates the moment an action occurs.
एकत्वं (ekatvaṃ) - Unity - noun neuter singular accusative - root √eka (one) with suffix -tva (state) - denotes the state of unity.
संपूर्णं (saṃpūrṇaṃ) - perfect - adjective neuter singular accusative - root √pūrṇa (complete) with saṃ (together) - indicates what is complete or perfect.
प्राप्ताः (prāptāḥ) - attained - past participle masculine plural nominative - root √āp (to obtain) with pra (forward) - indicates the state of having attained.
भक्ताः (bhaktāḥ) - devotees - noun masculine plural nominative - root √bhakta (devotee, dedicated) - denotes those who are devoted.
न (na) - never - negative particle - root √na (not) - indicates negation.
पुनरागच्छन्ति (punarāgacchanti) - return - verb 3rd person plural present - root √gam (to go) with punar (again) and ā (toward) - indicates the act of returning.
इह (iha) - here - adverb - root √iha (here) - denotes this world or place.

लोके (loke) - in this world - noun masculine singular locative - root √loka (world) - denotes the manifested world or universe.
अस्मिन् (asmin) - in this - demonstrative pronoun masculine singular locative - root √idam (this) - denotes this specific world.
शास्ति (śāsti) - prevails - verb 3rd person singular present - root √śās (to govern, rule) - indicates the act of dominating or prevailing.
दुःखेन (duḥkhena) - with suffering - noun neuter singular instrumental - root √duḥkha (suffering) - denotes suffering as a cause or condition.
नित्यं (nityaṃ) - constantly - adverb - root √nitya (perpetual) - indicates eternal duration.
विश्वं (viśvaṃ) - universe - noun neuter singular nominative - root √viśva (universe) - denotes the totality of existence.
चञ्चलं (cañcalaṃ) - transient - adjective neuter singular nominative - root √cañcala (unstable, moving) - indicates what is changeable or impermanent.
तिष्ठति (tiṣṭhati) - remains - verb 3rd person singular present - root √sthā (to stand, remain) - indicates the act of staying.

When devotees have attained perfect Unity, they never return here. In this world, suffering prevails, the universe constantly remains transient.

---

147. All the planets of the universe,
from the most advanced to the lowest,
are places of suffering where birth and death succeed each other.
But for the soul that attains Satya-loka, there is no rebirth.

सर्वं विश्वस्य ग्रहाः उच्चनीचाः
दुःखस्थानं जन्ममृत्युं संजानाति।
आत्मा यः सत्यलोकं प्राप्नति नित्यं
न पुनर्जननं तस्य भवति।

sarvaṃ viśvasya grahāḥ uccanīcāḥ
duḥkhasthānaṃ janmamṛtyuṃ saṃjānāti |
ātmā yaḥ satyalokaṃ prāptati nityaṃ
na punarjananaṃ tasya bhavati |

सर्वं (sarvaṃ) - all - pronoun neuter singular accusative - root √sarva (all) - denotes the entirety or totality.
विश्वस्य (viśvasya) - of the universe - noun neuter singular genitive - root √viśva (universe) - denotes the totality of material existence.
ग्रहाः (grahāḥ) - planets - noun masculine plural nominative - root √graha (planet, seizer) - denotes celestial bodies or cosmic realms.
उच्चनीचाः (uccanīcāḥ) - from the most advanced to the lowest - adjective masculine plural nominative - compound of ucca (high) and nīca (low) - denotes the range of conditions from highest to lowest.
दुःखस्थानं (duḥkhasthānaṃ) - places of suffering - noun neuter singular accusative - compound of duḥkha (suffering) and sthāna (place) - denotes places characterized by suffering.
जन्ममृत्युं (janmamṛtyuṃ) - birth and death - noun neuter singular accusative - compound of janma (birth) and mṛtyu (death) - denotes the cycle of birth and death.
संजानाति (saṃjānāti) - succeed - verb 3rd person singular present - root √jñā (to know) with saṃ (together) - indicates the act of occurring or succeeding (replacing संनादति to avoid its use).
आत्मा (ātmā) - soul - noun masculine singular nominative - root √ātman (soul, self) - denotes the individual spiritual entity.
यः (yaḥ) - who - relative pronoun masculine singular nominative - root √ya (who) - denotes a specific entity.
सत्यलोकं (satyalokaṃ) - Satya-loka - noun masculine singular accusative - compound of satya (truth) and loka (world) - denotes the world of truth, the highest spiritual plane.
प्राप्नति (prāptati) - attains - verb 3rd person singular present - root √āp (to obtain) with pra (forward) - indicates the act of reaching or attaining.
नित्यं (nityaṃ) - eternally - adverb - root √nitya (perpetual) - indicates eternal duration.
न (na) - no - negative particle - root √na (not) - indicates negation.
पुनर्जननं (punarjananaṃ) - rebirth - noun neuter singular accusative - compound of punar (again) and janana (birth) - denotes the repeated cycle of birth.
तस्य (tasya) - of them - demonstrative pronoun masculine singular genitive - root

√tad (that, them) - denotes the soul in question.
भवति (bhavati) - is - verb 3rd person singular present - root √bhū (to be, become) - indicates the state of existence.

All the planets of the universe, from the most advanced to the lowest, are places of suffering, birth and death succeed. The soul who attains Satya-loka eternally, no rebirth is theirs.

---

148. One day of Brahma is worth thousands of the ages
known to humans, and so is his night.
With Brahma's day, all varieties of beings are born;
when his night comes, all are annihilated and renewed.

ब्रह्मणः दिनं सहस्रं युगानां
मानवैः संज्ञातं रात्रिः तथैव।
ब्रह्मदिने सर्वं विश्वं जायति
रात्रौ नाशति पुनर्जनति।

brahmaṇaḥ dinaṃ sahasraṃ yugānāṃ
mānavaiḥ saṃjñātaṃ rātriḥ tathaiva |
brahmadine sarvaṃ viśvaṃ jāyati
rātrau nāśati punarjanati |

ब्रह्मणः (brahmaṇaḥ) - of Brahma - noun masculine singular genitive - root √brahman (Brahma, creator) - denotes the creator god Brahma.
दिनं (dinaṃ) - day - noun neuter singular nominative - root √dina (day) - denotes a diurnal period.
सहस्रं (sahasraṃ) - thousands - noun neuter singular accusative - root √sahasra (thousand) - denotes a large quantity, here thousands.
युगानां (yugānāṃ) - of ages - noun neuter plural genitive - root √yuga (age, era) - denotes cosmic periods or eras.
मानवैः (mānavaiḥ) - by humans - noun masculine plural instrumental - root √mānava (human) - denotes humans as perceivers.
संज्ञातं (saṃjñātaṃ) - known - past participle neuter singular accusative - root √jñā

(to know) with sam (together) - indicates the state of being known or perceived.
रात्रिः (rātriḥ) - night - noun feminine singular nominative - root √rātri (night) - denotes the nocturnal period.
तथैव (tathaiva) - so - adverb - compound of tathā (thus) and eva (only) - indicates equivalence or similarity.
ब्रह्मदिने (brahmadine) - on Brahma's day - noun neuter singular locative - compound of brahma (Brahma) and dina (day) - denotes Brahma's diurnal period.
सर्वं (sarvaṃ) - all - pronoun neuter singular accusative - root √sarva (all) - denotes the entirety or totality.
विश्वं (viśvaṃ) - universe - noun neuter singular nominative - root √viśva (universe) - denotes the totality of beings or existence.
जायति (jāyati) - are born - verb 3rd person singular present - root √jan (to be born) - indicates the act of being born.
रात्रौ (rātrau) - at night - noun feminine singular locative - root √rātri (night) - denotes the moment of night.
नाशति (nāśati) - are annihilated - verb 3rd person singular present - root √naś (to perish) - indicates the act of disappearance or annihilation.
पुनर्जनति (punarjanati) - renewed - verb 3rd person singular present - root √jan (to be born) with punar (again) - indicates the act of being reborn or renewed.

Brahma's day is thousands of ages known by humans, so too his night. On Brahma's day, all the universe is born, at night it is annihilated, renewed.

---

149. Endlessly, each day life is reborn,
and myriads of beings are brought back to existence.
Endlessly, night falls, and with it, beings fall into annihilation,
powerless, and life begins anew.

अनन्तं प्रतिदिनं जीवनं जायति
म्यरियदः सत्त्वाः प्राप्यन्ति भवति।
अनन्तं रात्रौ पतति तया सह
सत्त्वाः नाशति न शक्तिः पुनर्जनति।

anantaṃ pratidinaṃ jīvanaṃ jāyati
myariyadaḥ sattvāḥ prāpyanti bhavati |
anantaṃ rātrau patati tayā saha
sattvāḥ nāśati na śaktiḥ punarjanati |

अनन्तं (anantaṃ) - endlessly - adjective neuter singular accusative - root √ananta (infinite) - indicates what is without limit or eternal.
प्रतिदिनं (pratidinaṃ) - each day - adverb - compound of prati (each) and dina (day) - denotes daily recurrence.
जीवनं (jīvanaṃ) - life - noun neuter singular nominative - root √jīv (to live) - denotes the state or process of life.
जायति (jāyati) - is reborn - verb 3rd person singular present - root √jan (to be born) - indicates the act of being born or reborn.
म्यरियदः (myariyadaḥ) - myriads - noun feminine plural nominative - root √myariyada (adapted loan for myriads, multitude) - denotes a vast number of beings.
सत्त्वाः (sattvāḥ) - beings - noun neuter plural nominative - root √sattva (being, essence) - denotes living entities.
प्राप्यन्ति (prāpyanti) - are brought back - verb 3rd person plural present passive - root √āp (to obtain) with pra (forward) - indicates the act of being brought to existence.
भवति (bhavati) - exists - verb 3rd person singular present - root √bhū (to be, become) - indicates the state of existence.
रात्रौ (rātrau) - at night - noun feminine singular locative - root √rātri (night) - denotes the moment of night.
पतति (patati) - falls - verb 3rd person singular present - root √pat (to fall) - indicates the act of falling or collapsing.
तया (tayā) - with it - pronoun feminine singular instrumental - root √tad (that, it) - denotes the night as accompanying.
सह (saha) - with - adverb - root √saha (together) - indicates accompaniment or simultaneity.
सत्त्वाः (sattvāḥ) - beings - noun neuter plural nominative - root √sattva (being, essence) - denotes living entities.
नाशति (nāśati) - fall into annihilation - verb 3rd person singular present - root √naś

(to perish) - indicates the act of disappearance or annihilation.
न (na) - without - negative particle - root √na (not) - indicates negation.
शक्तिः (śaktiḥ) - power - noun feminine singular nominative - root √śakti (power, ability) - denotes the capacity or power to act.
पुनर्जनति (punarjanati) - begins anew - verb 3rd person singular present - root √jan (to be born) with punar (again) - indicates the act of rebirth or renewal.

Endlessly, each day life is reborn, myriads of beings are brought to existence. Endlessly, at night it falls with it, beings fall into annihilation without power, life begins anew.

---

150. There is an eternal world, beyond matter,
that never ceases.
When the entire material universe disappears,
it remains intact.

अस्ति लोकः सनातनः परं प्रकृतेः
न कदाचिद् नाशति तिष्ठति नित्यम्।
यदा सर्वं विश्वं भौतिकं नाशति
सः अक्षतः तिष्ठति तत्र तिष्ठति।

asti lokaḥ sanātanaḥ paraṃ prakṛteḥ
na kadācid nāśati tiṣṭhati nityam |
yadā sarvaṃ viśvaṃ bhautikaṃ nāśati
saḥ akṣataḥ tiṣṭhati tatra tiṣṭhati |

अस्ति (asti) - there is - verb 3rd person singular present - root √as (to be) - indicates existence.
लोकः (lokaḥ) - world - noun masculine singular nominative - root √loka (world, sphere) - denotes a world or dimension.
सनातनः (sanātanaḥ) - eternal - adjective masculine singular nominative - root √sanātana (eternal) - indicates what is without beginning or end.
परं (paraṃ) - beyond - adjective neuter singular accusative - root √para (beyond, supreme) - indicates what transcends.

प्रकृतेः (prakṛteḥ) - of matter - noun feminine singular genitive - root √prakṛti (nature, matter) - denotes material nature.
न (na) - not - negative particle - root √na (not) - indicates negation.
कदाचिद् (kadācid) - never - adverb - root √kadācid (ever) - indicates complete absence of cessation.
नाशति (nāśati) - ceases - verb 3rd person singular present - root √naś (to perish) - indicates the act of disappearing or ceasing.
तिष्ठति (tiṣṭhati) - remains - verb 3rd person singular present - root √sthā (to stand, remain) - indicates the act of staying.
नित्यम् (nityam) - eternally - adverb - root √nitya (perpetual) - indicates eternal duration.
यदा (yadā) - when - adverb - root √yadā (when) - indicates the moment an action occurs.
सर्वं (sarvaṃ) - entire - pronoun neuter singular accusative - root √sarva (all) - denotes the entirety or totality.
विश्वं (viśvaṃ) - universe - noun neuter singular nominative - root √viśva (universe) - denotes the totality of existence.
भौतिकं (bhautikaṃ) - material - adjective neuter singular nominative - root √bhautika (material, physical) - indicates what belongs to matter.
नाशति (nāśati) - disappears - verb 3rd person singular present - root √naś (to perish) - indicates the act of disappearance.
सः (saḥ) - it - demonstrative pronoun masculine singular nominative - root √sa (that) - denotes the eternal world.
अक्षतः (akṣataḥ) - intact - adjective masculine singular nominative - root √kṣata (damaged) with a- (negation) - indicates the state of being undamaged.
तिष्ठति (tiṣṭhati) - remains - verb 3rd person singular present - root √sthā (to stand, remain) - indicates the act of staying.
तत्र (tatra) - there - adverb - root √tatra (there) - indicates the location of the eternal state.

There is an eternal world beyond matter, it never ceases, remains eternally. When the entire material universe disappears, it remains intact there.

---

151. Imperishable is Satya-loka, the ultimate goal.

For those who attain it, there is no return.
There the Lord and liberated souls reside.

सनातनः सत्यलोकः परमं गन्तव्यम्
यः प्राप्नति न पुनरागमनं तस्य।
तत्र प्रभुः मुक्तात्मानः च तिष्ठन्ति
नित्यं सङ्गत्या सह तत्रैव।

sanātanaḥ satyalokaḥ paramaṃ gantavyam
yaḥ prāptati na punarāgamanaṃ tasya |
tatra prabhuḥ muktātmānaḥ ca tiṣṭhanti
nityaṃ saṅgatyā saha tatraiva |

सनातनः (sanātanaḥ) - imperishable - adjective masculine singular nominative - root √sanātana (eternal) - indicates what is without beginning or end.
सत्यलोकः (satyalokaḥ) - Satya-loka - noun masculine singular nominative - compound of satya (truth) and loka (world) - denotes the world of truth, the highest spiritual plane.
परमं (paramaṃ) - ultimate - adjective neuter singular accusative - root √parama (supreme, ultimate) - indicates what is the highest or final.
गन्तव्यम् (gantavyam) - goal - noun neuter singular nominative - root √gam (to go) with suffix -tavya (to be attained) - denotes the destination or goal.
यः (yaḥ) - who - relative pronoun masculine singular nominative - root √ya (who) - denotes a specific person.
प्राप्नति (prāptati) - attains - verb 3rd person singular present - root √āp (to obtain) with pra (forward) - indicates the act of reaching or attaining.
न (na) - no - negative particle - root √na (not) - indicates negation.
पुनरागमनं (punarāgamanaṃ) - return - noun neuter singular accusative - compound of punar (again) and āgamana (return) - denotes the act of returning.
तस्य (tasya) - of them - demonstrative pronoun masculine singular genitive - root √tad (that, them) - denotes the person in question.
तत्र (tatra) - there - adverb - root √tatra (there) - denotes the location of Satya-loka.
प्रभुः (prabhuḥ) - Lord - noun masculine singular nominative - root √prabhu

(master, lord) - denotes the divine or supreme master.
मुक्तात्मानः (muktātmānaḥ) - liberated souls - noun masculine plural nominative - compound of mukta (liberated) and ātman (soul) - denotes freed souls.
च (ca) - and - conjunction - root √ca (and) - connects elements of the sentence.
तिष्ठन्ति (tiṣṭhanti) - reside - verb 3rd person plural present - root √sthā (to stand, remain) - indicates the act of staying.
नित्यं (nityaṃ) - eternally - adverb - root √nitya (perpetual) - indicates eternal duration.
सङ्गत्या (saṅgatyā) - with engagement - noun feminine singular instrumental - root √saṅg (to attach) - denotes the state of spiritual connection or engagement.
सह (saha) - with - adverb - root √saha (together) - indicates accompaniment or coexistence.
तत्रैव (tatraiva) - there itself - adverb - compound of tatra (there) and eva (only) - indicates the precise location of Satya-loka.

Imperishable Satya-loka, the ultimate goal, who attains it, no return is theirs. There the Lord and liberated souls reside eternally with engagement.

---

152. Only realized devotion allows one to attain Satya-loka.
Though the Lord never leaves it,
He is in all things, and all rests in Him.

केवलं भक्तिः संजानाति सत्यलोकं प्रापति
यद्यपि प्रभुः न कदाचित् तं त्यजति।
सर्वं विश्वं तस्मिन् तिष्ठति च
विश्वं तस्मिन् विश्रामति सर्वं च।

kevalaṃ bhaktiḥ saṃjānāti satyalokaṃ prāpati
yadyapi prabhuḥ na kadācit taṃ tyajati |
sarvaṃ viśvaṃ tasmin tiṣṭhati ca
viśvaṃ tasmin viśrāmati sarvaṃ ca |

केवलं (kevalaṃ) - only - adverb - root √kevala (sole, exclusive) - indicates restriction to a single condition.

भक्तिः (bhaktiḥ) - devotion - noun feminine singular nominative - root √bhakti (devotion, spiritual love) - denotes love or spiritual devotion.
संजानाति (saṃjānāti) - realized - verb 3rd person singular present - root √jñā (to know) with saṃ (together) - indicates the act of fully realizing or understanding.
सत्यलोकं (satyalokaṃ) - Satya-loka - noun masculine singular accusative - compound of satya (truth) and loka (world) - denotes the world of truth, the highest spiritual plane.
प्रापति (prāptati) - attains - verb 3rd person singular present - root √āp (to obtain) with pra (forward) - indicates the act of reaching or attaining.
यद्यपि (yadyapi) - though - conjunction - compound of yadi (if) and api (even) - indicates a concession.
प्रभुः (prabhuḥ) - Lord - noun masculine singular nominative - root √prabhu (master, lord) - denotes the divine or supreme master.
न (na) - never - negative particle - root √na (not) - indicates negation.
कदाचित् (kadācit) - never - adverb - root √kadācit (ever) - indicates complete absence of cessation.
तं (taṃ) - it - demonstrative pronoun masculine singular accusative - root √tad (that) - denotes Satya-loka.
त्यजति (tyajati) - leaves - verb 3rd person singular present - root √tyaj (to abandon) - indicates the act of leaving or abandoning.
सर्वं (sarvaṃ) - all things - pronoun neuter singular nominative - root √sarva (all) - denotes the entirety or totality.
विश्वं (viśvaṃ) - universe - noun neuter singular nominative - root √viśva (universe) - denotes the totality of existence.
तस्मिन् (tasmin) - in Him - demonstrative pronoun masculine singular locative - root √tad (that, Him) - denotes the Lord.
तिष्ठति (tiṣṭhati) - is - verb 3rd person singular present - root √sthā (to stand, remain) - indicates the state of presence or existence.
च (ca) - and - conjunction - root √ca (and) - connects elements of the sentence.
विश्रामति (viśrāmati) - rests - verb 3rd person singular present - root √śram (to rest) with vi (intensive) - indicates the act of resting or residing.
सर्वं (sarvaṃ) - all - pronoun neuter singular nominative - root √sarva (all) - denotes the entirety or totality.

Only devotion realized attains Satya-loka, though the Lord never leaves it. All things, the universe, is in Him, and the universe rests in Him, all.

---

153. The moments when one leaves this world,
never to return,
and those when one leaves and returns,
now these are addressed:
one who knows the harmony of Unity
leaves this world at the right moment.

यदा विश्वात् गच्छति न च पुनरागच्छति
तथा यदा गच्छति पुनरागच्छति च।
इदानीं तत् सम्यक् प्रश्नः तिष्ठति
यः एकत्वस्य संजानाति जानाति।
सः विश्वं त्यजति सम्यक् कालेन गच्छति।

yadā viśvāt gacchati na ca punarāgacchati
tathā yadā gacchati punarāgacchati ca |
idānīṃ tat samyak praśnaḥ tiṣṭhati
yaḥ ekatvasya saṃjānāti jānāti |
saḥ viśvaṃ tyajati samyak kālena gacchati |

यदा (yadā) - when - adverb - root √yadā (when) - indicates the moment an action occurs.
विश्वात् (viśvāt) - from this world - noun neuter singular ablative - root √viśva (universe) - denotes the totality of material existence.
गच्छति (gacchati) - leaves - verb 3rd person singular present - root √gam (to go) - indicates the act of departing or leaving.
न (na) - not - negative particle - root √na (not) - indicates negation.
च (ca) - and - conjunction - root √ca (and) - connects elements of the sentence.
पुनरागच्छति (punarāgacchati) - returns - verb 3rd person singular present - root √gam (to go) with punar (again) and ā (toward) - indicates the act of returning.
तथा (tathā) - also - adverb - root √tathā (thus) - indicates similarity or another condition.

इदानीं (idānīṃ) - now - adverb - root √idānīm (now) - indicates the present moment.
तत् (tat) - this - demonstrative pronoun neuter singular nominative - root √tad (that) - denotes the subject in question.
सम्यक् (samyak) - rightly - adverb - root √samyak (correct, appropriate) - indicates an appropriate or pertinent action.
प्रश्नः (praśnaḥ) - question - noun masculine singular nominative - root √praśna (question) - denotes the subject or object of discussion.
तिष्ठति (tiṣṭhati) - is - verb 3rd person singular present - root √sthā (to stand, remain) - indicates the state of presence or existence.
यः (yaḥ) - who - relative pronoun masculine singular nominative - root √ya (who) - denotes a specific person.
एकत्वस्य (ekatvasya) - of Unity - noun neuter singular genitive - root √eka (one) with suffix -tva (state) - denotes the state of unity.
संजानाति (saṃjānāti) - knows - verb 3rd person singular present - root √jñā (to know) with saṃ (together) - indicates the act of realizing or understanding (replacing संनादं to avoid its use).
जानाति (jānāti) - knows - verb 3rd person singular present - root √jñā (to know) - reinforces the act of knowing or realizing.
सः (saḥ) - they - demonstrative pronoun masculine singular nominative - root √sa (that) - denotes the person in question.
विश्वं (viśvaṃ) - this world - noun neuter singular accusative - root √viśva (universe) - denotes the totality of material existence.
त्यजति (tyajati) - abandons - verb 3rd person singular present - root √tyaj (to abandon) - indicates the act of leaving or forsaking.
सम्यक् (samyak) - right - adverb - root √samyak (correct, appropriate) - indicates an appropriate moment or action.
कालेन (kālena) - at a moment - noun masculine singular instrumental - root √kāla (time) - denotes a specific time or moment.
गच्छति (gacchati) - departs - verb 3rd person singular present - root √gam (to go) - indicates the act of departing or leaving.

When one leaves from this world and does not return, also when one leaves and returns, now this question rightly stands: who knows the harmony of Unity, they

abandon this world, depart at the right moment.

The verse addresses the two possible outcomes at the moment of death: liberation (no return) or reincarnation (return). The "harmony of Unity" refers to the realization of oneness with the divine, achievable through conscious focus on the Satnam. One who attains this understanding departs at the opportune moment, implying liberation to Satya-loka.

---

154. There are two ways to leave this world:
in darkness or in light.
One is the path of return,
and the other of non-return.

द्वौ मार्गौ विश्वात् त्यक्तुं संजानाति
तमसि प्रकाशे वा गच्छति।
एकः पुनरागमनमार्गः
अन्यः न पुनरागमनम्।

dvau mārgau viśvāt tyaktuṃ saṃjānāti
tamasi prakāśe vā gacchati |
ekaḥ punarāgamanamārgaḥ
anyaḥ na punarāgamanam |

द्वौ (dvau) - two - numeral adjective masculine dual nominative - root √dvi (two) - indicates the number two.
मार्गौ (mārgau) - ways - noun masculine dual nominative - root √mārga (path, way) - denotes paths or means.
विश्वात् (viśvāt) - from this world - noun neuter singular ablative - root √viśva (universe) - denotes the totality of material existence.
त्यक्तुं (tyaktuṃ) - to leave - infinitive - root √tyaj (to abandon) - indicates the intention to leave or forsake.
संजानाति (saṃjānāti) - exists - verb 3rd person singular present - root √jñā (to know) with saṃ (together) - indicates the state of existence or realization (replacing संनादति to avoid its use).

तमसि (tamasi) - in darkness - noun neuter singular locative - root √tamas (darkness) - denotes the state of ignorance or spiritual darkness.
प्रकाशे (prakāśe) - in light - noun masculine singular locative - root √prakāśa (light) - denotes the state of knowledge or illumination.
वा (vā) - or - conjunction - root √vā (or) - indicates an alternative.
गच्छति (gacchati) - departs - verb 3rd person singular present - root √gam (to go) - indicates the act of departing or leaving.
एकः (ekaḥ) - one - numeral pronoun masculine singular nominative - root √eka (one) - denotes one of the two paths.
पुनरागमनमार्गः (punarāgamanamārgaḥ) - path of return - noun masculine singular nominative - compound of punar (again), āgamana (return), and mārga (path) - denotes the path of cyclic return.
अन्यः (anyaḥ) - the other - pronoun masculine singular nominative - root √anya (other) - denotes the other path.
न (na) - not - negative particle - root √na (not) - indicates negation.
पुनरागमनम् (punarāgamanam) - non-return - noun neuter singular nominative - compound of punar (again) and āgamana (return) - denotes liberation.

Two ways to leave from this world exist, in darkness or in light one departs. One is the path of return, the other not return. This verse describes the two paths at death: one of ignorance (darkness), leading to reincarnation, and one of knowledge (light), leading to liberation or non-return to the material world, specifically to Satya-loka.

---

155. The observers of Dharma,
who know how to distinguish these two paths,
never go astray if they remain steadfast
in the consciousness of the Satnam.

धर्मपालकाः ये द्वौ मार्गौ विजानन्ति
न कदाचिद् विमुह्यन्ति यदि स्थिराः।
सत्नामस्य स्मृतौ संजानाति
सत्यलोकं प्रापति न संशयः।

dharmapālakāḥ ye dvau mārgau vijānanti
na kadācid vimuhyanti yadi sthirāḥ |
satnāmasya smṛtau saṃjānāti
satyalokaṃ prāpati na saṃśayaḥ |

धर्मपालकाः (dharmapālakāḥ) - observers of Dharma - noun masculine plural nominative - compound of dharma (duty, law) and pālaka (protector, observer) - denotes those who follow or uphold Dharma.
ये (ye) - who - relative pronoun masculine plural nominative - root √ya (those who) - denotes specific persons.
द्वौ (dvau) - two - numeral adjective masculine dual accusative - root √dvi (two) - indicates the number two.
मार्गौ (mārgau) - paths - noun masculine dual accusative - root √mārga (path, way) - denotes the two paths mentioned.
विजानन्ति (vijānanti) - know how to distinguish - verb 3rd person plural present - root √jñā (to know) with vi (distinctly) - indicates the act of knowing or distinguishing.
न (na) - never - negative particle - root √na (not) - indicates negation.
कदाचिद् (kadācid) - ever - adverb - root √kadācit (ever) - indicates complete absence of deviation.
विमुह्यन्ति (vimuhyanti) - go astray - verb 3rd person plural present - root √muh (to go astray) with vi (intensive) - indicates the act of getting lost or deviating.
यदि (yadi) - if - conjunction - root √yadi (if) - indicates a condition.
स्थिराः (sthirāḥ) - steadfast - adjective masculine plural nominative - root √sthira (stable, firm) - denotes the state of stability or constancy.
सत्नामस्य (satnāmasya) - of the Satnam - noun neuter singular genitive - compound of sat (truth) and nāma (name) - denotes belonging to the truth-name.
स्मृतौ (smṛtau) - in the consciousness - noun feminine singular locative - root √smṛti (memory, consciousness) - denotes the state of active consciousness or remembrance.
संजानाति (saṃjānāti) - is - verb 3rd person singular present - root √jñā (to know) with saṃ (together) - indicates the state of realization or presence (replacing संनादति to avoid its use).
सत्यलोकं (satyalokaṃ) - Satya-loka - noun masculine singular accusative -

compound of satya (truth) and loka (world) - denotes the world of truth, the highest spiritual plane.
प्रापति (prāpati) - attains - verb 3rd person singular present - root √āp (to obtain) with pra (forward) - indicates the act of reaching or attaining.
न (na) - without - negative particle - root √na (not) - indicates negation.
संशयः (saṃśayaḥ) - doubt - noun masculine singular nominative - root √saṃśaya (doubt) - denotes the absence of doubt.

Observers of Dharma who distinguish the two paths never go astray if steadfast. In the consciousness of the Satnam, one is, attains Satya-loka without doubt. This verse emphasizes that those who follow Dharma and understand the distinction between the paths of return (reincarnation) and non-return (liberation) will not err if they remain steadfast in meditating on the Satnam, leading to Satya-loka.

---

156. The one who chooses the observance of Dharma
gains liberation, without studies, sacrifices, austerity,
obligatory charity, philosophy, or self-interested action.
Action done outside of "non-action," "service,"
or consciousness of the Satnam.

यः धर्मपालनं संजानाति मोक्षं प्रापति
न अध्ययनं यज्ञं तपः दानं च।
न दर्शनं कर्म सङ्गेन कृतं च
सत्यलोकं प्रापति न संशयः।

yaḥ dharmapālanaṃ saṃjānāti mokṣaṃ prāpati
na adhyayanaṃ yajñaṃ tapaḥ dānaṃ ca |
na darśanaṃ karma saṅgena kṛtaṃ ca
satyalokaṃ prāpati na saṃśayaḥ |

यः (yaḥ) - the one who - relative pronoun masculine singular nominative - root √ya (who) - denotes a specific person.
धर्मपालनं (dharmapālanaṃ) - observance of Dharma - noun neuter singular accusative - compound of dharma (duty, law) and pālana (protection,

observance) - denotes the consistent practice of Dharma.
संजानाति (saṃjānāti) - chooses - verb 3rd person singular present - root √jñā (to know) with saṃ (together) - indicates the act of consciously choosing or engaging.
मोक्षं (mokṣaṃ) - liberation - noun masculine singular accusative - root √mokṣa (liberation) - denotes the state of deliverance or emancipation.
प्रापति (prāpati) - gains - verb 3rd person singular present - root √āp (to obtain) with pra (forward) - indicates the act of attaining or obtaining.
न (na) - without - negative particle - root √na (not) - indicates negation.
अध्ययनं (adhyayanaṃ) - studies - noun neuter singular accusative - root √adhyayana (study, learning) - denotes the act of studying or academic knowledge.
यज्ञं (yajñaṃ) - sacrifices - noun masculine singular accusative - root √yajña (sacrifice) - denotes ritual offerings or sacrifices.
तपः (tapaḥ) - austerity - noun neuter singular accusative - root √tapas (austerity, discipline) - denotes ascetic practices.
दानं (dānaṃ) - charity - noun neuter singular accusative - root √dāna (giving) - denotes the act of giving or charity.
च (ca) - and - conjunction - root √ca (and) - connects elements of the sentence.
दर्शनं (darśanaṃ) - philosophy - noun neuter singular accusative - root √darśana (vision, philosophy) - denotes philosophical systems or intellectual speculation.
कर्म (karma) - action - noun neuter singular accusative - root √karman (action) - denotes actions in general.
सङ्गेन (saṅgena) - self-interested - noun masculine singular instrumental - root √saṅga (attachment) - denotes action motivated by attachment or personal interest, outside the consciousness of the Satnam.
कृतं (kṛtaṃ) - performed - past participle neuter singular accusative - root √kṛ (to do) - indicates the state of being done, qualifying the action.
च (ca) - and - conjunction - root √ca (and) - connects elements of the sentence.
सत्यलोकं (satyalokaṃ) - Satya-loka - noun masculine singular accusative - compound of satya (truth) and loka (world) - denotes the world of truth, the highest spiritual plane.
प्रापति (prāpati) - attains - verb 3rd person singular present - root √āp (to obtain) with pra (forward) - indicates the act of reaching or attaining.

न (na) - without - negative particle - root √na (not) - indicates negation.
संशयः (saṃśayaḥ) - doubt - noun masculine singular nominative - root √saṃśaya (doubt) - denotes the absence of doubt.

8. The Most Secret Knowledge

गुह्यतमं ज्ञानं, guhyatamaṃ jñānaṃ

157. I can reveal to you
the most secret, purest knowledge.
Through it, you will be freed
from the sufferings born of ignorance.
This knowledge is the queen
among all knowledge,
the secret among secrets,
and because it directly
reveals our true identity,
it represents the perfection of spiritual life.
It is imperishable and joyfully applied.

मया तुभ्यं प्रकटति गुह्यतमं शुद्धतमं ज्ञानं
तेन त्वं दुःखेभ्योऽज्ञानजातेभ्यः संमुक्तो भविष्यसि
एतज्ज्ञानं सर्वज्ञानानां रजनी गुह्यानां गुह्यं च
यस्मात् साक्षात् स्वस्य सत्यं स्वरूपं बोधति
एतत् साधनस्य संपूर्णता नित्यं सौख्येन संयोजति

mayā tubhyaṃ prakaṭati guhyatamaṃ śuddhatamaṃ jñānaṃ
tena tvaṃ duḥkhebhyo'jñānajātebhyaḥ saṃmukto bhaviṣyasi
etajjñānaṃ sarvajñānānāṃ rajanī guhyānāṃ guhyaṃ ca
yasmāt sākṣāt svasya satyaṃ svarūpaṃ bodhati
etat sādhanasya saṃpūrṇatā nityaṃ saukhyena saṃyojati

मया (mayā) - by me - first person singular instrumental pronoun - root √mā (me)

- indicates the agent of the action, here the one who reveals.
तुभ्यं (tubhyaṃ) - to you - second person singular dative pronoun - root √tvam (you) - designates the recipient of the revelation.
प्रकटति (prakaṭati) - reveals - third person singular present active verb - root √pra√kāś (to manifest, reveal) - indicates the act of unveiling or making manifest.
गुह्यतमं (guhyatamaṃ) - most secret - superlative neuter nominative singular adjective - root √guh (to hide) - indicates something extremely hidden or secret.
शुद्धतमं (śuddhatamaṃ) - purest - superlative neuter nominative singular adjective - root √śudh (to purify) - designates something completely purified or untainted.
ज्ञानं (jñānaṃ) - knowledge - neuter nominative singular noun - root √jñā (to know) - designates spiritual knowledge or wisdom.
तेन (tena) - through it - demonstrative pronoun instrumental singular - root √tad (that) - indicates the means, here the knowledge.
त्वं (tvaṃ) - you - second person singular nominative pronoun - root √tvam (you) - designates the subject of the action, the one who will be freed.
दुःखेभ्यः (duḥkhebhyo) - from sufferings - neuter ablative plural noun - root √duḥkha (suffering) - indicates the afflictions from which one is freed.
अज्ञानजातेभ्यः (ajñānajātebhyaḥ) - born of ignorance - compound ablative plural, ajñāna (ignorance, root √jñā with prefix a- negative) + jāta (born, root √jan) - designates that which arises from ignorance.
संमुक्तो (saṃmukto) - freed - past participle nominative singular masculine - root √muc (to liberate) with prefix sam- - indicates the state of liberation.
भविष्यसि (bhaviṣyasi) - you will be - second person singular future active verb - root √bhū (to become) - indicates the future state of liberation.
एतज्ज्ञानं (etajjñānaṃ) - this knowledge - compound neuter nominative singular, etat (this, root √etad) + jñānaṃ (knowledge) - designates this specific knowledge.
सर्वज्ञानानां (sarvajñānānāṃ) - of all knowledge - compound genitive plural, sarva (all, root √sarva) + jñānānāṃ (knowledge) - indicates the entirety of knowledge.
रजनी (rajanī) - queen - feminine nominative singular noun - root √raj (to rule, shine) - designates a supreme position, metaphorically.
गुह्यानां (guhyānāṃ) - of secrets - adjective genitive plural - root √guh (to hide) - indicates the entirety of hidden things.

गुह्यं (guhyaṃ) - secret - neuter nominative singular adjective - root √guh (to hide) - designates something hidden or confidential.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
यस्मात् (yasmāt) - because - relative pronoun ablative singular - root √yad (which) - introduces the cause.
साक्षात् (sākṣāt) - directly - adverb - root √sakṣ (to see directly) - indicates immediate realization.
स्वस्य (svasya) - of oneself - possessive pronoun genitive singular - root √sva (self) - designates the individual self.
सत्यं (satyaṃ) - true - neuter nominative singular adjective - root √sat (truth) - indicates what is true or real.
स्वरूपं (svarūpaṃ) - identity - neuter nominative singular noun, compound of sva (self) + rūpa (form, root √rūp) - designates the true nature of the self.
बोधति (bodhati) - realizes - third person singular present active verb - root √budh (to awaken, understand) - indicates the act of understanding or realization.
एतत् (etat) - this - demonstrative pronoun neuter nominative singular - root √etad (this) - designates this knowledge or process.
साधनस्य (sādhanasya) - of spiritual practice - neuter genitive singular noun - root √sādh (to accomplish) - indicates spiritual discipline.
संपूर्णता (saṃpūrṇatā) - perfection - feminine nominative singular noun - root √pūr (to fill) with prefix sam- - designates the state of fullness or accomplishment.
नित्यं (nityaṃ) - imperishable - neuter nominative singular adjective - root √nitya (eternal) - indicates what is eternal or indestructible.
सौख्येन (saukhyena) - with joy - neuter instrumental singular noun - root √sukha (joy) - indicates the joyful manner of application.
संयोजति (saṃyojati) - is applied - third person singular present active verb - root √yuj (to join) with prefix sam- - indicates the act of application or practice.

The knowledge revealed here is not theoretical knowledge, derived from readings and concepts. The knowledge revealed here is called "Veda" in Sanskrit. It is not its homonym, the collection of sacred scriptures. The word Veda means "knowledge." The knowledge revealed here comes from the inner light (jyoti), from the Satnam (Holy Name), from the Grace through the Observance of Dharma, the sadhana of The Path as described in this Upanishad. The knowledge

revealed here is also that of the meditation techniques specific to this spiritual path (mārga). It is, in a way, an initiation. This Revelation is still given today to those who request it at: lavoie.eu@gmail.com. What is joyfully applied is the spiritual path, the pillars of the sadhana, that is, the set of practices that make up this path.

---

158. People who follow a path of bhakti
without knowledge cannot be liberated;
they return to be born and die in this world.

नराः भक्तिमार्गे येऽज्ञानं न विदन्ति
ते न संमुक्ता भवन्ति संसारे पुनर्जनन्ति म्रियन्ति च

narāḥ bhaktimārge ye'jñānaṃ na vidanti
te na saṃmuktā bhavanti saṃsāre punarjananti mriyanti ca

नराः (narāḥ) - people - masculine nominative plural noun - root √nṛ (human) - designates human beings.
भक्तिमार्गे (bhaktimārge) - on a path of bhakti - compound locative singular, bhakti (devotion, root √bhaj, to share, adore) + mārge (path, root √mārg) - indicates the path of devotion.
येऽज्ञानं (ye'jñānaṃ) - who knowledge - relative pronoun nominative plural (ye, root √yad, who) + neuter accusative singular noun (ajñānaṃ, root √jñā with prefix a-, ignorance) - designates those without knowledge.
न (na) - not - negative particle - root √na (not) - indicates negation.
विदन्ति (vidanti) - possess - third person plural present active verb - root √vid (to know) - indicates possession or knowledge.
ते (te) - they - demonstrative pronoun nominative plural - root √tad (those) - designates the people mentioned.
न (na) - not - negative particle - root √na (not) - indicates negation.
संमुक्ताः (saṃmuktāḥ) - liberated - past participle nominative plural masculine - root √muc (to liberate) with prefix sam- - indicates the state of non-liberation.
भवन्ति (bhavanti) - become - third person plural present active verb - root √bhū

(to become) - indicates the state or action.
संसारे (saṃsāre) - in this world - masculine locative singular noun - root √saṃsṛ (to flow together) - designates the cycle of existence or samsara.
पुनर्जनन्ति (punarjananti) - return to be born - compound verb third person plural present active, punar (again, root √punar) + jananti (to be born, root √jan) - indicates repeated birth.
म्रियन्ति (mriyanti) - die - third person plural present active verb - root √mṛ (to die) - indicates the action of dying.
च (ca) - and - conjunction - root √ca (and) - connects the actions of birth and death.

Bhakti is devotion, not the love one has for God, but the love one has for God manifested through actions, such as the Observance of Dharma.

---

159. This universe is entirely filled with the Satnam.
All beings have it within them and are in it,
but it is not entirely in them.
See its power; it sustains all beings,
it is present everywhere, the very source of all creation.

एतद् विश्वं सर्वं सत्नामेन संपूर्णं
सर्वं विश्वेन अस्ति तच्च तेषु अस्ति
किन्तु तद् तेषु सर्वं नास्ति
तस्य शक्तिं पश्य सर्वं विश्वं धारति
सर्वत्र अस्ति सर्वसृष्टेः मूलं च

etad viśvaṃ sarvaṃ satnāmen saṃpūrṇaṃ
sarvaṃ viśvena asti tacca teṣu asti
kintu tad teṣu sarvaṃ nāsti
tasya śaktiṃ paśya sarvaṃ viśvaṃ dhārati
sarvatra asti sarvasṛṣṭeḥ mūlaṃ ca

एतद् (etad) - this - demonstrative pronoun neuter nominative singular - root

√etad (this) - designates the mentioned universe.
विश्वं (viśvaṃ) - universe - neuter nominative singular noun - root √viśva (universal, all) - designates the totality of existence, the cosmic whole, equivalent to the Tao.
सर्वं (sarvaṃ) - entirely - neuter nominative singular adjective - root √sarva (all) - indicates totality or entirety.
सत्नामेन (satnāmen) - with the Satnam - neuter instrumental singular noun, compound of sat (truth, root √sat) + nāma (name, root √nāman) - designates the Holy Name, divine essence.
संपूर्णं (saṃpūrṇaṃ) - filled - neuter nominative singular adjective - root √pūr (to fill) with prefix sam- - indicates a state of fullness or completeness.
सर्वं (sarvaṃ) - all - neuter nominative singular adjective - root √sarva (all) - designates all beings.
विश्वेन (viśvena) - in it - neuter instrumental singular noun - root √viśva (universal, all) - designates the cosmic whole as a container.
अस्ति (asti) - are - third person singular present active verb - root √as (to be) - indicates the state of existence or presence.
तत् (tat) - it - demonstrative pronoun neuter nominative singular - root √tad (that) - designates the Satnam.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
तेषु (teṣu) - in them - demonstrative pronoun locative plural - root √tad (those) - designates beings.
अस्ति (asti) - is - third person singular present active verb - root √as (to be) - indicates the state of existence or presence.
किन्तु (kintu) - but - conjunction - root √kim (what) - indicates opposition or restriction.
तद् (tad) - it - demonstrative pronoun neuter nominative singular - root √tad (that) - designates the Satnam.
तेषु (teṣu) - in them - demonstrative pronoun locative plural - root √tad (those) - designates beings.
सर्वं (sarvaṃ) - entirely - neuter nominative singular adjective - root √sarva (all) - indicates totality.
न (nāsti) - is not - negative particle with verb - root √na (not) + √as (to be) - indicates negation of existence.

तस्य (tasya) - its - demonstrative pronoun genitive singular - root √tad (that) - designates possession relative to the Satnam.
शक्तिं (śaktiṃ) - power - feminine accusative singular noun - root √śak (to be able) - designates divine force or energy.
पश्य (paśya) - see - second person singular imperative active verb - root √paś (to see) - indicates the command to perceive or contemplate.
सर्वं (sarvaṃ) - all - neuter accusative singular adjective - root √sarva (all) - designates all beings.
विश्वं (viśvaṃ) - universe - neuter accusative singular noun - root √viśva (universal, all) - designates the totality of existence.
धारति (dhārati) - sustains - third person singular present active verb - root √dhṛ (to support) - indicates the act of upholding or maintaining.
सर्वत्र (sarvatra) - everywhere - adverb - root √sarva (all) - indicates universal presence.
अस्ति (asti) - is present - third person singular present active verb - root √as (to be) - indicates the state of presence.
सर्वसृष्टेः (sarvasṛṣṭeḥ) - of all creation - compound genitive singular, sarva (all) + sṛṣṭeḥ (creation, root √sṛj) - designates the entirety of creation.
मूलं (mūlaṃ) - source - neuter nominative singular noun - root √mūl (root) - indicates the origin or fundamental cause.
च (ca) - and - conjunction - root √ca (and) - connects propositions.

This Satnam, or Holy Name, was called the "virtue of the Tao" by an awakened Chinese sage, a contemporary of Confucius and, likely, of the Jain master Mahavira and his favorite disciple, Gautama Siddhartha, the future Buddha. Here, "virtue" should be understood as meaning "properties" or "powers." The Virtue of the Tao or Satnam (Holy Name). It is the active principle of the Whole, the Lord, who creates all things, sustains them in life, then reclaims them and causes them to be reborn until liberation from the chains of samsara. Hindus speak of the Trimurti—Brahma, Vishnu, and Shiva—to refer to it.

---

160. The entire universe is permeated by God,
in His unmanifested form.

All beings are in Him, but He
is not entirely in them.
God is the source of everything.
Just as the wind blows in the air,
all beings reside in the One.

विश्वं सर्वं देवेन संपूरति अव्यक्तरूपेण
सर्वं तस्मिन् अस्ति किन्तु तद् तेषु सर्वं नास्ति
देवः सर्वस्य मूलं यथा वायौ वाति वायुः एकस्मिन् सर्वं तिष्ठति

viśvaṃ sarvaṃ devena saṃpūrati avyaktarūpeṇa
sarvaṃ tasmin asti kintu tad teṣu sarvaṃ nāsti
devaḥ sarvasya mūlaṃ
yathā vāyau vāti vāyuḥ ekasmin sarvaṃ tiṣṭhati

विश्वं (viśvaṃ) - universe - neuter nominative singular noun - root √viśva (universal, all) - designates the totality of existence, the cosmic whole, equivalent to the Tao.
सर्वं (sarvaṃ) - entirely - neuter nominative singular adjective - root √sarva (all) - indicates totality or entirety.
देवेन (devena) - by God - masculine instrumental singular noun - root √div (to shine, divine) - designates the divine essence or supreme principle.
संपूरति (saṃpūrati) - is permeated - third person singular present active verb - root √pūr (to fill) with prefix sam- - indicates the state of being filled or permeated.
अव्यक्तरूपेण (avyaktarūpeṇa) - in His unmanifested form - compound instrumental singular, avyakta (unmanifested, root √vyakt with prefix a-) + rūpeṇa (form, root √rūp) - designates the unmanifested state of the divine essence.
सर्वं (sarvaṃ) - all - neuter nominative singular adjective - root √sarva (all) - designates all beings.
तस्मिन् (tasmin) - in Him - demonstrative pronoun locative singular - root √tad (that) - designates God as the container.
अस्ति (asti) - are - third person singular present active verb - root √as (to be) - indicates the state of existence or presence.
किन्तु (kintu) - but - conjunction - root √kim (what) - indicates opposition or

restriction.
तद् (tad) - He - demonstrative pronoun neuter nominative singular - root √tad (that) - designates God.
तेषु (teṣu) - in them - demonstrative pronoun locative plural - root √tad (those) - designates beings.
सर्वं (sarvaṃ) - entirely - neuter nominative singular adjective - root √sarva (all) - indicates totality.
न (nāsti) - is not - negative particle with verb - root √na (not) + √as (to be) - indicates negation of existence.
देवः (devaḥ) - God - masculine nominative singular noun - root √div (to shine, divine) - designates the divine essence or supreme principle.
सर्वस्य (sarvasya) - of everything - genitive singular adjective - root √sarva (all) - indicates the entirety of existence.
मूलं (mūlaṃ) - source - neuter nominative singular noun - root √mūl (root) - indicates the origin or fundamental cause.
यथा (yathā) - just as - adverb - root √yathā (as) - introduces a comparison.
वायौ (vāyau) - in the air - masculine locative singular noun - root √vā (to blow) - designates the element of air.
वाति (vāti) - blows - third person singular present active verb - root √vā (to blow) - indicates the action of blowing.
वायुः (vāyuḥ) - the wind - masculine nominative singular noun - root √vā (to blow) - designates the wind as an entity.
एकस्मिन् (ekasmin) - in the One - numeral pronoun locative singular - root √eka (one) - designates the divine unity or principle.
सर्वं (sarvaṃ) - all - neuter nominative singular adjective - root √sarva (all) - designates all beings.
तिष्ठति (tiṣṭhati) - reside - third person singular present active verb - root √sthā (to stand) - indicates the state of residing or standing.

As the ocean contains water, a drop of water does not contain the ocean. There is "of God" in everything, but God (the One) in its entirety cannot be contained.

---

161. At the end of each age,

everything returns to the Kingdom,
and at the beginning of each age,
the power of the Satnam
creates all things anew.
The entire universe obeys the Supreme Lord;
by His will, it is created anew each time,
and it is always by Him that, in the end, it is dissolved.

प्रत्येकयुगस्यान्ते सर्वं राज्याय प्रतिगच्छति
प्रत्येकयुगस्यादौ सत्नामस्य शक्तिः
पुनः सर्वं सृजति विश्वं सर्वं परमेश्वराय वशति
तस्य संकल्पेन पुनः प्रत्येकं सृज्यते
तदैव तेनान्ते नश्यति नष्टं

pratyekayugasyānte sarvaṃ rājyāya pratigacchati
pratyekayugasyādau satnāmasya śaktiḥ
punaḥ sarvaṃ sṛjati viśvaṃ sarvaṃ parameśvarāya vaśati
tasya saṅkalpena punaḥ pratyekaṃ sṛjyate
tadaiva tenānte naśyati naṣṭaṃ

प्रत्येकयुगस्यान्ते (pratyekayugasyānte) - at the end of each age - compound locative singular, pratyeka (each, root √prati) + yuga (age, root √yuj) + ante (end, root √ant) - designates the end of each cosmic period.
सर्वं (sarvaṃ) - everything - neuter nominative singular adjective - root √sarva (all) - indicates totality or entirety.
राज्याय (rājyāya) - to the Kingdom - neuter dative singular noun - root √rāj (to rule) - designates the divine realm or state.
प्रतिगच्छति (pratigacchati) - returns - third person singular present active verb - root √gam (to go) with prefix prati- - indicates the action of returning.
प्रत्येकयुगस्यादौ (pratyekayugasyādau) - at the beginning of each age - compound locative singular, pratyeka (each) + yuga (age) + ādau (beginning, root √ādi) - designates the start of each cosmic period.
सत्नामस्य (satnāmasya) - of the Satnam - neuter genitive singular noun, compound of sat (truth, root √sat) + nāma (name, root √nāman) - designates the Holy

Name, divine essence.
शक्तिः (śaktiḥ) - power - feminine nominative singular noun - root √śak (to be able) - designates divine force or energy.
पुनः (punaḥ) - anew - adverb - root √punar (again) - indicates repetition.
सर्वं (sarvaṃ) - all things - neuter accusative singular adjective - root √sarva (all) - designates all existents.
सृजति (sṛjati) - creates - third person singular present active verb - root √sṛj (to create) - indicates the act of creation.
विश्वं (viśvaṃ) - universe - neuter nominative singular noun - root √viśva (universal, all) - designates the totality of existence, equivalent to the Tao.
सर्वं (sarvaṃ) - entirely - neuter nominative singular adjective - root √sarva (all) - indicates totality or entirety.
परमेश्वराय (parameśvarāya) - to the Supreme Lord - masculine dative singular noun, compound of parama (supreme, root √para) + īśvara (lord, root √īś) - designates the supreme divine principle.
वशति (vaśati) - obeys - third person singular present active verb - root √vaś (to control, be subject) - indicates obedience or conformity.
तस्य (tasya) - His - demonstrative pronoun genitive singular - root √tad (that) - designates possession relative to the Supreme Lord.
संकल्पेन (saṅkalpena) - by will - masculine instrumental singular noun - root √saṃ√klṛp (to conceive) - indicates divine will or intention.
पुनः (punaḥ) - anew - adverb - root √punar (again) - indicates repetition.
प्रत्येकं (pratyekaṃ) - each time - adverb - root √prati (each) - indicates recurrence.
सृज्यते (sṛjyate) - is created - third person singular present passive verb - root √sṛj (to create) - indicates the state of being created.
तदैव (tadaiva) - always - adverb, compound of tad (that) + eva (indeed) - indicates constancy or inevitability.
तेन (tena) - by Him - demonstrative pronoun instrumental singular - root √tad (that) - designates the Supreme Lord as the agent.
अन्ते (ante) - in the end - neuter locative singular noun - root √ant (end) - indicates the moment of the end.
नश्यति (naśyati) - is dissolved - third person singular present active verb - root √naś (to perish) - indicates the action of destruction.
नष्टं (naṣṭaṃ) - dissolved - past participle neuter nominative singular - root √naś

(to perish) - indicates the state of dissolution.

Nothing is ever annihilated, that is, reduced to nothingness, for "nothing is created, nothing is lost, everything is transformed" (Lavoisier). Shiva, the destroyer of the Trimurti, is also the master of yoga, that is, of the state of perfect consciousness of bliss (sat-cit-ananda). He does not destroy anything but transmutes beings from the manifested to the unmanifested, from one incarnation to another.

---

162. The Supreme Lord remains in non-action,
and karma has no hold over Him.
The creation obeys the Satnam in all things;
He engenders all beings, moving and unmoving.
The infinite energy of the Whole creates,
then dissolves all things in an endless cycle.

परमेश्वरः अकर्मणि तिष्ठति
कर्मफलं तस्य न गृह्णाति
सृष्टिः सर्वं सत्नामाय वशति
सर्वं चरं स्थिरं च जनति
विश्वस्य अनन्तशक्तिः सृजति
पश्चात् सर्वं विनाशति चक्रे अनन्ते

parameśvaraḥ akarmaṇi tiṣṭhati
karmaphalaṃ tasya na gṛhṇāti
sṛṣṭiḥ sarvaṃ satnāmāya vaśati
sarvaṃ caraṃ sthiraṃ ca janati
viśvasya anantaśaktiḥ sṛjati
paścāt sarvaṃ vināśati cakre anante

परमेश्वरः (parameśvaraḥ) - Supreme Lord - masculine nominative singular noun, compound of parama (supreme, root √para) + īśvara (lord, root √īś) - designates the supreme divine principle.

अकर्मणि (akarmaṇi) - in non-action - neuter locative singular noun, compound of a- (negation) + karma (action, root √kṛ) - designates the state of non-action.
तिष्ठति (tiṣṭhati) - remains - third person singular present active verb - root √sthā (to stand) - indicates the state of rest or permanence.
कर्मफलं (karmaphalaṃ) - karma - neuter nominative singular noun, compound of karma (action, root √kṛ) + phala (fruit, root √phal) - designates the consequences of actions.
तस्य (tasya) - over Him - demonstrative pronoun genitive singular - root √tad (that) - designates possession relative to the Supreme Lord.
न (na) - no - negative particle - root √na (not) - indicates negation.
गृह्णाति (gṛhṇāti) - hold - third person singular present active verb - root √grah (to seize) - indicates influence or grasp.
सृष्टिः (sṛṣṭiḥ) - creation - feminine nominative singular noun - root √sṛj (to create) - designates the entirety of manifested creation.
सर्वं (sarvaṃ) - all - neuter nominative singular adjective - root √sarva (all) - indicates totality or entirety.
सत्नामाय (satnāmāya) - to the Satnam - neuter dative singular noun, compound of sat (truth, root √sat) + nāma (name, root √nāman) - designates the Holy Name, divine essence.
वशति (vaśati) - obeys - third person singular present active verb - root √vaś (to control, be subject) - indicates obedience or conformity.
सर्वं (sarvaṃ) - all - neuter accusative singular adjective - root √sarva (all) - designates all beings.
चरं (caraṃ) - moving - neuter accusative singular adjective - root √car (to move) - designates beings that move.
स्थिरं (sthiraṃ) - unmoving - neuter accusative singular adjective - root √sthā (to stand) - designates fixed or inanimate beings.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
जनति (janati) - engenders - third person singular present active verb - root √jan (to be born) - indicates the act of producing or giving birth.
विश्वस्य (viśvasya) - of the Whole - neuter genitive singular noun - root √viśva (universal, all) - designates the totality of existence, equivalent to the Tao.
अनन्तशक्तिः (anantaśaktiḥ) - infinite energy - feminine nominative singular noun, compound of ananta (infinite, root √ant with a- negative) + śakti (energy, root

√śak) - designates boundless force or energy.
सृजति (sṛjati) - creates - third person singular present active verb - root √sṛj (to create) - indicates the act of creation.
पश्चात् (paścāt) - then - adverb - root √paśca (after) - indicates temporal sequence.
सर्वं (sarvaṃ) - all things - neuter accusative singular adjective - root √sarva (all) - designates all existents.
विनाशति (vināśati) - dissolves - third person singular present active verb - root √naś (to perish) with prefix vi- - indicates the act of destruction.
चक्रे (cakre) - in a cycle - neuter locative singular noun - root √cakr (wheel) - designates a cycle or repetition.
अनन्ते (anante) - endless - neuter locative singular adjective - root √ant (end) with a- negative - indicates the absence of an end or eternity.

---

163. The ignorant disparage the true path.
They know nothing of their spiritual nature.
Misguided, blinded by ignorance,
they cherish confused concepts.
Vain are their hopes for liberation,
vain their self-interested actions,
and vain their knowledge.

अज्ञाः सत्यं मार्गं निन्दन्ति
ते स्वस्य अध्यात्मिकस्वरूपं न विदन्ति
भ्रान्ताः अज्ञानेनान्धाः
संमोहितान् संकल्पान् प्रियन्ति
मुक्तेर्वैन आशाः स्वार्थकृतं कर्म वैनं
तेषां ज्ञानं च वैनं

ajñāḥ satyaṃ mārgaṃ nindanti
te svasya adhyātmikasvarūpaṃ na vidanti
bhrāntāḥ ajñānenāndhāḥ
saṃmohitān saṅkalpān priyanti
muktervaina āśāḥ

svārthakṛtaṃ karma vainaṃ
teṣāṃ jñānaṃ ca vainaṃ

अज्ञाः (ajñāḥ) - ignorant - masculine nominative plural noun - root √jñā (to know) with prefix a- (negation) - designates those lacking knowledge.
सत्यं (satyaṃ) - true - neuter accusative singular adjective - root √sat (truth) - indicates what is real or true.
मार्गं (mārgaṃ) - path - masculine accusative singular noun - root √mārg (path) - designates the spiritual path.
निन्दन्ति (nindanti) - disparage - third person plural present active verb - root √nind (to blame) - indicates the act of criticizing or despising.
ते (te) - they - demonstrative pronoun nominative plural - root √tad (those) - designates the ignorant mentioned.
स्वस्य (svasya) - their - possessive pronoun genitive singular - root √sva (self) - indicates possession relative to the self.
अध्यात्मिकस्वरूपं (adhyātmikasvarūpaṃ) - spiritual nature - compound neuter accusative singular, adhyātmika (spiritual, root √ātman) + svarūpa (nature, root √sva + √rūp) - designates the true spiritual essence.
न (na) - nothing - negative particle - root √na (not) - indicates negation.
विदन्ति (vidanti) - know - third person plural present active verb - root √vid (to know) - indicates the act of knowing.
भ्रान्ताः (bhrāntāḥ) - misguided - past participle nominative plural masculine - root √bhram (to wander) - indicates the state of wandering or confusion.
अज्ञानेन (ajñānena) - by ignorance - neuter instrumental singular noun - root √jñā with prefix a- (negation) - designates the cause of misguidance.
अन्धाः (andhāḥ) - blinded - nominative plural masculine adjective - root √andh (blind) - indicates the state of spiritual blindness.
संमोहितान् (saṃmohitān) - confused - past participle accusative plural masculine - root √muh (to be confused) with prefix sam- - designates concepts marked by confusion.
संकल्पान् (saṅkalpān) - concepts - masculine accusative plural noun - root √saṃ√klṛp (to conceive) - designates ideas or thoughts.
प्रियन्ति (priyanti) - cherish - third person plural present active verb - root √prī (to please, cherish) - indicates the act of valuing or cherishing.

मुक्तेः (mukteḥ) - for liberation - feminine genitive singular noun - root √muc (to liberate) - designates the state of spiritual liberation.
वैन (vaina) - vain - neuter nominative plural adjective - root √vai (useless) - indicates worthlessness or lack of value.
आशाः (āśāḥ) - hopes - feminine nominative plural noun - root √āś (to hope) - designates expectations or aspirations.
स्वार्थकृतं (svārthakṛtaṃ) - self-interested - compound adjective neuter accusative singular, svārtha (self-interest, root √sva + √artha) + kṛta (done, root √kṛ) - designates actions driven by self-interest.
कर्म (karma) - actions - neuter accusative singular noun - root √kṛ (to act) - designates actions.
वैनं (vainaṃ) - vain - neuter accusative singular adjective - root √vai (useless) - indicates worthlessness or lack of value.
तेषां (teṣāṃ) - their - demonstrative pronoun genitive plural - root √tad (those) - designates possession of the ignorant.
ज्ञानं (jñānaṃ) - knowledge - neuter accusative singular noun - root √jñā (to know) - designates knowledge or understanding.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
वैनं (vainaṃ) - vain - neuter accusative singular adjective - root √vai (useless) - indicates worthlessness or lack of value.

---

164. Those who have knowledge
are under the protection of Grace,
absorbed in service.

ये विद्यां विदन्ति कृपायाः संरक्षणे तिष्ठन्ति सेवायां लीनाः

ye vidyāṃ vidanti kṛpāyāḥ saṃrakṣaṇe tiṣṭhanti sevāyāṃ līnāḥ

ये (ye) - those - relative pronoun nominative plural masculine - root √yad (who) - designates the mentioned persons.
विद्यां (vidyāṃ) - knowledge - feminine accusative singular noun - root √vid (to know) - designates revealed spiritual knowledge, not learned.

विदन्ति (vidanti) - have - third person plural present active verb - root √vid (to know) - indicates possession or acquisition of knowledge.
कृपायाः (kṛpāyāḥ) - of Grace - feminine genitive singular noun - root √kṛp (compassion) - designates divine benevolence.
संरक्षणे (saṃrakṣaṇe) - under the protection - neuter locative singular noun - root √rakṣ (to protect) with prefix sam- - indicates the state of being protected.
तिष्ठन्ति (tiṣṭhanti) - are - third person plural present active verb - root √sthā (to stand) - indicates the state of rest or presence.
सेवायां (sevāyāṃ) - in service - feminine locative singular noun - root √sev (to serve) - designates spiritual or devotional service.
लीनाः (līnāḥ) - absorbed - past participle nominative plural masculine - root √lī (to merge, absorb) - indicates the state of immersion or absorption.

Those who have received the Revelation of meditation techniques and observe the Dharma, the sadhana of The Way, because they are in "service" or "non-action," have entrusted their destiny to the Lord, and thus His Grace takes care of them. Jesus said: "Seek first the Kingdom, and all else will be given to you besides." (Matthew 6:33)

---

165. Singing the glory of the Lord, in pranam,
steadfast in Observance,
the mahatmas know only love and devotion.
Observing the Dharma, they worship the Unity
contained in themselves, as in the diversity
of beings and things.

परमेश्वरस्य यशः कथति प्रणामे
सङ्गतौ दृढाः महात्मानः
केवलं प्रेम भक्तिं च विदन्ति
धर्मं चरन्ति एकतां उपासन्ति
तेषु संस्थिता यथा सर्वं विश्वं च

parameśvarasya yaśaḥ kathati praṇāme

saṅgatau dṛḍhāḥ mahātmānaḥ
kevalaṃ prema bhaktiṃ ca vidanti
dharmaṃ caranti ekatāṃ upāsanti
teṣu saṃsthitā yathā sarvaṃ viśvaṃ ca

परमेश्वरस्य (parameśvarasya) - of the Lord - masculine genitive singular noun, compound of parama (supreme, root √para) + īśvara (lord, root √īś) - designates the supreme divine principle.
यशः (yaśaḥ) - glory - neuter accusative singular noun - root √yaś (to shine, glory) - designates divine fame or grandeur.
कथति (kathati) - singing - third person singular present active verb - root √kath (to speak, sing) - indicates the act of celebrating or proclaiming.
प्रणामे (praṇāme) - in pranam - masculine locative singular noun - root √pra√nam (to bow) - designates the act of reverence or homage.
सङ्गतौ (saṅgatau) - in Observance - feminine locative singular noun - root √saṃ√gam (to unite, engage) - designates spiritual commitment or consistent practice.
दृढाः (dṛḍhāḥ) - steadfast - nominative plural masculine adjective - root √dṛḍh (firm) - indicates firmness or resolve.
महात्मानः (mahātmānaḥ) - mahatmas - masculine nominative plural noun, compound of mahā (great, root √mah) + ātman (soul, root √ātman) - designates great souls or spiritual beings.
केवलं (kevalaṃ) - only - adverb - root √kevala (alone) - indicates exclusivity or purity.
प्रेम (prema) - love - neuter accusative singular noun - root √prī (to love) - designates spiritual or devotional love.
भक्तिं (bhaktiṃ) - devotion - feminine accusative singular noun - root √bhaj (to share, adore) - designates devotion or spiritual love.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
विदन्ति (vidanti) - know - third person plural present active verb - root √vid (to know) - indicates possession or acquisition of love and devotion.
धर्मं (dharmaṃ) - Dharma - masculine accusative singular noun - root √dhṛ (to support) - designates the cosmic order or spiritual duty.
चरन्ति (caranti) - observing - third person plural present active verb - root √car (to

act, practice) - indicates the act of following or practicing.
एकतां (ekatāṃ) - Unity - feminine accusative singular noun - root √eka (one) - designates divine unity or oneness.
उपासन्ति (upāsanti) - worship - third person plural present active verb - root √upās (to adore, serve) - indicates the act of worship or veneration.
तेषु (teṣu) - in themselves - demonstrative pronoun locative plural - root √tad (those) - designates the mahatmas or beings.
संस्थिता (saṃsthitā) - contained - past participle nominative singular feminine - root √sthā (to stand) with prefix sam- - indicates the state of being established or contained.
यथा (yathā) - as - adverb - root √yathā (as) - introduces a comparison.
सर्वं (sarvaṃ) - diversity - neuter accusative singular adjective - root √sarva (all) - designates all beings and things.
विश्वं (viśvaṃ) - of beings and things - neuter accusative singular noun - root √viśva (universal, all) - designates the totality of existence, equivalent to the Tao.
च (ca) - and - conjunction - root √ca (and) - connects propositions.

---

166. The One is the rite, the dedication, the offering,
the incense, and the meditation on the repeating sound,
He is the ghee, the fire, and the offering.

एकः यज्ञः समर्पणं हविस्
धूपः जपः च पुनरावृत्तम्
घृतं अग्निः हविस् च

ekaḥ yajñaḥ samarpanaṃ havis
dhūpaḥ japaḥ ca punarāvṛttam
ghṛtaṃ agniḥ havis ca

एकः (ekaḥ) - the One - numeral pronoun nominative singular masculine - root √eka (one) - designates the divine unity or principle.
यज्ञः (yajñaḥ) - rite - masculine nominative singular noun - root √yaj (to sacrifice) - designates the ritual or spiritual sacrifice.

समर्पणं (samarpanaṃ) - dedication - neuter nominative singular noun - root √sam√ṛ (to offer, dedicate) - indicates the act of consecration or devotion.
हविस् (havis) - offering - neuter nominative singular noun - root √hu (to offer) - designates the sacrificial offering.
धूपः (dhūpaḥ) - incense - masculine nominative singular noun - root √dhūp (to smoke) - designates incense used in rituals.
जपः (japaḥ) - meditation on the repeating sound - masculine nominative singular noun - root √jap (to murmur, repeat) - designates the repetition of a mantra or the murmur of a spiritual sound, anahata or unstruck.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
पुनरावृत्तम् (punarāvṛttam) - repeating - neuter nominative singular adjective, compound of punar (again, root √punar) + āvṛtta (repeated, root √vṛt) - indicates repetition of the sound (redundant with जपः, retained for fidelity to the text).
घृतं (ghṛtaṃ) - ghee - neuter nominative singular noun - root √ghṛ (to shine, melt) - designates clarified butter used in rituals.
अग्निः (agniḥ) - fire - masculine nominative singular noun - root √agni (fire) - designates the sacrificial fire.
हविस् (havis) - offering - neuter nominative singular noun - root √hu (to offer) - designates the sacrificial offering (repeated for fidelity to the text).
च (ca) - and - conjunction - root √ca (and) - connects propositions.

"Japa," a Sanskrit word generally translated as "repetition of a mantra," also means "sound that repeats itself" or "murmur." This sound that repeats itself, without our intervention, is that of breathing, both inhalation and exhalation. This "repeating sound" gave rise to the mantras "Hamsa" and "Sohang." Most Sanskrit dictionaries have accepted the meaning of mantra repetition, overlooking the meanings of the word provided above.

---

167. Of the universe, the One is the father, the mother,
the sustainer, and the ancestor, the object of knowledge,
the purifier, and the repeating sound.
He is the songs, the dance, and the dedication.

He is the goal, the sustainer, the master,
the witness, the abode, the refuge,
and the dearest friend, the creation and transformation,
the foundation of all things, the resting place,
and the eternal seed.

एकः विश्वस्य पिता माता धाता पितामहः ज्ञानस्य विषयः
शोधकः जपः च पुनरावृत्तम् सङ्गीतं नृत्यं समर्पणं च
सः उद्देशः धाता गुरुः साक्षी निवासः शरणं सखा प्रियतमः
सृष्टिः परिणामः सर्वस्य आधारः विश्रामस्थानं नित्यं बीजं च

ekaḥ viśvasya pitā mātā
dhātā pitāmahaḥ jñānasya viṣayaḥ
śodhakaḥ japaḥ ca punarāvṛttam
saṅgītaṃ nṛtyaṃ samarpanaṃ ca
saḥ uddeśaḥ dhātā guruḥ
sākṣī nivāsaḥ śaraṇaṃ sakhā priyatamaḥ
sṛṣṭiḥ pariṇāmaḥ sarvasya ādhāraḥ
viśrāmasthānaṃ nityaṃ bījaṃ ca

एकः (ekaḥ) - the One - numeral pronoun nominative singular masculine - root √eka (one) - designates the divine unity or principle.
विश्वस्य (viśvasya) - of the universe - neuter genitive singular noun - root √viśva (universal, all) - designates the totality of existence, equivalent to the Tao.
पिता (pitā) - father - masculine nominative singular noun - root √pitṛ (father) - designates the divine paternal role.
माता (mātā) - mother - feminine nominative singular noun - root √mātṛ (mother) - designates the divine maternal role.
धाता (dhātā) - sustainer - masculine nominative singular noun - root √dhā (to support) - designates the one who upholds or maintains.
पितामहः (pitāmahaḥ) - ancestor - masculine nominative singular noun - root √pitṛ (father) + maha (great) - designates the divine ancestor or grandparent.
ज्ञानस्य (jñānasya) - of knowledge - neuter genitive singular noun - root √jñā (to know) - designates spiritual knowledge.

विषयः (viṣayaḥ) - object - masculine nominative singular noun - root √viṣ (to enter, object) - designates that which is to be known.
शोधकः (śodhakaḥ) - purifier - masculine nominative singular noun - root √śudh (to purify) - designates the one who purifies.
जपः (japaḥ) - repeating sound - masculine nominative singular noun - root √jap (to murmur, repeat) - designates the meditative murmur or repetition, here breathing.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
पुनरावृत्तम् (punarāvṛttam) - repeating - neuter nominative singular adjective, compound of punar (again, root √punar) + āvṛtta (repeated, root √vṛt) - indicates repetition (redundant with जपः, retained for fidelity to the text).
सङ्गीतं (saṅgītaṃ) - songs - neuter nominative singular noun - root √saṃ√gai (to sing) - designates spiritual musical expression.
न provisioning - neuter nominative singular noun - root √nṛt (to dance) - designates ritual or spiritual dance.
समर्पणं (samarpanaṃ) - dedication - neuter nominative singular noun - root √sam√ṛ (to offer, dedicate) - indicates the act of consecration or devotion.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
सः (saḥ) - He - demonstrative pronoun nominative singular masculine - root √tad (he) - designates the One.
उद्देशः (uddeśaḥ) - goal - masculine nominative singular noun - root √ud√diś (to indicate) - designates the spiritual aim or purpose.
धाता (dhātā) - sustainer - masculine nominative singular noun - root √dhā (to support) - designates the one who upholds or maintains.
गुरुः (guruḥ) - master - masculine nominative singular noun - root √guru (heavy, venerable) - designates the spiritual guide.
साक्षी (sākṣī) - witness - masculine nominative singular noun - root √sakṣ (to see) - designates the one who observes or witnesses.
निवासः (nivāsaḥ) - abode - masculine nominative singular noun - root √ni√vas (to reside) - designates the spiritual place of residence.
शरणं (śaraṇaṃ) - refuge - neuter nominative singular noun - root √śri (to take refuge) - designates the spiritual inner refuge.
सखा (sakhā) - friend - masculine nominative singular noun - root √sakh (friend) - designates the intimate companion.

प्रियतमः (priyatamaḥ) - dearest - superlative nominative singular masculine adjective - root √prī (to love) with superlative tama - indicates the most cherished friendship.
सृष्टिः (sṛṣṭiḥ) - creation - feminine nominative singular noun - root √sṛj (to create) - designates the act or result of creation.
परिणामः (pariṇāmaḥ) - transformation - masculine nominative singular noun - root √pari√nam (to transform) - designates change or evolution.
सर्वस्य (sarvasya) - of all things - genitive singular adjective - root √sarva (all) - designates the entirety of existents.
आधारः (ādhāraḥ) - foundation - masculine nominative singular noun - root √ā√dhṛ (to support) - designates the basis or support.
विश्रामस्थानं (viśrāmasthānaṃ) - resting place - neuter nominative singular noun, compound of viśrāma (rest, root √vi√śram) + sthāna (place, root √sthā) - designates the place of spiritual rest or peace.
नित्यं (nityaṃ) - eternal - neuter nominative singular adjective - root √nitya (eternal) - indicates permanence or eternity.
बीजं (bījaṃ) - seed - neuter nominative singular noun - root √bīj (seed) - designates the seed or causal origin.
च (ca) - and - conjunction - root √ca (and) - connects propositions.

Here again, this refers to breathing, not the mantra "Om," which originally is the acronym "AUM." The letter "A" refers to the beginning and the creator God, Brahma. The letter "U" represents the protection of life with the god Vishnu, and the letter "M" represents death with the transformer god, Shiva. This is equivalent to the acronym YHWH, which is said to be the name of God for Jews.

This refuge is internal. The Buddha Gautama Siddhartha speaks of it in the Dhammapada: "Through constancy, vigilance, discipline, and self-control, let the vigilant create for themselves an island, a refuge that no flood can overwhelm." (Dhammapada, 25)

---

168. The One controls heat, rain, and drought;
He is immortality, as well as death personified.

Being and non-being, both are in Him.

एकः तापं वर्षं शुष्कं च नियति
सः अमृतत्वं मृत्युः रूपति च
सत् असत् च उभयं तस्मिन् अस्ति

ekaḥ tāpaṃ varṣaṃ śuṣkaṃ ca niyati
saḥ amṛtatvaṃ mṛtyuḥ rūpati ca
sat asat ca ubhayaṃ tasmin asti

एकः (ekaḥ) - the One - numeral pronoun nominative singular masculine - root √eka (one) - designates the divine unity or principle.
तापं (tāpaṃ) - heat - masculine accusative singular noun - root √tap (to heat) - designates heat or thermal energy.
वर्षं (varṣaṃ) - rain - neuter accusative singular noun - root √vṛṣ (to rain) - designates rain or precipitation.
शुष्कं (śuṣkaṃ) - drought - neuter accusative singular adjective - root √śuṣ (to dry) - designates the state of drought.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
नियति (niyati) - controls - third person singular present active verb - root √ni√yam (to direct, control) - indicates the act of regulation or mastery.
सः (saḥ) - He - demonstrative pronoun nominative singular masculine - root √tad (he) - designates the One.
अमृतत्वं (amṛtatvaṃ) - immortality - neuter nominative singular noun, compound of a- (negation) + mṛta (dead, root √mṛ) + tva (abstraction) - designates the state of immortality.
मृत्युः (mṛtyuḥ) - death - masculine nominative singular noun - root √mṛ (to die) - designates death personified.
रूपति (rūpati) - personified - third person singular present active verb - root √rūp (to take form) - indicates the state of personification.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
सत् (sat) - being - neuter nominative singular noun - root √sat (existence, truth) - designates existence or what is.
असत् (asat) - non-being - neuter nominative singular noun - root √sat with a-

(negation) - designates non-existence or what is not.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
उभयं (ubhayaṃ) - both - numeral pronoun nominative singular neuter - root √ubhaya (both) - designates the two aspects (being and non-being).
तस्मिन् (tasmin) - in Him - demonstrative pronoun locative singular - root √tad (that) - designates the One as the container.
अस्ति (asti) - are - third person singular present active verb - root √as (to be) - indicates the state of existence or presence.

---

169. It is indirectly that they worship the One,
the people who study the Vedas and drink soma,
seeking thus to reach the planets of delight.

परोक्षेण एकं उपासन्ति
नराः वेदान् अध्यति सोमं पिबन्ति
इति स्वर्गलोकान् प्राप्नोति याचन्ति

parokṣeṇa ekaṃ upāsanti
narāḥ vedān adhyati somaṃ pibanti
iti svargalokān prāpnoti yācanti

परोक्षेण (parokṣeṇa) - indirectly - adverb - root √para (beyond) + √īkṣ (to see) - indicates a non-direct or hidden action.
एकं (ekaṃ) - the One - numeral pronoun accusative singular masculine - root √eka (one) - designates the divine unity or principle.
उपासन्ति (upāsanti) - worship - third person plural present active verb - root √upās (to adore, serve) - indicates the act of worship or veneration.
नराः (narāḥ) - people - masculine nominative plural noun - root √nṛ (human) - designates human beings.
वेदान् (vedān) - Vedas - masculine accusative plural noun - root √vid (to know) - designates the sacred revealed texts.
अध्यति (adhyati) - study - third person plural present active verb - root √adhī (to study) - indicates the act of studying or learning.

सोमं (somaṃ) - soma - masculine accusative singular noun - root √su (to press) - designates the sacred ritual drink.
पिबन्ति (pibanti) - drink - third person plural present active verb - root √pā (to drink) - indicates the act of consuming.
इति (iti) - thus - adverb - root √iti (thus) - indicates the means or manner.
स्वर्गलोकान् (svargalokān) - planets of delight - masculine accusative plural noun, compound of svarga (heaven, root √svar) + loka (world, root √lok) - designates celestial or paradisiacal worlds.
प्राप्नोति (prāpnoti) - reach - third person singular present active verb - root √pra√āp (to attain) - indicates the act of obtaining or reaching.
याचन्ति (yācanti) - seeking - third person plural present active verb - root √yāc (to request) - indicates the act of desiring or seeking.

Soma: For Hindus, "soma" is a ritual drink obtained by pressing a specific root, but this ritual drink is merely a substitute, a reminder of "Amrita" or "Amrit," which is, in fact, the Nectar that Guru Nanak spoke of extensively. However, as in other spiritual paths, the Nectar is forgotten. It is mentioned in the Dhyanabindu Upanishad (perfect meditation), described in verses 79 to 83. The meditation technique that allows one to taste it is called Khechari-Mudra, or the seal of the bird.

---

170. These scholars, when they have enjoyed
these celestial pleasures,
when the merits of their spiritual studies
are exhausted, return
to incarnate on this Earth.
A fragile happiness,
that is the only fruit they reap
after cultivating concepts
and vain knowledge
through the study of scriptures.

विद्वांसः यदा स्वर्गसुखं भुक्त्वा

अध्यात्मविद्यायाः पुण्यं क्षीणं
पुनः पृथिव्यां जायन्ते अवतरन्ति
क्षणिकं सुखं केवलं फलं प्राप्नन्ति
संकल्पान् वैनं ज्ञानं च साधति
शास्त्राध्ययनेन साधति

vidvāṃsaḥ yadā svargasukhaṃ bhuktvā
adhyātmavidyāyāḥ puṇyaṃ kṣīṇaṃ
punaḥ pṛthivyāṃ jāyante avataranti
kṣaṇikaṃ sukhaṃ kevalaṃ phalaṃ prāpnoti
saṅkalpān vainaṃ jñānaṃ ca sādhati
śāstrādhyayanena sādhati

विद्वांसः (vidvāṃsaḥ) - scholars - masculine nominative plural noun - root √vid (to know) - designates those who possess knowledge, the learned.
यदा (yadā) - when - adverb - root √yad (when) - indicates the time or condition.
स्वर्गसुखं (svargasukhaṃ) - celestial pleasures - neuter accusative singular noun, compound of svarga (heaven, root √svar) + sukha (pleasure, root √sukh) - designates the joys of celestial worlds.
भुक्त्वा (bhuktvā) - have enjoyed - gerund - root √bhuj (to enjoy) - indicates the completed action of enjoying.
अध्यात्मविद याया: (adhyātmavidyāyāḥ) - of spiritual studies - feminine genitive singular noun, compound of adhyātma (spiritual, root √ātman) + vidyā (knowledge, root √vid) - designates spiritual knowledge.
पुण्यं (puṇyaṃ) - merits - neuter nominative singular noun - root √puṇ (pure, meritorious) - designates the meritorious fruits of actions.
क्षीणं (kṣīṇaṃ) - exhausted - past participle neuter nominative singular - root √kṣi (to destroy, exhaust) - indicates the state of depletion.
पुनः (punaḥ) - return - adverb - root √punar (again) - indicates repetition.
पृथिव्यां (pṛthivyāṃ) - on this Earth - feminine locative singular noun - root √pṛthivī (earth) - designates the earth or terrestrial world.
जायन्ते (jāyante) - incarnate - third person plural present middle verb - root √jan (to be born) - indicates the act of being born or incarnating.
अवतरन्ति (avataranti) - return - third person plural present active verb - root

√ava√tṛ (to descend) - indicates the act of descending or incarnating.
क्षणिकं (kṣaṇikaṃ) - fragile - neuter accusative singular adjective - root √kṣaṇa (moment) - indicates the ephemeral nature.
सुखं (sukhaṃ) - happiness - neuter accusative singular noun - root √sukh (pleasure) - designates happiness or joy.
केवलं (kevalaṃ) - only - adverb - root √kevala (alone) - indicates exclusivity.
फलं (phalaṃ) - fruit - neuter accusative singular noun - root √phal (fruit) - designates the result or consequence.
प्राप्नन्ति (prāpnoti) - reap - third person singular present active verb - root √pra√āp (to attain) - indicates the act of obtaining (singular to match the text).
संकल्पान् (saṅkalpān) - concepts - masculine accusative plural noun - root √saṃ√klṛp (to conceive) - designates ideas or thoughts.
वैनं (vainaṃ) - vain - neuter accusative singular adjective - root √vai (useless) - indicates worthlessness or lack of value.
ज्ञानं (jñānaṃ) - knowledge - neuter accusative singular noun - root √jñā (to know) - designates knowledge or understanding.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
साधति (sādhati) - cultivated - third person singular present active verb - root √sādh (to accomplish, cultivate) - indicates the act of cultivating or practicing.
शास्त्राध्ययनेन (śāstrādhyayanena) - through the study of scriptures - neuter instrumental singular noun, compound of śāstra (scripture, root √śās) + adhyayana (study, root √adhī) - designates the study of sacred texts.
साधति (sādhati) - having cultivated - third person singular present active verb - root √sādh (to accomplish, cultivate) - indicates the act of cultivating or practicing.

Lao Tzu speaks of the vanity of scriptures: "Learned knowledge is but scentless flowers, sources of error. Thus, the sage relies on the Tao and not on appearances. He considers the fruit rather than the flower, ignoring one to gather the other."

---

171. Those who have devotion for the One,
who meditate on His absolute form,

see their lacks fulfilled
and what they possess preserved.

ये एकस्य भक्त्या सन्ति
परमरूपे ध्यानं कुर्वन्ति
अभावाः पूरिताः दृष्टाः
यत् विदन्ति संरक्षितं भवति

ye ekasya bhaktyā santi
paramarūpe dhyānaṃ kurvanti
abhāvāḥ pūritāḥ dṛṣṭāḥ
yat vidanti saṃrakṣitaṃ bhavati

ये (ye) - those who - relative pronoun nominative plural masculine - root √yad (who) - designates the mentioned persons.
एकस्य (ekasya) - of the One - numeral pronoun genitive singular masculine - root √eka (one) - designates the divine unity or principle.
भक्त्या (bhaktyā) - with devotion - feminine instrumental singular noun - root √bhaj (to share, adore) - designates the state of devotion.
सन्ति (santi) - have - third person plural present active verb - root √as (to be) - indicates the state of being or possession.
परमरूपे (paramarūpe) - on His absolute form - neuter locative singular noun, compound of parama (supreme, root √para) + rūpa (form, root √rūp) - designates the transcendent form of the One.
ध्यानं (dhyānaṃ) - meditate - neuter accusative singular noun - root √dhyā (to meditate) - designates the act of meditation.
कुर्वन्ति (kurvanti) - do - third person plural present active verb - root √kṛ (to do) - indicates the act of practicing or performing.
अभावाः (abhāvāḥ) - lacks - masculine nominative plural noun - root √a√bhū (non-being) - designates deficiencies or absences.
पूरिताः (pūritāḥ) - fulfilled - past participle nominative plural masculine - root √pūr (to fill) - indicates the state of being filled.
दृष्टाः (dṛṣṭāḥ) - seen - past participle nominative plural masculine - root √dṛś (to see) - indicates the act of perceiving or realizing.

यत् (yat) - what - relative pronoun accusative singular neuter - root √yad (which, what) - designates what is possessed.
विदन्ति (vidanti) - possess - third person plural present active verb - root √vid (to know) - indicates possession or knowledge.
संरक्षितं (saṃrakṣitaṃ) - preserved - past participle neuter nominative singular - root √sam√rakṣ (to protect) - indicates the state of being protected.
भवति (bhavati) - becomes - third person singular present active verb - root √bhū (to become) - indicates the state or action of becoming.

---

172. All food is, in fact, intended for the One,
but man does not know it.
The One is the sole beneficiary
and the sole object of giving and detachment.
Yet, those who ignore His true, absolute nature
remain in the darkness of ignorance.

सर्वं अन्नं एकाय सङ्कल्पति
किन्तु नरः तत् न जानाति
एकः एव लाभार्थी एकः
दानस्य वैराग्यस्य च विषयः
ये तु सत्यपरमस्वरूपं न जानन्ति
ते अज्ञानतमसि तिष्ठन्ति

sarvaṃ annaṃ ekāya saṅkalpati
kintu naraḥ tat na jānāti
ekaḥ eva lābhārthī ekaḥ
dānasya vairāgyasya ca viṣayaḥ
ye tu satyaparamasvarūpaṃ na jānanti
te ajñānatamasi tiṣṭhanti

सर्वं (sarvaṃ) - all - neuter nominative singular adjective - root √sarva (all) - designates the entirety or totality.
अन्नं (annaṃ) - food - neuter nominative singular noun - root √ad (to eat) -

designates food or nourishment.
एकाय (ekāya) - for the One - numeral pronoun dative singular masculine - root √eka (one) - designates the divine unity as the recipient.
सङ्कल्पति (saṅkalpati) - is intended - third person singular present active verb - root √saṃ√kḷp (to conceive, intend) - indicates the act of consecrating or intending.
किन्तु (kintu) - but - conjunction - root √kim (what) - indicates opposition or exception.
नरः (naraḥ) - man - masculine nominative singular noun - root √nṛ (human) - designates the human being.
तत् (tat) - it - demonstrative pronoun accusative singular neuter - root √tad (that) - designates the mentioned truth.
न (na) - not - negative particle - root √na (not) - indicates negation.
जानाति (jānāti) - knows - third person singular present active verb - root √jñā (to know) - indicates the act of knowing or understanding.
एकः (ekaḥ) - the One - numeral pronoun nominative singular masculine - root √eka (one) - designates the divine unity.
एव (eva) - sole - particle - root √eva (indeed) - emphasizes exclusivity.
लाभार्थी (lābhārthī) - beneficiary - masculine nominative singular noun, compound of lābha (gain, root √labh) + arthī (seeker, root √arth) - designates the one who receives.
एकः (ekaḥ) - sole - numeral pronoun nominative singular masculine - root √eka (one) - designates the divine unity.
दानस्य (dānasya) - of giving - neuter genitive singular noun - root √dā (to give) - designates the act of giving.
वैराग्यस्य (vairāgyasya) - of detachment - neuter genitive singular noun - root √vi√raj (to detach) - designates the state of renunciation.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
विषयः (viṣayaḥ) - object - masculine nominative singular noun - root √viṣ (to enter, object) - designates that which is aimed at or concerned.
ये (ye) - those who - relative pronoun nominative plural masculine - root √yad (who) - designates the mentioned persons.
तु (tu) - yet - particle - root √tu (but) - indicates transition or opposition.
सत्यपरमस्वरूपं (satyaparamasvarūpaṃ) - true, absolute nature - neuter accusative singular noun, compound of satya (truth, root √sat) + parama (supreme, root

√para) + svarūpa (own form, root √sva√rūp) - designates the absolute essence.
न (na) - not - negative particle - root √na (not) - indicates negation.
जानन्ति (jānanti) - know - third person plural present active verb - root √jñā (to know) - indicates the act of knowing or understanding.
ते (te) - those - demonstrative pronoun nominative plural masculine - root √tad (those) - designates the mentioned persons.
अज्ञानतमसि (ajñānatamasi) - in the darkness of ignorance - neuter locative singular noun, compound of ajñāna (ignorance, root √a√jñā) + tamas (darkness, root √tam) - designates the state of obscure ignorance.
तिष्ठन्ति (tiṣṭhanti) - remain - third person plural present active verb - root √sthā (to stand) - indicates the state of permanence or abiding.

All food is, in fact, intended for the One: Here, reference is made to "prashad," consecrated food (dedicated to God), offered on the altar and shared by devotees after the ceremony. This consecrated food would bring blessings to the devotees who consume it. Furthermore, when a devotee, initiated into the path of Dharma, eats while meditating, the food consumed is thus consecrated to God through meditation, bringing blessings to the devotee who partakes of it.

---

173. Whoever worships the devas with devotion
will be reborn among the devas,
with those who live in their worship.
Likewise, the devotees of the One
will live in Him.

यः देवान् भक्त्या उपासति
देवैः सह जायति
तेषां भक्तौ ये जीवन्ति
तथैव एके तस्य भक्ताः जीवन्ति

yaḥ devān bhaktyā upāsati
devaiḥ saha jāyati
teṣāṃ bhaktau ye jīvanti

यः (yaḥ) - whoever - relative pronoun nominative singular masculine - root √yad (who) - designates the person who acts.
देवान् (devān) - devas - masculine accusative plural noun - root √div (to shine, divine) - designates divine or celestial beings.
भक्त्या (bhaktyā) - with devotion - feminine instrumental singular noun - root √bhaj (to share, adore) - designates the state of devotion or worship.
उपासति (upāsati) - worships - third person singular present active verb - root √upās (to adore, serve) - indicates the act of worship or veneration.
देवैः (devaiḥ) - among the devas - masculine instrumental plural noun - root √div (to shine, divine) - designates divine beings as companions.
सह (saha) - with - adverb - root √saha (with) - indicates companionship or association.
जायति (jāyati) - will be reborn - third person singular present active verb - root √jan (to be born) - indicates the act of being born or reborn.
तेषां (teṣāṃ) - their - demonstrative pronoun genitive plural - root √tad (those) - designates possession relative to the devas.
भक्तौ (bhaktau) - in their worship - feminine locative singular noun - root √bhaj (to share, adore) - designates the state of devotion or worship.
ये (ye) - those who - relative pronoun nominative plural masculine - root √yad (who) - designates the involved persons.
जीवन्ति (jīvanti) - live - third person plural present active verb - root √jīv (to live) - indicates the state of life or existence.
तथैव (tathaiva) - likewise - adverb, compound of tathā (thus) + eva (indeed) - indicates similarity or correspondence.
एके (eke) - in the One - numeral pronoun locative singular masculine - root √eka (one) - designates the divine unity or principle.
तस्य (tasya) - His - demonstrative pronoun genitive singular - root √tad (that) - designates possession relative to the One.
भक्ताः (bhaktāḥ) - devotees - masculine nominative plural noun - root √bhaj (to share, adore) - designates those who are devoted.
जीवन्ति (jīvanti) - will live - third person plural present active verb - root √jīv (to live) - indicates the state of life or existence.

174. Whatever one offers with love and devotion,
be it a simple thing like a leaf, a flower,
a fruit, or water, that offering,
however simple, will be accepted.

यद् प्रेमभक्त्या समर्पति
पर्णं पुष्पं फलं जलं वा
तत् हविस् यथासौ सरलं
गृह्यते स्वीकृतं भवति

yad premabhaktyā samarpati
parṇaṃ puṣpaṃ phalaṃ jalaṃ vā
tat havis yathāsau saralaṃ
gṛhyate svīkṛtaṃ bhavati

यद् (yad) - whatever - relative pronoun nominative singular neuter - root √yad (which, what) - introduces the relative clause.
प्रेमभक्त्या (premabhaktyā) - with love and devotion - compound instrumental singular noun, prema (love, root √prī) + bhakti (devotion, root √bhaj) - designates the state of love and devotion.
समर्पति (samarpati) - offers - third person singular present active verb - root √sam√ṛ (to offer, dedicate) - indicates the act of offering or consecrating.
पर्णं (parṇaṃ) - leaf - neuter accusative singular noun - root √parṇa (leaf) - designates a leaf as an offering.
पुष्पं (puṣpaṃ) - flower - neuter accusative singular noun - root √puṣ (to bloom) - designates a flower as an offering.
फलं (phalaṃ) - fruit - neuter accusative singular noun - root √phal (fruit) - designates a fruit as an offering.
जलं (jalaṃ) - water - neuter accusative singular noun - root √jal (water) - designates water as an offering.
वा (vā) - or - conjunction - root √vā (or) - indicates an alternative.
तत् (tat) - that - demonstrative pronoun nominative singular neuter - root √tad

(that) - designates the mentioned offering.
हविस् (havis) - offering - neuter nominative singular noun - root √hu (to offer) - designates the sacrificial offering.
यथासौ (yathāsau) - however simple - compound adverb, yathā (as) + asau (that, root √tad) - indicates the simplicity of the offering.
सरलं (saralaṃ) - simple - neuter nominative singular adjective - root √sarala (simple) - designates the pure or simple nature.
गृह्यते (gṛhyate) - will be accepted - third person singular present passive verb - root √grah (to seize) - indicates the act of being accepted.
स्वीकृतं (svīkṛtaṃ) - accepted - past participle neuter nominative singular - root √svī√kṛ (to accept) - indicates the state of acceptance.
भवति (bhavati) - will be - third person singular present active verb - root √bhū (to become) - indicates the state or action of being.

---

175. Whatever you do, whatever you eat,
whatever you sacrifice or give,
whatever austerity you practice,
let it be in service.
Thus, you will be freed from karma.
By this principle, you will be liberated
and attain the perfection of Unity.

यत् किञ्चित् करोसि यद् भक्षसि
यद् यजसि ददासि च
यत् तपस् चरसि सर्वं सेवायां भवतु
इति कर्मणः संमुक्तो भविष्यसि
एतेन सिद्धान्तेन मुक्तो भविष्यसि
एकतायाः संपूर्णतां प्राप्स्यसि

yat kiñcit karosi yad bhakṣasi
yad yajasi dadāsi ca
yat tapas carasi
sarvaṃ sevāyāṃ bhavatu

iti karmaṇaḥ sammukto bhaviṣyasi
etena siddhāntena mukto bhaviṣyasi
ekatāyāḥ saṃpūrṇatāṃ prāpsyasi

यत् (yat) - whatever - relative pronoun nominative singular neuter - root √yad (which, what) - introduces the relative clause.
किञ्चित् (kiñcit) - whatever - indefinite pronoun nominative singular neuter - root √kim (what) - indicates indefiniteness or generality.
करोसि (karosi) - you do - second person singular present active verb - root √kṛ (to do) - indicates the act of doing or acting.
यद् (yad) - whatever - relative pronoun nominative singular neuter - root √yad (which, what) - introduces a new relative clause.
भक्षसि (bhakṣasi) - you eat - second person singular present active verb - root √bhakṣ (to eat) - indicates the act of eating.
यद् (yad) - whatever - relative pronoun nominative singular neuter - root √yad (which, what) - introduces a new relative clause.
यजसि (yajasi) - you sacrifice - second person singular present active verb - root √yaj (to sacrifice) - indicates the act of sacrificing or offering.
ददासि (dadāsi) - you give - second person singular present active verb - root √dā (to give) - indicates the act of giving or bestowing.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
यत् (yat) - whatever - relative pronoun nominative singular neuter - root √yad (which, what) - introduces the relative clause.
तपस् (tapas) - austerity - neuter accusative singular noun - root √tap (to heat, austerity) - designates ascetic or spiritual practice.
चरसि (carasi) - you practice - second person singular present active verb - root √car (to act, practice) - indicates the act of practicing or following.
सर्वं (sarvaṃ) - all - neuter nominative singular adjective - root √sarva (all) - designates the totality or entirety.
सेवायां (sevāyāṃ) - in service - feminine locative singular noun - root √sev (to serve) - designates spiritual or devotional service.
भवतु (bhavatu) - let it be - third person singular present imperative verb - root √bhū (to become) - indicates an injunction or intention.
इति (iti) - thus - adverb - root √iti (thus) - indicates the manner or consequence.

कर्मणः (karmaṇaḥ) - from karma - neuter ablative singular noun - root √kṛ (to act) - designates actions and their consequences.
संमुक्तो (sammukto) - freed - past participle nominative singular masculine - root √sam√muc (to liberate) - indicates the state of liberation.
भविष्यसि (bhaviṣyasi) - you will be - second person singular future active verb - root √bhū (to become) - indicates the future state.
एतेन (etena) - by this - demonstrative pronoun instrumental singular - root √etad (this) - designates the means or cause.
सिद्धान्तेन (siddhāntena) - principle - masculine instrumental singular noun - root √sidh (to accomplish) - designates the spiritual doctrine or principle.
मुक्तो (mukto) - liberated - past participle nominative singular masculine - root √muc (to liberate) - indicates the state of liberation.
भविष्यसि (bhaviṣyasi) - you will be - second person singular future active verb - root √bhū (to become) - indicates the future state.
एकतायाः (ekatāyāḥ) - of Unity - feminine genitive singular noun - root √eka (one) - designates divine unity or oneness.
संपूर्णतां (saṃpūrṇatāṃ) - perfection - feminine accusative singular noun - root √pūr (to fill) with sam- - designates the state of completeness or perfection.
प्राप्स्यसि (prāpsyasi) - you will attain - second person singular future active verb - root √pra√āp (to attain) - indicates the act of reaching or attaining.

---

176. The Supreme Lord favors no one;
He is impartial toward all.
But whoever serves Him with devotion
lives in Him, as if He were his friend.

परमेश्वरः न कस्यचित् पक्षपातति
सर्वं प्रति समः अस्ति
किन्तु यः भक्त्या तं सेवति
सः तस्मिन् जीवति यथा सखा

parameśvaraḥ na kasyacit pakṣapātati
sarvaṃ prati samaḥ asti

kintu yaḥ bhaktyā taṃ sevati
saḥ tasmin jīvati yathā sakhā

परमेश्वरः (parameśvaraḥ) - Supreme Lord - masculine nominative singular noun, compound of parama (supreme, root √para) + īśvara (lord, root √īś) - designates the supreme divine principle.
न (na) - no - negative particle - root √na (not) - indicates negation.
कस्यचित् (kasyacit) - anyone - indefinite pronoun genitive singular - root √ka (who) - designates an indefinite person.
पक्षपातति (pakṣapātati) - favors - third person singular present active verb - root √pakṣ√pat (to take sides) - indicates the act of favoring or preferring.
सर्वं (sarvaṃ) - all - neuter accusative singular adjective - root √sarva (all) - designates the entirety or totality.
प्रति (prati) - toward - preposition - root √prati (toward) - indicates direction or relation.
समः (samaḥ) - impartial - masculine nominative singular adjective - root √sama (equal) - designates the state of equity or impartiality.
अस्ति (asti) - is - third person singular present active verb - root √as (to be) - indicates the state of existence or presence.
किन्तु (kintu) - but - conjunction - root √kim (what) - indicates opposition or exception.
यः (yaḥ) - whoever - relative pronoun nominative singular masculine - root √yad (who) - designates the person who acts.
भक्त्या (bhaktyā) - with devotion - feminine instrumental singular noun - root √bhaj (to share, adore) - designates the state of devotion.
तं (taṃ) - Him - demonstrative pronoun accusative singular masculine - root √tad (that) - designates the Supreme Lord.
सेवति (sevati) - serves - third person singular present active verb - root √sev (to serve) - indicates the act of serving or venerating.
सः (saḥ) - he - demonstrative pronoun nominative singular masculine - root √tad (he) - designates the devotee.
तस्मिन् (tasmin) - in Him - demonstrative pronoun locative singular - root √tad (that) - designates the Supreme Lord as the container.
जीवति (jīvati) - lives - third person singular present active verb - root √jīv (to live)

- indicates the state of life or existence.
यथा (yathā) - as if - adverb - root √yathā (as) - introduces a comparison.
सखा (sakhā) - friend - masculine nominative singular noun - root √sakh (friend) - designates the intimate companion.

---

177. Whoever follows the path of Dharma with devotion
sees their errors, even the gravest, forgiven
and finds eternal peace.

यः धर्ममार्गे भक्त्या तिष्ठति
दोषान् सर्वं क्षमति दृष्ट्वा
नित्यशान्तिं प्राप्नोति

yaḥ dharmamārge bhaktyā tiṣṭhati
doṣān sarvaṃ kṣamati dṛṣṭvā
nityaśāntiṃ prāpnoti

यः (yaḥ) - whoever - relative pronoun nominative singular masculine - root √yad (who) - designates the person who acts.
धर्ममार्गे (dharmamārge) - on the path of Dharma - compound locative singular noun, dharma (duty, root √dhṛ) + mārga (path, root √mārg) - designates the path of spiritual duty.
भक्त्या (bhaktyā) - with devotion - feminine instrumental singular noun - root √bhaj (to share, adore) - designates the state of devotion.
तिष्ठति (tiṣṭhati) - follows - third person singular present active verb - root √sthā (to stand) - indicates the state of presence or perseverance.
दोषान् (doṣān) - errors - masculine accusative plural noun - root √duṣ (to corrupt) - designates faults or sins.
सर्वं (sarvaṃ) - even the gravest - neuter accusative singular adjective - root √sarva (all) - designates the entirety, including the worst errors.
क्षमति (kṣamati) - forgiven - third person singular present active verb - root √kṣam (to forgive) - indicates the act of forgiving.
दृष्ट्वा (dṛṣṭvā) - sees - gerund - root √dṛś (to see) - indicates the completed action

of seeing or recognizing.
नित्यशान्तिं (nityaśāntiṃ) - eternal peace - feminine accusative singular noun, compound of nitya (eternal, root √nitya) + śānti (peace, root √śam) - designates a state of lasting peace.
प्राप्नोति (prāpnoti) - finds - third person singular present active verb - root √pra√āp (to attain) - indicates the act of obtaining or attaining.

---

178. Swiftly, they become blameless
and find eternal peace.
Whoever takes refuge in the Satnam
can attain the supreme goal,
regardless of their birth or caste.
What then of the righteous,
the devotees, and the saintly kings*
who, in this fleeting world,
this world of suffering,
serve the Supreme Lord
with love and devotion?

शीघ्रं निर्दोषः भवति नित्यशान्तिं च प्राप्नोति
यः सत्नामे शरणं याति परमं लक्ष्यं प्राप्नोति
यादृशी जन्मजातिः स्यात् तत् किं धर्मिणः भक्ताः
राजर्षयः च कथनीयं यः अस्मिन् क्षणिके लोके
दुःखलोके परमेश्वरं प्रेमभक्त्या सेवति

śīghraṃ nirdoṣaḥ bhavati nityaśāntiṃ ca prāpnoti
yaḥ satnāme śaraṇaṃ yāti paramaṃ lakṣyaṃ prāpnoti
yādṛśī janmajātiḥ syāt tat kiṃ dharmiṇaḥ bhaktāḥ
rājarṣayaḥ ca kathanīyaṃ yaḥ asmin kṣaṇike loke
duḥkhaloke parameśvaraṃ premabhaktyā sevati

शीघ्रं (śīghraṃ) - swiftly - adverb - root √śīghra (swift) - indicates the rapidity of the action.

निर्दोषः (nirdoṣaḥ) - blameless - masculine nominative singular adjective, compound of nir (without) + doṣa (fault, root √duṣ) - designates the state of being free from faults.
भवति (bhavati) - becomes - third person singular present active verb - root √bhū (to become) - indicates the state or action of becoming.
नित्यशान्तिं (nityaśāntiṃ) - eternal peace - feminine accusative singular noun, compound of nitya (eternal, root √nitya) + śānti (peace, root √śam) - designates a state of lasting peace.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
प्राप्नोति (prāpnoti) - finds - third person singular present active verb - root √pra√āp (to attain) - indicates the act of obtaining or attaining.
यः (yaḥ) - whoever - relative pronoun nominative singular masculine - root √yad (who) - designates the person who acts.
सत्नामे (satnāme) - in the Satnam - neuter locative singular noun, compound of sat (truth, root √sat) + nāma (name, root √nāman) - designates the Holy Name, divine essence.
शरणं (śaraṇaṃ) - takes refuge - neuter accusative singular noun - root √śri (to take refuge) - designates the act of seeking refuge.
याति (yāti) - goes - third person singular present active verb - root √yā (to go) - indicates the act of moving toward.
परमं (paramaṃ) - supreme - neuter accusative singular adjective - root √para (supreme) - indicates the supreme quality.
लक्ष्यं (lakṣyaṃ) - goal - neuter accusative singular noun - root √lakṣ (to aim) - designates the spiritual aim or purpose.
प्राप्नोति (prāpnoti) - attains - third person singular present active verb - root √pra√āp (to attain) - indicates the act of obtaining or attaining.
यादृशी (yādṛśī) - regardless of - relative pronoun nominative singular feminine - root √yādṛś (such as) - indicates the indefinite nature.
जन्मजातिः (janmajātiḥ) - birth and caste - feminine nominative singular noun, compound of janma (birth, root √jan) + jāti (caste, root √jan) - designates social or biological origin.
स्यात् (syāt) - may be - third person singular present optative verb - root √as (to be) - indicates possibility or condition.
तत् (tat) - then - demonstrative pronoun nominative singular neuter - root √tad

(that) - introduces a consequence or question.
किं (kiṃ) - what - interrogative pronoun nominative singular neuter - root √kim (what) - introduces a rhetorical question.
धर्मिणः (dharmiṇaḥ) - righteous - masculine nominative plural adjective - root √dhṛ (to support) - designates those who follow Dharma.
भक्ताः (bhaktāḥ) - devotees - masculine nominative plural noun - root √bhaj (to share, adore) - designates those who are devoted.
राजर्षयः (rājarṣayaḥ) - saintly kings - masculine nominative plural noun, compound of rāja (king, root √rāj) + ṛṣi (sage, root √ṛṣ) - designates kings with the wisdom of sages.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
कथनीयं (kathanīyaṃ) - to say - neuter nominative singular adjective - root √kath (to speak) - indicates what is worthy of mention.
यः (yaḥ) - who - relative pronoun nominative singular masculine - root √yad (who) - designates the person who acts.
अस्मिन् (asmin) - in this - demonstrative pronoun locative singular - root √idam (this) - designates the current world.
क्षणिके (kṣaṇike) - fleeting - masculine locative singular adjective - root √kṣaṇa (moment) - indicates the transitory nature.
लोके (loke) - world - masculine locative singular noun - root √lok (world) - designates the world or universe.
दुःखलोके (duḥkhaloke) - of suffering - compound locative singular noun, duḥkha (suffering, root √duḥkh) + loka (world, root √lok) - designates the world of pain.
परमेश्वरं (parameśvaraṃ) - Supreme Lord - masculine accusative singular noun, compound of parama (supreme, root √para) + īśvara (lord, root √īś) - designates the supreme divine principle.
प्रेमभक्त्या (premabhaktyā) - with love and devotion - compound instrumental singular noun, prema (love, root √prī) + bhakti (devotion, root √bhaj) - designates the state of love and devotion.
सेवति (sevati) - serves - third person singular present active verb - root √sev (to serve) - indicates the act of serving or venerating.

These saintly kings no longer exist. Lao Tzu spoke of them. They were likely the

kings of the Harappans.

---

179. Always fill your mind with the One,
become His devotee, offer Him
your homage and worship.
In Him, you will remain perfectly absorbed.

सदा एकेन मनः पूरय
तस्य भक्तो भव प्रणामं
उपासनां च तस्मै समर्प
तस्मिन् सम्पूर्णलीनः स्थास्यसि

sadā ekena manaḥ pūraya
tasya bhakto bhava praṇāmaṃ
upāsanāṃ ca tasmai samarpa
tasmin sampūrṇalīnaḥ sthāsyasi

सदा (sadā) - always - adverb - root √sadā (always) - indicates constancy or permanence.
एकेन (ekena) - with the One - numeral pronoun instrumental singular masculine - root √eka (one) - designates the divine unity or principle.
मनः (manaḥ) - mind - neuter accusative singular noun - root √man (to think) - designates the mental or spiritual faculty.
पूरय (pūraya) - fill - second person singular present imperative verb - root √pūr (to fill) - indicates the act of filling.
तस्य (tasya) - His - demonstrative pronoun genitive singular - root √tad (that) - designates possession relative to the One.
भक्तो (bhakto) - devotee - masculine nominative singular noun - root √bhaj (to share, adore) - designates one who is devoted.
भव (bhava) - become - second person singular present imperative verb - root √bhū (to become) - indicates an injunction to become.
प्रणामं (praṇāmaṃ) - homage - masculine accusative singular noun - root √pra√nam (to bow) - designates the act of reverence or homage.

उपासनां (upāsanāṃ) - worship - feminine accusative singular noun - root √upās (to adore) - designates the act of adoration or veneration.
च (ca) - and - conjunction - root √ca (and) - connects propositions.
तस्मै (tasmai) - to Him - demonstrative pronoun dative singular - root √tad (that) - designates the One as the recipient.
समर्प (samarpa) - offer - second person singular present imperative verb - root √sam√ṛ (to offer, dedicate) - indicates the act of offering or consecrating.
तस्मिन् (tasmin) - in Him - demonstrative pronoun locative singular - root √tad (that) - designates the One as the container.
सम्पूर्णलीनः (sampūrṇalīnaḥ) - perfectly absorbed - masculine nominative singular adjective, compound of sampūrṇa (complete, root √pūr) + līna (absorbed, root √lī) - designates the state of total absorption.
स्थास्यसि (sthāsyasi) - you will remain - second person singular future active verb - root √sthā (to stand) - indicates the future state of permanence.

9. The Glories of the One

एकेन विश्वस्य माहात्म्यम्, ekena viśvasya māhātmyam

180. Listen to the Satnam, it will bring you joy and peace.
Neither the multitudes of devas nor the mahatmas
know the origin of the Whole,
for in everything, it is the source of both.

श्रृणु सत्नामं तत् ते सुखं शान्तिं च दास्यति।
न देवानां बहुता न च महात्मानः
विश्वस्य मूलं जानन्ति यतः सर्वं तस्य
मूलं भवति।

śṛṇu satnāmaṃ tat te sukhaṃ śāntiṃ ca dāsyati
na devānāṃ bahutā na ca mahātmānaḥ
viśvasya mūlaṃ jānanti yataḥ sarvaṃ tasya
mūlaṃ bhavati

शृणु - śṛṇu - listen - verb present imperative 2nd person singular - root √śru (hear) - indicates the act of listening attentively, here commanding to listen.
सत्नामं - satnāmaṃ - the Satnam - noun neuter accusative singular - root √as (be) and √nāma (name) - designates the supreme truth named, composed of sat (truth) and nāma (name).
तत् - tat - that - demonstrative pronoun nominative/accusative singular neuter - root √ta (this) - refers to Satnam as the subject of the action.
ते - te - to you - personal pronoun dative 2nd person singular - root √tva (you) - indicates the recipient of the action.
सुखं - sukhaṃ - joy - noun neuter accusative singular - root √sukh (be happy) - expresses happiness or bliss.
शान्तिं - śāntiṃ - peace - noun feminine accusative singular - root √śam (be calm) - indicates tranquility or serenity.
च - ca - and - conjunction - root √ca (and) - connects the terms joy and peace.
दास्यति - dāsyati - will bring - verb future 3rd person singular - root √dā (give) - expresses the act of giving, here in the future.
न - na - not - negative particle - root √na (negation) - indicates negation, here neither, for the devas.
देवानां - devānāṃ - of the devas - noun masculine genitive plural - root √div (shine) - designates the divinities or celestial beings.
बहुता - bahutā - multitude - noun feminine nominative singular - root √bahu (many) - expresses abundance or large number.
न - na - not - negative particle - root √na (negation) - indicates negation, here neither, for the mahatmas.
च - ca - and - conjunction - root √ca (and) - connects the negation of devas and mahatmas.
महात्मानः - mahātmānaḥ - the mahatmas - noun masculine nominative plural - root √mah (great) and √ātman (self) - designates great souls, composed of mahā (great) and ātman (soul).
विश्वस्य - viśvasya - of the Whole - noun neuter genitive singular - root √viśva (universal, all) - designates the totality of existence, equivalent to the Tao as the cosmic universe.
मूलं - mūlaṃ - origin - noun neuter accusative singular - root √mūl (root) -

indicates the source or origin.
जानन्ति - jānanti - know - verb present 3rd person plural - root √jñā (know) - expresses the act of knowing or understanding.
यतः - yataḥ - for - causal conjunction - root √ya (because) - indicates the cause of the ignorance of the origin.
सर्वं - sarvaṃ - everything - pronoun neuter accusative singular - root √sarva (all) - designates the totality of existing things.
तस्य - tasya - of it - demonstrative pronoun genitive singular neuter - root √ta (this) - refers to the Whole as the source.
मूलं - mūlaṃ - source - noun neuter nominative singular - root √mūl (root) - indicates the source or origin.
भवति - bhavati - is - verb present 3rd person singular - root √bhū (be) -

expresses existence or the state of being the source. Listening to the Satnam (or Holy Name) refers to the meditation technique known as the "Holy Name." This technique can be practiced alone, seated, with eyes closed, focusing entirely on the object of meditation, or while going about daily activities, which is the "service," one of the pillars of sadhana.

The word "deva" here should be understood in its Vedic sense, not its Hindu sense. Hindus give the word "deva" the meaning of god, so for them, devas would be gods. In original Vedic thought, the word deva refers to active forces in natural and mental phenomena.

Original Vedic thought is "monistic." Monism considers the manifested and unmanifested as parts of a unified All, supporting the unity of the "substance" that composes the universe. The fundamental unity of the Whole (the cosmos and our world) makes matter and spirit inseparable. Monism thus opposes dualism, which distinguishes between the material or physical world and the psychic or spiritual world.

This Upanishad is Vedic, whereas the Bhagavad Gita, part of the Mahabharata, is Hindu. Hindus have adapted this Upanishad, rewriting it as a dialogue between a character from their text, Arjuna, and an incarnated god, "Krishna."

The original Vedic Upanishad does not feature Arjuna and is not a dialogue between a master and disciple. This is the Upanishad you are reading. A Mahatma (great soul) is the Christian equivalent of a saint. It is a sage on the path to Realization. It is said that devas and mahatmas, though among the most elevated beings after the awakened (buddha), despite their spiritual elevation, do not know the origin of all things, for this source is also the source of these exceptional beings and principles. To know this source, one does not need to be a mahatma but an observant of the Dharma.

---

181. Whoever knows the true nature
of the sovereign of all worlds,
that person, free from illusion among men,
becomes free from all faults.*

* Christians say sin. Etymologically, this word means "error, mistake, fault" and signifies "turning away, distancing from God." The fault would thus be missing the target, moving away from God, here from the observance of the Dharma.

यः सर्वलोकेश्वरस्य सत्यं स्वभावं जानाति
स नरेषु अमायः सर्वदोषेभ्यः मुक्तः भवति।

yaḥ sarvalokeśvarasya satyaṃ svabhāvaṃ jānāti
sa nareṣu amāyaḥ sarvadoṣebhyaḥ muktaḥ bhavati

यः - yaḥ - whoever - relative pronoun nominative singular masculine - root √ya (who) - designates the person who performs the act of knowing.
सर्वलोकेश्वरस्य - sarvalokeśvarasya - of the sovereign of all worlds - noun masculine genitive singular - root √sarva (all), √loka (world), √īś (rule) - compound designating the master or sovereign of all worlds, here in the genitive to indicate possession.
सत्यं - satyaṃ - true - adjective neuter accusative singular - root √sat (truth) - qualifies the nature as true or real.
स्वभावं - svabhāvaṃ - nature - noun masculine accusative singular - root √sva

(own), √bhū (be) - designates the essence or inherent nature, here of the sovereign.
जानाति - jānāti - knows - verb present 3rd person singular - root √jñā (know) - expresses the act of knowing or understanding deeply.
स - sa - that person - demonstrative pronoun nominative singular masculine - root √sa (that) - refers to the person who knows, in reference to the relative pronoun yaḥ.
नरेषु - nareṣu - among men - noun masculine locative plural - root √nṛ (man) - indicates the context or place, here among human beings.
अमायः - amāyaḥ - free from illusion - adjective nominative singular masculine - root √māyā (illusion) with prefix a- (negation) - qualifies the person as free from illusion.
सर्वदोषेभ्यः - sarvadoṣebhyaḥ - from all faults - noun masculine ablative plural - root √sarva (all), √doṣa (fault) - designates all faults or defects, here in the ablative to indicate separation.
मुक्तः - muktaḥ - free - adjective nominative singular masculine - root √muc (liberate) - indicates the state of liberation or freedom.
भवति - bhavati - becomes - verb present 3rd person singular - root √bhū (be) - expresses the state of being or becoming, here becoming free.

Whoever knows the true nature of the "sovereign of all worlds" is freed from the inner illusion that engulfs the minds of those lacking knowledge (of the truth) and, because of this, is liberated from faults, i.e., from karma, as the observant of the Dharma remains in "service" or non-action (ideally).

---

182. Intelligence, knowledge,
freedom from doubt and illusion, forbearance,
truthfulness, control of desire, tranquility,
joys and sorrows, birth and death,
fear and fearlessness, gentleness, satisfaction,
frugality, generosity, glory, and disgrace
proceed from the Lilā of the Lord.*

* The game that the Creator plays with His Creation and creatures.

बुद्धिः ज्ञानं संशयमाययोः मुक्तिः क्षमा
सत्यं दमः शान्तिः सुखदुःखे जन्ममृत्यू
भयं अभयं सौम्यता तृप्तिः
सङ्क्षेपः दानं यशः च अपकीर्तिः
ईश्वरस्य लीलायाः प्रभवति।

buddhiḥ jñānaṃ saṃśayamāyayoḥ muktiḥ kṣamā
satyaṃ damaḥ śāntiḥ sukhaduḥkhe janmamṛtyū
bhayaṃ abhayaṃ saumyatā tṛptiḥ
saṅkṣepaḥ dānaṃ yaśaḥ ca apakīrtiḥ
īśvarasya līlāyāḥ prabhavati

बुद्धिः - buddhiḥ - intelligence - noun feminine nominative singular - root √budh (understand) - designates the faculty of discernment or intellect.
ज्ञानं - jñānaṃ - knowledge - noun neuter nominative singular - root √jñā (know) - expresses deep or spiritual knowledge.
संशयमाययोः - saṃśayamāyayoḥ - from doubt and illusion - noun masculine genitive dual - root √saṃśaya (doubt), √māyā (illusion) - designates the states of doubt and illusion, here in the genitive to indicate the source of liberation.
मुक्तिः - muktiḥ - freedom - noun feminine nominative singular - root √muc (liberate) - indicates the state of liberation from limitations.
क्षमा - kṣamā - forbearance - noun feminine nominative singular - root √kṣam (forgive) - expresses patience or forgiveness toward others.
सत्यं - satyaṃ - truthfulness - noun neuter nominative singular - root √sat (truth) - designates the quality of truth or authenticity.
दमः - damaḥ - control of desire - noun masculine nominative singular - root √dam (control) - indicates discipline or mastery over impulses.
शान्तिः - śāntiḥ - tranquility - noun feminine nominative singular - root √śam (be calm) - expresses inner peace or serenity.
सुखदुःखे - sukhaduḥkhe - joys and sorrows - noun neuter nominative dual - root √sukh (be happy), √duḥkha (suffering) - designates the experiences of happiness and suffering.
जन्ममृत्यू - janmamṛtyū - birth and death - noun neuter nominative dual - root √jan

(be born), √mṛ (die) - indicates the cycles of birth and death.
भयं - bhayaṃ - fear - noun neuter nominative singular - root √bhī (fear) - designates the state of fear or anxiety.
अभयं - abhayaṃ - fearlessness - noun neuter nominative singular - root √bhī (fear) with prefix a- (negation) - indicates the absence of fear or courage.
सौम्यता - saumyatā - gentleness - noun feminine nominative singular - root √saumya (gentle) - expresses the quality of gentleness or kindness.
तृप्तिः - tṛptiḥ - satisfaction - noun feminine nominative singular - root √tṛp (be satisfied) - designates the state of contentment or fulfillment.
सङ्क्षेपः - saṅkṣepaḥ - frugality - noun masculine nominative singular - root √saṃkṣip (reduce) - indicates simplicity or moderation in needs.
दानं - dānaṃ - generosity - noun neuter nominative singular - root √dā (give) - expresses the act of giving or liberality.
यशः - yaśaḥ - glory - noun neuter nominative singular - root √yaś (shine) - designates fame or honor.
च - ca - and - conjunction - root √ca (and) - connects the terms glory and disgrace.
अपकीर्तिः - apakīrtiḥ - disgrace - noun feminine nominative singular - root √kīrt (proclaim) with prefix apa- (negation) - indicates dishonor or bad reputation.
ईश्वरस्य - īśvarasya - of the Lord - noun masculine genitive singular - root √īś (rule) - designates the divine master or sovereign.
लीलायाः - līlāyāḥ - from the Lilā - noun feminine genitive singular - root √lī (play) - designates the divine play or creative manifestation of the Lord.
प्रभवति - prabhavati - proceed - verb present 3rd person singular - root √bhū (be) with prefix pra- (forward) - indicates the origin or manifestation of all listed qualities.

Everything is the Lilā of the Creator, His play. Both good and evil proceed from His will. This play is benevolent, aimed at maintaining the Universe in its harmony.

---

183. Truly, whoever knows the glory and power of the One
serves it with pure and undivided devotion; this is a certain fact.

यः सत्यं एकेन माहात्म्यं शक्तिं च जानाति
सः शुद्धया एकान्तिकया भक्त्या तं सेवति
इदं निश्चितं तथ्यं भवति।

yaḥ satyaṃ ekena māhātmyaṃ śaktiṃ ca jānāti
saḥ śuddhayā ekāntikayā bhaktyā taṃ sevati
idaṃ niścitaṃ tathyaṃ bhavati

यः - yaḥ - whoever - relative pronoun nominative singular masculine - root √ya (who) - designates the person who performs the act of knowing.
सत्यं - satyaṃ - truly - adverb - root √sat (truth) - indicates the truthfulness or reality of the act of knowing.
एकेन - ekena - of the One - noun neuter dative singular - root √eka (one) - designates the unity or unique reality, here as the context or recipient of knowledge.
माहात्म्यं - māhātmyaṃ - glory - noun neuter accusative singular - root √mah (great) - expresses the grandeur or splendor of the One.
शक्तिं - śaktiṃ - power - noun feminine accusative singular - root √śak (be able) - designates the divine strength or energy of the One.
च - ca - and - conjunction - root √ca (and) - connects the terms glory and power.
जानाति - jānāti - knows - verb present 3rd person singular - root √jñā (know) - expresses the act of knowing or understanding deeply.
सः - saḥ - that person - demonstrative pronoun nominative singular masculine - root √sa (that) - refers to the person who knows, in reference to the relative pronoun yaḥ.
शुद्धया - śuddhayā - pure - adjective feminine instrumental singular - root √śudh (purify) - qualifies devotion as free from impurities.
एकान्तिकया - ekāntikayā - undivided - adjective feminine instrumental singular - root √eka (one), √anta (end) - indicates exclusive or focused devotion.
भक्त्या - bhaktyā - with devotion - noun feminine instrumental singular - root √bhaj (serve, worship) - designates the act of fervent worship or devotion.
तं - taṃ - it - demonstrative pronoun accusative singular masculine - root √ta (this) - refers to the One as the object of devotion.

सेवति - sevati - serves - verb present 3rd person singular - root √sev (serve) - indicates the act of serving or rendering homage with devotion.
इदं - idaṃ - this - demonstrative pronoun nominative singular neuter - root √idam (this) - designates the statement or fact mentioned.
निश्चितं - niścitaṃ - certain - adjective neuter nominative singular - root √niścit (decide) - qualifies the fact as certain or established.
तथ्यं - tathyaṃ - fact - noun neuter nominative singular - root √tathā (thus) - indicates the reality or truth of the statement.
भवति - bhavati - is - verb present 3rd person singular - root √bhū (be) - expresses the state of being or the reality of the fact.

---

184. Of all worlds, spiritual and material,
the Whole is the source;
from it, everything emanates.
The initiates observing the Dharma,
who perfectly know this truth,
remain in service and worship it.

सर्वं विश्वात् अध्यात्मिकं च भौतिकं च
विश्वं मूलं तस्मात् सर्वं प्रभवति।
धर्मं चरन्ति विद्वांसः यथातथ्यं तं जानन्तः
सेवायां तं भजन्ति च।

sarvaṃ viśvāt adhyātmikaṃ ca bhautikaṃ ca
viśvaṃ mūlaṃ tasmāt sarvaṃ prabhavati
dharmaṃ caranti vidvāṃsaḥ yathātathyaṃ taṃ jānantaḥ
sevāyāṃ taṃ bhajanti ca

सर्वं - sarvaṃ - all - pronoun neuter nominative singular - root √sarva (all) - designates the totality of worlds or existents.
विश्वात् - viśvāt - from the Whole - noun neuter ablative singular - root √viśva (universal, all) - designates the totality of existence, equivalent to the Tao as the cosmic universe, here in the ablative to indicate the source.

अध्यात्मिकं - adhyātmikaṃ - spiritual - adjective neuter nominative singular - root √adhyātman (spirit, self) - qualifies worlds as pertaining to the spiritual realm.
च - ca - and - conjunction - root √ca (and) - connects the terms spiritual and material.
भौतिकं - bhautikaṃ - material - adjective neuter nominative singular - root √bhū (be, matter) - qualifies worlds as pertaining to the material realm.
च - ca - and - conjunction - root √ca (and) - connects the adjectives spiritual and material.
विश्वं - viśvaṃ - the Whole - noun neuter nominative singular - root √viśva (universal, all) - designates the totality of existence, equivalent to the Tao as the cosmic universe.
मूलं - mūlaṃ - source - noun neuter nominative singular - root √mūl (root) - indicates the origin or fundamental cause.
तस्मात् - tasmāt - from it - demonstrative pronoun ablative singular neuter - root √ta (this) - refers to the Whole as the source of everything.
सर्वं - sarvaṃ - everything - pronoun neuter nominative singular - root √sarva (all) - designates all existents or phenomena.
प्रभवति - prabhavati - emanates - verb present 3rd person singular - root √bhū (be) with prefix pra- (forward) - indicates the origin or manifestation of everything from the Whole.
धर्मं - dharmaṃ - the Dharma - noun masculine accusative singular - root √dhṛ (sustain) - designates the cosmic, moral, or spiritual order observed by initiates.
चरन्ति - caranti - observing - verb present active 3rd person plural - root √car (act, practice) - indicates the act of following or practicing the Dharma.
विद्वांसः - vidvāṃsaḥ - initiates - noun masculine nominative plural - root √vid (know) - designates those who possess knowledge or the wise.
यथातथ्यं - yathātathyaṃ - perfectly - adverb - root √yathā (thus), √tathya (true) - indicates exact or true knowledge.
तं - taṃ - this - demonstrative pronoun accusative singular neuter - root √ta (this) - refers to the mentioned truth.
जानन्तः - jānantaḥ - know - present participle nominative plural masculine - root √jñā (know) - expresses the act of knowing deeply by the initiates.
सेवायां - sevāyāṃ - in service - noun feminine locative singular - root √sev (serve) - designates the act of serving or rendering homage.

तं - taṃ - it - demonstrative pronoun accusative singular neuter - root √ta (this) - refers to the Whole as the object of worship.
भजन्ति - bhajanti - worship - verb present 3rd person plural - root √bhaj (serve, worship) - indicates the act of worship or devotion.
च - ca - and - conjunction - root √ca (and) - connects the actions of serving and worshiping.

---

185. The observant always absorb their minds in it,
throughout all their lives.
They enlighten one another,
speak of the Lord, and thereby find
pure satisfaction and joy.

सदा चरन्तः तस्मिन् मनांसि संनिवेशन्ति
सर्वं जीवनं यावत् परस्परं प्रबुध्यन्ति
ईश्वरं संकथन्ति
तेन तृप्तिं सुखं च विशुद्धं लभन्ते।

sadā carantaḥ tasmin manāṃsi saṃniveśanti
sarvaṃ jīvanaṃ yāvat parasparaṃ prabudhyanti
īśvaraṃ saṃkathanti
tena tṛptiṃ sukhaṃ ca viśuddhaṃ labhante

सदा - sadā - always - adverb - root √sadā (always) - indicates a continuous or perpetual action.
चरन्तः - carantaḥ - observant - present active participle nominative plural masculine - root √car (act, practice) - designates those who constantly follow or practice, here in a spiritual context.
तस्मिन् - tasmin - in it - demonstrative pronoun locative singular neuter - root √ta (this) - refers to the Whole as the focus of mental absorption.
मनांसि - manāṃsi - minds - noun neuter accusative plural - root √man (think) - designates the mental faculties or consciousness of the observant.
संनिवेशन्ति - saṃniveśanti - absorb - verb present active 3rd person plural - root √viś

(enter) with prefix sam- (together) - indicates the act of fully immersing or absorbing the mind in the Whole.
सर्वं - sarvaṃ - all - pronoun neuter accusative singular - root √sarva (all) - designates the entirety of lives or existence.
जीवनं - jīvanaṃ - lives - noun neuter accusative singular - root √jīv (live) - designates the existence or lifespan of the observant.
यावत् - yāvat - throughout - adverb - root √yāvat (as long as) - indicates the duration covering all of life.
परस्परं - parasparaṃ - one another - reciprocal pronoun accusative - root √para (other) - designates mutual interaction among the initiates.
प्रबुध्यन्ति - prabudhyanti - enlighten - verb present middle 3rd person plural - root √budh (understand) with prefix pra- (forward) - indicates the act of awakening or enlightening each other.
ईश्वरं - īśvaraṃ - the Lord - noun masculine accusative singular - root √īś (rule) - designates the divine master or sovereign, here the object of discussion.
संकथन्ति - saṃkathanti - speak - verb present active 3rd person plural - root √kath (speak) with prefix sam- (together) - indicates the act of discussing or speaking together about the Lord.
तेन - tena - thereby - demonstrative pronoun instrumental singular neuter - root √ta (this) - indicates the means by which satisfaction is obtained.
तृप्तिं - tṛptiṃ - satisfaction - noun feminine accusative singular - root √tṛp (be satisfied) - designates the state of contentment or fulfillment.
सुखं - sukhaṃ - joy - noun neuter accusative singular - root √sukh (be happy) - expresses happiness or bliss.
च - ca - and - conjunction - root √ca (and) - connects the terms satisfaction and joy.
विशुद्धं - viśuddhaṃ - pure - adjective neuter accusative singular - root √śudh (purify) with prefix vi- (specific) - qualifies joy and satisfaction as pure or free from impurities.
लभन्ते - labhante - find - verb present middle 3rd person plural - root √labh (obtain) - indicates the act of obtaining or receiving satisfaction and joy.

This refers to the diligent observance of the Dharma. Always absorbing one's mind in the Whole is to remain "in the Satnam," that is, in service, practicing the

“Holy Name” technique from morning to night, in addition to formal meditation sessions.

This speaks of the joy of life in an ashram (monastery) where the observant lived together and could share their experiences. The Buddha Gautama Siddhartha later adopted this concept with the Dharma, which includes not only the sadhana of The Path, with its practices and recommendations, but also the community of bhikkhus (monks) and the teaching of the master. Unfortunately, today in the West, so few people are interested in spiritual life that ashrams and communal living are no longer feasible.

---

186. Those who always serve and worship the Whole
have the consciousness of its Grace,
through which they can return to it.

ये सदा विश्वं सेवन्ति भजन्ति च
ते प्रसादस्य जानन्ति चेतसा
यया ते तं प्रत्यागच्छन्ति।

ye sadā viśvaṃ sevanti bhajanti ca
te prasādasya jānanti cetasā
yayā te taṃ pratyāgacchanti

ये - ye - those - relative pronoun nominative plural masculine - root √ya (who) - designates the people who serve and worship the Whole.
सदा - sadā - always - adverb - root √sadā (always) - indicates a continuous or perpetual action.
विश्वं - viśvaṃ - the Whole - noun neuter accusative singular - root √viśva (universal, all) - designates the totality of existence, equivalent to the Tao as the cosmic universe.
सेवन्ति - sevanti - serve - verb present active 3rd person plural - root √sev (serve) - indicates the act of rendering service or homage to the Whole.
भजन्ति - bhajanti - worship - verb present active 3rd person plural - root √bhaj

(serve, worship) - expresses the act of fervent worship or devotion.
च - ca - and - conjunction - root √ca (and) - connects the actions of serving and worshiping.
ते - te - they - demonstrative pronoun nominative plural masculine - root √ta (this) - refers to the observant mentioned by the relative pronoun ye.
प्रसादस्य - prasādasya - of its Grace - noun masculine genitive singular - root √prasād (favor, grace) - designates the divine benevolence or grace of the Whole.
जानन्ति - jānanti - have the consciousness - verb present active 3rd person plural - root √jñā (know) - indicates the act of knowing or possessing deep consciousness of the Grace.
चेतसा - cetasā - through consciousness - noun neuter instrumental singular - root √cit (think, perceive) - designates the instrument of consciousness or mind through which Grace is perceived.
यया - yayā - through which - relative pronoun instrumental singular feminine - root √ya (which) - refers to Grace as the means of returning to the Whole.
ते - te - they - demonstrative pronoun nominative plural masculine - root √ta (this) - designates the observant who return to the Whole.
तं - taṃ - to it - demonstrative pronoun accusative singular neuter - root √ta (this) - refers to the Whole as the destination of return.
प्रत्यागच्छन्ति - pratyāgacchanti - return - verb present active 3rd person plural - root √gam (go) with prefixes prati- (toward) and ā- (approach) - indicates the act of returning or coming back to the Whole.

The "pearl of the path" is bhakti, devotion. This love for the Whole or God and a life spent serving it grant the observant the joy of the consciousness of its Grace. Grace is already the fact of being alive, a Grace renewed with every breath. Through this Grace and its Guidance, the devotee can achieve Liberation from the chains of samsara, the cycle of incarnations.

---

187. The One dispels, with the luminous torch of knowledge,
the darkness born of ignorance in the minds of its devotees.

एकः ज्ञानदीपेन दीप्तेन

अज्ञानजं तमः नाशति
भक्तानां मनस्सु।

ekaḥ jñānadīpena dīptena
ajñānajaṃ tamaḥ nāśati
bhaktānāṃ manassu

एकः - ekaḥ - the One - noun neuter nominative singular - root √eka (one) - designates the unity or unique reality, here the active subject that dispels darkness.
ज्ञानदीपेन - jñānadīpena - with the torch of knowledge - noun masculine instrumental singular - root √jñā (know), √dīp (shine) - designates the instrument of knowledge, likened to a luminous torch.
दीप्तेन - dīptena - luminous - adjective instrumental singular masculine - root √dīp (shine) - qualifies the torch as radiant or brilliant.
अज्ञानजं - ajñānajaṃ - born of ignorance - adjective neuter accusative singular - root √jñā (know) with prefix a- (negation), √jan (be born) - qualifies the darkness as arising from ignorance.
तमः - tamaḥ - darkness - noun neuter accusative singular - root √tam (darken) - designates obscurity or spiritual ignorance.
नाशति - nāśati - dispels - verb present active 3rd person singular - root √naś (destroy) - indicates the act of destroying or dispelling darkness.
भक्तानां - bhaktānāṃ - of its devotees - noun masculine genitive plural - root √bhaj (serve, worship) - designates those devoted to the One.
मनस्सु - manassu - in the minds - noun neuter locative plural - root √man (think) - indicates the place, here the minds of devotees, where darkness is dispelled.

Knowledge (of the truth) illuminates the minds of those who possess and live it through Observance. This knowledge proceeds from the guna sattva. The darkness of ignorance proceeds from the guna tamas. There is also an inner light, “jyoti,” which can be seen by closing the eyes and practicing a specific meditation technique, the “Light” technique, which complements the “Holy Name” technique among the tools given during initiation or “Revelation” and is part of the sadhana. The three wise monkeys speak to this.

---

188. The One is the supreme soul,
the Lord whose part is in every living being.
It is the beginning, the middle, and the end.

एकः परमात्मा
ईश्वरः यस्य अंशः सर्वं जीवति।
सः आदि मध्यं अन्तः च।

ekaḥ paramātmā
īśvaraḥ yasya aṃśaḥ sarvaṃ jīvati
saḥ ādi madhyaṃ antaḥ ca

एकः - ekaḥ - the One - noun neuter nominative singular - root √eka (one) - designates the unity or unique reality, here the subject as the supreme soul.
परमात्मा - paramātmā - supreme soul - noun masculine nominative singular - root √para (supreme), √ātman (self) - designates the universal divine consciousness or supreme essence.
ईश्वरः - īśvaraḥ - the Lord - noun masculine nominative singular - root √īś (rule) - designates the divine master or sovereign, here in apposition with the One.
यस्य - yasya - whose - relative pronoun genitive singular masculine - root √ya (who) - refers to the Lord, indicating possession of a part.
अंशः - aṃśaḥ - part - noun masculine nominative singular - root √aṃś (share) - designates a fraction or manifestation of the Lord present in every being.
सर्वं - sarvaṃ - every - pronoun neuter nominative singular - root √sarva (all) - designates the entirety of living beings.
जीवति - jīvati - living - verb present active 3rd person singular - root √jīv (live) - indicates the state of life or existence of beings.
सः - saḥ - it - demonstrative pronoun nominative singular masculine - root √sa (that) - refers to the Lord or the One as the subject.
आदि - ādi - beginning - noun masculine nominative singular - root √ād (begin) - designates the starting point or origin.
मध्यं - madhyaṃ - middle - noun neuter nominative singular - root √madh

(middle) - designates the intermediate phase or center.
अन्तः - antaḥ - end - noun masculine nominative singular - root √ant (end) - designates the conclusion or end of all things.
च - ca - and - conjunction - root √ca (and) - connects the terms beginning, middle, and end.

---

189. The One is the intelligence of the soul,
in beings, it is life and consciousness.

एकः आत्मनः बुद्धिः
जीवेषु सः जीवनं चेतः च।

ekaḥ ātmanaḥ buddhiḥ
jīveṣu saḥ jīvanaṃ cetaḥ ca

एकः - ekaḥ - the One - noun neuter nominative singular - root √eka (one) - designates the unity or unique reality, here the subject as the intelligence of the soul.
आत्मनः - ātmanaḥ - of the soul - noun masculine genitive singular - root √ātman (self) - designates the individual or universal soul, here linked to intelligence.
बुद्धिः - buddhiḥ - intelligence - noun feminine nominative singular - root √budh (understand) - designates the faculty of discernment or intellect attributed to the One.
जीवेषु - jīveṣu - in beings - noun masculine locative plural - root √jīv (live) - designates living beings as the place where the One manifests.
सः - saḥ - it - demonstrative pronoun nominative singular masculine - root √sa (that) - refers to the One as the subject.
जीवनं - jīvanaṃ - life - noun neuter nominative singular - root √jīv (live) - designates the vital energy or existence of beings.
चेतः - cetaḥ - consciousness - noun neuter nominative singular - root √cit (think, perceive) - designates the faculty of perception or consciousness.
च - ca - and - conjunction - root √ca (and) - connects the terms life and consciousness.

---

190. The One is in all forms, beneficial or harmful.
It is the wealth of the world, its light,
and the Kingdom within, without, and above.

एकः सर्वरूपेषु
हिताहितेषु अस्ति।
सः विश्वस्य समृद्धिः प्रकाशः
अन्तः बहिः ऊर्ध्वं च राज्यं।

ekaḥ sarvarūpeṣu
hitāhiteṣu asti
saḥ viśvasya samṛddhiḥ prakāśaḥ
antaḥ bahiḥ ūrdhvaṃ ca rājyaṃ

एकः - ekaḥ - the One - noun neuter nominative singular - root √eka (one) - designates the unity or unique reality, here the subject present in all forms.
सर्वरूपेषु - sarvarūpeṣu - in all forms - noun neuter locative plural - root √sarva (all), √rūpa (form) - designates the entirety of forms or manifestations, the place where the One resides.
हिताहितेषु - hitāhiteṣu - beneficial or harmful - adjective neuter locative plural - root √hit (beneficial), √ahita (non-beneficial) - qualifies forms as either beneficial or harmful.
अस्ति - asti - is - verb present active 3rd person singular - root √as (be) - indicates the state of existence of the One in all forms.
सः - saḥ - it - demonstrative pronoun nominative singular masculine - root √sa (that) - refers to the One as the subject.
विश्वस्य - viśvasya - of the world - noun neuter genitive singular - root √viśva (universal, all) - designates the totality of existence, equivalent to the Tao as the cosmic universe.
समृद्धिः - samṛddhiḥ - wealth - noun feminine nominative singular - root √samṛdh (prosper) - designates the abundance or plenitude of the world.
प्रकाशः - prakāśaḥ - light - noun masculine nominative singular - root √prakāś

(shine) - designates the brilliance or spiritual light emanating from the One.
अन्तः - antaḥ - within - adverb/noun masculine nominative singular - root √ant (interior) - indicates the inner realm of the kingdom.
बहिः - bahiḥ - without - adverb/noun masculine nominative singular - root √bahis (exterior) - indicates the outer realm of the kingdom.
ऊर्ध्वं - ūrdhvaṃ - above - adverb/noun neuter nominative singular - root √ūrdhva (elevated) - indicates the transcendent or higher realm of the kingdom.
च - ca - and - conjunction - root √ca (and) - connects the terms within, without, and above.
राज्यं - rājyaṃ - kingdom - noun neuter nominative singular - root √rāj (rule) - designates the domain or sovereignty of the One.

---

191. The One is the wisdom of the wise,
it is the primordial sound that repeats,
its gentle swaying, its virtue governing all things.

एकः विदुषां प्रज्ञा
सः जपः तस्य सौम्यं कम्पनं
सर्वं शासति धर्मः।

ekaḥ viduṣāṃ prajñā
saḥ japaḥ tasya saumyaṃ kampanaṃ
sarvaṃ śāsati dharmaḥ

एकः - ekaḥ - the One - noun neuter nominative singular - root √eka (one) - designates the unity or unique reality, here the subject as the wisdom of the wise.
विदुषां - viduṣāṃ - of the wise - noun masculine genitive plural - root √vid (know) - designates those who possess knowledge or the learned.
प्रज्ञा - prajñā - wisdom - noun feminine nominative singular - root √jñā (know) with prefix pra- (forward) - designates deep knowledge or wisdom attributed to the One.
सः - saḥ - it - demonstrative pronoun nominative singular masculine - root √sa (that) - refers to the One as the subject.

जपः - japaḥ - sound that repeats - noun masculine nominative singular - root √jap (murmur, repeat) - designates the meditative murmur or repetition, here the breath.
तस्य - tasya - its - demonstrative pronoun genitive singular neuter - root √ta (this) - refers to the One as the possessor of the swaying.
सौम्यं - saumyaṃ - gentle - adjective neuter nominative singular - root √saumya (gentle) - qualifies the swaying as pleasant or soothing.
कम्पनं - kampanaṃ - swaying - noun neuter nominative singular - root √kamp (tremble) - designates the rhythmic or vibratory movement associated with the breath.
सर्वं - sarvaṃ - all things - pronoun neuter accusative singular - root √sarva (all) - designates the entirety of existents or phenomena.
शासति - śāsati - governing - verb present active 3rd person singular - root √śās (rule) - indicates the act of governing or directing all things.
धर्मः - dharmaḥ - virtue - noun masculine nominative singular - root √dhṛ (sustain) - designates the cosmic or moral order that governs all.

Here, the mention of a sound that repeats, not to be repeated like a mantra, and the swaying are reminders, for the Observant, of the various meditation techniques known as the "Holy Name," which cannot be explained in writing but are taught during the Revelation.

---

192. The One is, of all creations,
the beginning, the end, and the in-between.
Among all sciences, it is the spiritual science,
the conclusion, and the fundamental truth.

एकः सर्वसृष्टीनां
आदि अन्तः मध्यं च।
सर्वविद्यासु अध्यात्मविद्या
निष्कर्षः सत्यं च मूलं।

ekaḥ sarvasṛṣṭīnāṃ

ādi antaḥ madhyaṃ ca
sarvavidyāsu adhyātmavidyā
niṣkarṣaḥ satyaṃ ca mūlaṃ

एकः - ekaḥ - the One - noun neuter nominative singular - root √eka (one) - designates the unity or unique reality, here the subject as the source of creations.
सर्वसृष्टीनां - sarvasṛṣṭīnāṃ - of all creations - noun feminine genitive plural - root √sarva (all), √sṛj (create) - designates the entirety of creations or manifestations.
आदि - ādi - beginning - noun masculine nominative singular - root √ād (begin) - indicates the starting point or origin of creations.
अन्तः - antaḥ - end - noun masculine nominative singular - root √ant (end) - designates the conclusion or end of creations.
मध्यं - madhyaṃ - in-between - noun neuter nominative singular - root √madh (middle) - designates the intermediate phase or center of creations.
च - ca - and - conjunction - root √ca (and) - connects the terms beginning, end, and in-between.
सर्वविद्यासु - sarvavidyāsu - among all sciences - noun feminine locative plural - root √sarva (all), √vid (know) - designates the entirety of knowledge or disciplines.
अध्यात्मविद्या - adhyātmavidyā - spiritual science - noun feminine nominative singular - root √adhyātman (spirit, self), √vid (know) - designates spiritual or metaphysical knowledge.
निष्कर्षः - niṣkarṣaḥ - conclusion - noun masculine nominative singular - root √niṣkṛṣ (draw, conclude) - indicates the result or ultimate synthesis of sciences.
सत्यं - satyaṃ - truth - noun neuter nominative singular - root √sat (truth) - designates the fundamental or essential reality.
च - ca - and - conjunction - root √ca (and) - connects the terms conclusion and truth.
मूलं - mūlaṃ - fundamental - noun neuter nominative singular - root √mūl (root) - indicates the essential base or origin of truth. The in-between is life, existence, incarnation, for beings of flesh and blood.

---

193. The One is the eternity
without beginning or end,

the death that takes beings back into itself
and creates them anew.
It is the source of all that is to come.
It is the Satnam, its Grace,
but also the words of truth,
intelligence, and detachment.

एकः अनादिनिधनं नित्यं
मृत्युः यः जीवान् संनिवेशति
पुनः सृजति च।
सः सर्वं भावि मूलं
सत्नाम प्रसादः तस्य
सत्यवचनं बुद्धिः वैराग्यं च।

ekaḥ anādinidhanaṃ nityaṃ
mṛtyuḥ yaḥ jīvān saṃniveśati
punaḥ sṛjati ca
saḥ sarvaṃ bhāvi mūlaṃ
satnāma prasādaḥ tasya
satyavacanaṃ buddhiḥ vairāgyaṃ ca

एकः - ekaḥ - the One - noun neuter nominative singular - root √eka (one) - designates the unity or unique reality, here the subject as eternity.
अनादिनिधनं - anādinidhanaṃ - without beginning or end - adjective neuter nominative singular - root √anādi (without beginning), √nidhana (end) - qualifies the One as eternal, without origin or end.
नित्यं - nityaṃ - eternity - adjective neuter nominative singular - root √nit (perpetual) - reinforces the permanent and eternal nature of the One.
मृत्युः - mṛtyuḥ - death - noun masculine nominative singular - root √mṛ (die) - designates death as a function of the One.
यः - yaḥ - who - relative pronoun nominative singular masculine - root √ya (who) - refers to the One as death.
जीवान् - jīvān - beings - noun masculine accusative plural - root √jīv (live) - designates living beings taken back by the One.

संनिवेशति - saṃniveśati - takes back - verb present active 3rd person singular - root √viś (enter) with prefix sam- (together) - indicates the act of reintegrating or taking beings back into the One.
पुनः - punaḥ - anew - adverb - root √punar (again) - indicates the repetition of the act of creation.
सृजति - sṛjati - creates - verb present active 3rd person singular - root √sṛj (create) - indicates the act of creating beings by the One.
च - ca - and - conjunction - root √ca (and) - connects the actions of taking back and creating.
सः - saḥ - it - demonstrative pronoun nominative singular masculine - root √sa (that) - refers to the One as the subject.
सर्वं - sarvaṃ - all - pronoun neuter accusative singular - root √sarva (all) - designates the entirety of what exists or will come.
भावि - bhāvi - that is to come - adjective neuter accusative singular - root √bhū (be) - qualifies what is future or forthcoming.
मूलं - mūlaṃ - source - noun neuter accusative singular - root √mūl (root) - designates the origin or fundamental cause.
सत्नाम - satnāma - Satnam - noun neuter nominative singular - root √sat (truth), √nāma (name) - designates the true or supreme name of the One.
प्रसादः - prasādaḥ - Grace - noun masculine nominative singular - root √prasād (favor) - designates the divine benevolence of the One.
तस्य - tasya - its - demonstrative pronoun genitive singular neuter - root √ta (this) - refers to the One as the possessor of Grace.
सत्यवचनं - satyavacanaṃ - words of truth - noun neuter nominative singular - root √sat (truth), √vac (speak) - designates truthful statements emanating from the One.
बुद्धिः - buddhiḥ - intelligence - noun feminine nominative singular - root √budh (understand) - designates the faculty of discernment attributed to the One.
वैराग्यं - vairāgyaṃ - detachment - noun neuter nominative singular - root √virāg (detachment) - designates the state of renunciation or non-attachment.
च - ca - and - conjunction - root √ca (and) - connects the terms intelligence and detachment.

---

194. The One is the play of deceivers
and the brilliance of all that shines.
It is the victory, the adventure,
and the strength of the strong.

एकः वैञ्चकानां लीला
सर्वं दीपति यस्य तेजः।
सः जयः साहसं बलं च बलिनाम्।

ekaḥ vaiñcakānāṃ līlā
sarvaṃ dīpati yasya tejaḥ
saḥ jayaḥ sāhasaṃ balaṃ ca balinām

एकः - ekaḥ - the One - noun neuter nominative singular - root √eka (one) - designates the unity or unique reality, here the subject as the play of deceivers.
वैञ्चकानां - vaiñcakānāṃ - of deceivers - noun masculine genitive plural - root √vañc (deceive) - designates those who deceive or create illusion, here in the context of divine play.
लीला - līlā - play - noun feminine nominative singular - root √lī (play) - designates the divine play or creative manifestation of the One.
सर्वं - sarvaṃ - all - pronoun neuter accusative singular - root √sarva (all) - designates the entirety of what exists or shines.
दीपति - dīpati - shines - verb present active 3rd person singular - root √dīp (shine) - indicates the act of shining or radiating.
यस्य - yasya - whose - relative pronoun genitive singular masculine - root √ya (who) - refers to the One, possessor of brilliance.
तेजः - tejaḥ - brilliance - noun neuter nominative singular - root √tij (shine) - designates splendor or radiance of the One.
सः - saḥ - it - demonstrative pronoun nominative singular masculine - root √sa (that) - refers to the One as the subject.
जयः - jayaḥ - victory - noun masculine nominative singular - root √ji (conquer) - designates triumph or success attributed to the One.
साहसं - sāhasaṃ - adventure - noun neuter nominative singular - root √sahas (courage) - designates bold undertaking or adventurous spirit.

बलं - balaṃ - strength - noun neuter nominative singular - root √bal (be strong) - designates power or vigor.
च - ca - and - conjunction - root √ca (and) - connects the terms victory, adventure, and strength.
बलिनाम् - balinām - of the strong - noun masculine genitive plural - root √bal (be strong) - designates those who possess strength, here as beneficiaries or bearers of the One's strength.

---

195. In secret things, it is the silence,
and of the wise, the wisdom.

गुप्तवस्तुषु एकः मौनं
विदुषः प्रज्ञा च।

guptavastuṣu ekaḥ maunaṃ
viduṣaḥ prajñā ca

गुप्तवस्तुषु - guptavastuṣu - in secret things - noun neuter locative plural - root √gup (hide), √vastu (thing) - designates hidden or secret things as the place where the One manifests.
एकः - ekaḥ - the One - noun neuter nominative singular - root √eka (one) - designates the unity or unique reality, here the subject as silence.
मौनं - maunaṃ - silence - noun neuter nominative singular - root √mū (silence) - designates the state of silence, attributed to the One in secret things.
विदुषः - viduṣaḥ - of the wise - noun masculine genitive singular - root √vid (know) - designates the learned or wise person, possessor of wisdom.
प्रज्ञा - prajñā - wisdom - noun feminine nominative singular - root √jñā (know) with prefix pra- (forward) - designates deep knowledge or wisdom attributed to the One.
च - ca - and - conjunction - root √ca (and) - connects the terms silence and wisdom.

---

196. The One is the seed of all existence.
Nothing mobile or immobile exists without it.

एकः सर्वसत्त्वस्य बीजं
न किञ्चित् चरं स्थिरं वा तेन विना अस्ति।

ekaḥ sarvasattvasya bījaṃ
na kiñcit caraṃ sthiraṃ vā tena vinā asti

एकः - ekaḥ - the One - noun neuter nominative singular - root √eka (one) - designates the unity or unique reality, here the subject as the seed of existence.
सर्वसत्त्वस्य - sarvasattvasya - of all existence - noun neuter genitive singular - root √sarva (all), √sat (exist) - designates the totality of what exists, encompassing all reality.
बीजं - bījaṃ - seed - noun neuter nominative singular - root √bīj (sow) - designates the origin or fundamental cause of existence.
न - na - nothing - negative particle - root √na (not) - indicates the negation of existence without the One.
किञ्चित् - kiñcit - anything - indefinite pronoun neuter nominative singular - root √kim (what) - designates anything, mobile or immobile.
चरं - caraṃ - mobile - adjective neuter nominative singular - root √car (move) - qualifies what is in motion or animate.
स्थिरं - sthiraṃ - immobile - adjective neuter nominative singular - root √sthā (stand) - qualifies what is fixed or inanimate.
वा - vā - or - conjunction - root √vā (or) - connects the terms mobile and immobile.
तेन - tena - without it - demonstrative pronoun instrumental singular neuter - root √ta (this) - refers to the One, indicating its absence as a condition.
विना - vinā - without - postposition - root √vinā (without) - indicates absence or separation from the One.
अस्ति - asti - exists - verb present active 3rd person singular - root √as (be) - indicates the state of existence, here negated by “na.”

---

197. All that is beautiful, powerful,
flourishing is but a speck of dust of the Whole.

सर्वं सुन्दरं बलवत् समृद्धति
विश्वस्य रजः एव।

sarvaṃ sundaraṃ balavat samṛddhati
viśvasya rajaḥ eva

सर्वं - sarvaṃ - all - pronoun neuter nominative singular - root √sarva (all) - designates the entirety of things or phenomena qualified as beautiful, powerful, flourishing.
सुन्दरं - sundaraṃ - beautiful - adjective neuter nominative singular - root √sund (beautiful) - qualifies what is aesthetic or pleasing.
बलवत् - balavat - powerful - adjective neuter nominative singular - root √bal (strength) - qualifies what is strong or vigorous.
समृद्धति - samṛddhati - flourishing - verb present active 3rd person singular - root √samṛdh (prosper) - indicates a state of flourishing or thriving.
विश्वस्य - viśvasya - of the Whole - noun neuter genitive singular - root √viśva (universal, all) - designates the totality of existence, equivalent to the Tao as the cosmic universe.
रजः - rajaḥ - speck of dust - noun neuter nominative singular - root √raj (shine, soil) - designates a minute particle, here metaphorically a fraction of the Whole.
एव - eva - only - particle - root √eva (thus) - emphasizes that all is merely a minute part of the Whole.

---

198. A single spark of the One
penetrates and sustains the entire universe.

एकस्य स्फुरणं सूक्ष्मं
विश्वं सर्वं विशति धारति च।

ekasya sphuraṇaṃ sūkṣmaṃ

viśvaṃ sarvaṃ viśati dhārati ca

एकस्य - ekasya - of the One - noun neuter genitive singular - root √eka (one) - designates the unity or unique reality, here the source of the spark.
स्फुरणं - sphuraṇaṃ - spark - noun neuter nominative singular - root √sphur (sparkle) - designates a luminous or vibrant manifestation, here a spark of the One.
सूक्ष्मं - sūkṣmaṃ - single - adjective neuter nominative singular - root √sūkṣ (subtle) - qualifies the spark as fine or subtle.
विश्वं - viśvaṃ - universe - noun neuter accusative singular - root √viśva (universal, all) - designates the totality of existence, equivalent to the Tao as the cosmic universe.
सर्वं - sarvaṃ - entire - pronoun neuter accusative singular - root √sarva (all) - reinforces the idea of the entirety of the universe.
विशति - viśati - penetrates - verb present active 3rd person singular - root √viś (enter) - indicates the act of penetrating or permeating the universe.
धारति - dhārati - sustains - verb present active 3rd person singular - root √dhṛ (sustain) - indicates the act of maintaining or preserving the universe.
च - ca - and - conjunction - root √ca (and) - connects the actions of penetrating and sustaining.

10. Service

दशमं सेवा, daśamaṃ sevā

199. He who attaches his mind
to the original form of the One,
and who always remains
in the Observance of Dharma,
that one is realized.

यः बध्नाति मनः प्रभवे एकस्य रूपे
सदा धर्मस्य तिष्ठति च यः सङ्गतौ

सः भवति सिद्धः।

yaḥ badhnāti manaḥ prabhave ekasya rūpe
sadā dharmasya tiṣṭhati ca yaḥ saṅgatau
saḥ bhavati siddhaḥ।

यः (yaḥ): relative pronoun, nominative masculine singular, root य (ya), means "he who," introduces the acting subject.
बध्नाति (badhnāti): verb, 3rd person singular present, root √बन्ध् (bandh), means "attaches, binds," used here as "attaches his mind."
मनः (manaḥ): neuter noun, accusative singular, root √मनस् (manas), means "mind," refers to consciousness or mental faculty.
प्रभवे (prabhave): neuter noun, locative singular, root √प्रभु (prabhu), means "at the origin," translated as "to the original form."
एकस्य (ekasya): numeral pronoun, genitive masculine singular, root एक (eka), means "of the One," refers to the unity or the Whole (विश्वं, viśvaṃ).
रूपे (rūpe): neuter noun, locative singular, root √रूप (rūpa), means "to the form," indicates the manifestation of the One.
सदा (sadā): invariable adverb, root √सद् (sad), means "always," expresses permanence.
धर्मस्य (dharmasya): masculine noun, genitive singular, root √धर्म (dharma), means "of Dharma," principle of cosmic and spiritual order.
तिष्ठति (tiṣṭhati): verb, 3rd person singular present, root √स्था (sthā), means "remains, abides," translated as "remains."
च (ca): invariable conjunction, means "and," connects clauses.
यः (yaḥ): relative pronoun, nominative masculine singular, root य (ya), means "who," reiterates the subject.
सङ्गतौ (saṅgatau): feminine noun, locative singular, root √सङ्गति (saṅgati), means "in spiritual engagement," translated as "in the Observance."
सः (saḥ): demonstrative pronoun, nominative masculine singular, root स (sa), means "that one," refers to the subject.
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "is," indicates the state of being.
सिद्धः (siddhaḥ): adjective, nominative masculine singular, root √सिध् (sidh), means

"realized," refers to spiritual fulfillment.

The original form of the One can be perceived through our “inner senses” in meditation, manifesting as inner light (bhargo, jyoti), unstruck sounds (nada, anahata), and the Satnam or Holy Name, a technique tied to breathing. This technique differs from traditional pranayama, which controls the breath to manage prana. Here, the technique involves surrendering to meditation without seeking control, embracing full immersion.Realization is that of Dharma, achieved by maintaining constant awareness of the Satnam from dawn to dusk through meditation and service. Realizing Dharma means making it the essence of daily life, where existence itself becomes Dharma.

---

200. Others may achieve realization,
who wholly dedicate themselves to mastering the senses,
acting justly and working for the good.
The path of holiness can thus
also lead to Realization,
without the Observance of Dharma.

अन्ये भवन्ति सिद्ध्यन्ति
ये सर्वं समर्पति इन्द्रियसंयमाय
न्यायिनः सन्तः च हिताय कर्मन्ति।
पावनस्य मार्गः तथापि
सिद्धये नेतति
स्वधर्मस्य तिष्ठति विना।

anye bhavanti siddhyanti
ye sarvaṃ samarpati indriyasaṃyamāya
nyāyinaḥ santaḥ ca hitāya karmanti।
pāvanasya mārgaḥ tathāpi
siddhaye netati
svadharmasya tiṣṭhati vinā।

अन्ये (anye): indefinite pronoun, nominative masculine plural, root √अन्य (anya), means "others," refers to a different group of people.
भवन्ति (bhavanti): verb, 3rd person plural present, root √भू (bhū), means "are, can," translated here as "may" in the sense of possibility.
सिद्ध्यन्ति (siddhyanti): verb, 3rd person plural present, root √सिध् (sidh), means "achieve realization," refers to attaining spiritual fulfillment.
ये (ye): relative pronoun, nominative masculine plural, root य (ya), means "who," introduces the relative clause.
सर्वं (sarvaṃ): indefinite pronoun, accusative neuter singular, root √सर्व (sarva), means "wholly," indicates complete dedication.
समर्पति (samarpati): verb, 3rd person singular present, root √अर्प् (arp) with prefix सम् (sam), means "dedicates, offers," translated as "dedicate themselves wholly."
इन्द्रियसंयमाय (indriyasaṃyamāya): compound noun, dative masculine singular, root √इन्द्रिय (indriya) + √यम् (yam) with सम् (sam), means "to mastering the senses."
न्यायिनः (nyāyinaḥ): adjective, nominative masculine plural, root √न्याय (nyāya), means "just," refers to those acting with justice.
सन्तः (santaḥ): present participle, nominative masculine plural, root √अस् (as), means "being, acting," translated as "acting."
च (ca): invariable conjunction, means "and," connects qualities.
हिताय (hitāya): neuter noun, dative singular, root √हित (hita), means "for the good," indicates altruistic intent.
कर्मन्ति (karmanti): verb, 3rd person plural present, root √कृ (kṛ), means "working," refers to purposeful action.
पावनस्य (pāvanasya): adjective, genitive masculine singular, root √पू (pū), means "of holiness," describes the pure path.
मार्गः (mārgaḥ): masculine noun, nominative singular, root √मार्ग (mārga), means "path," refers to the spiritual way.
तथापि (tathāpi): invariable adverb, root √तथा (tathā) + √अपि (api), means "thus," indicates an alternative possibility.
सिद्धये (siddhaye): feminine noun, dative singular, root √सिध् (sidh), means "to Realization," refers to the spiritual goal.
नेतति (netati): verb, 3rd person singular present, root √नी (nī), means "leads," translated as "lead."
स्वधर्मस्य (svadharmasya): compound noun, genitive masculine singular, root √स्व

(sva) + √धर्म (dharma), means "of one's own Dharma," translated as "of the Observance of Dharma."
तिष्ठति (tiṣṭhati): verb, 3rd person singular present, root √स्था (sthā), means "abides," contextually translated as "without" in the literal translation.
विना (vinā): invariable preposition, means "without," indicates absence.

It is stated here that Realization of Dharma can be achieved without its Observance, meaning that Realization, or the fulfillment of the incarnated soul, aimed at liberation from the chains of samsara, can be attained without Dharma or the sadhana of a living master. Austerities, Bhakti, rituals, yoga, sacrifices, and holiness are also paths to Liberation.

---

201. However, for those
whose mind clings to concepts,
progress will be painful.
Advancing by the path of spiritual concepts
is always difficult.

तथापि तेषां येषां मनः बध्नाति संकल्पेषु
प्रगतिः दुःखदा भवति।
आध्यात्मिकसंकल्पमार्गेण प्रगन्तुं
सदा कठिनं भवति।

tathāpi teṣāṃ yeṣāṃ manaḥ badhnāti saṃkalpeṣu
pragatiḥ duḥkhadā bhavati।
ādhyātmikasaṃkalpamārgeṇa pragantuṃ
sadā kaṭhinaṃ bhavati।

तथापि (tathāpi): invariable adverb, root √तथा (tathā) + √अपि (api), means "however," introduces opposition or restriction.
तेषां (teṣāṃ): demonstrative pronoun, genitive masculine plural, root √तद् (tad), means "of those," refers to the group concerned.
येषां (yeṣāṃ): relative pronoun, genitive masculine plural, root य (ya), means

"whose," connects the subject to the mind's action.
मनः (manaḥ): neuter noun, nominative singular, root √मनस् (manas), means "mind," refers to mental faculty or consciousness.
बध्नाति (badhnāti): verb, 3rd person singular present, root √बन्ध् (bandh), means "attaches, binds," translated as "clings."
संकल्पेषु (saṃkalpeṣu): masculine noun, locative plural, root √संकल्प (saṃkalpa), means "to concepts," refers to abstract ideas or thoughts.
प्रगतिः (pragatiḥ): feminine noun, nominative singular, root √प्रगम् (pragam), means "progress," refers to spiritual advancement.
दुःखदा (duḥkhadā): compound adjective, nominative feminine singular, root √दुःख (duḥkha) + √दा (dā), means "painful," qualifies progress.
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "is," indicates the state of progress.
आध्यात्मिकसंकल्पमार्गेण (ādhyātmikasaṃkalpamārgeṇa): compound noun, instrumental masculine singular, root √आध्यात्मिक (ādhyātmika) + √संकल्प (saṃkalpa) + √मार्ग (mārga), means "by the path of spiritual concepts."
प्रगन्तुं (pragantuṃ): infinitive, root √प्रगम् (pragam), means "to advance," refers to the act of progressing.
सदा (sadā): invariable adverb, root √सद् (sad), means "always," expresses permanence.
कठिनं (kaṭhinaṃ): adjective, nominative neuter singular, root √कठिन (kaṭhina), means "difficult," qualifies advancement.
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "is," indicates the state of difficulty.

---

202. For he who worships the Satnam,
abandons the fruits of his actions to Him,
and dedicates himself to Him, absorbed in service,
for that one, the Satnam is the liberator
who soon will lift him from the ocean
of deaths and rebirths.

यः सत्नामं पूजति

कर्मफलं तस्मै परित्यजति
तस्मै समर्पति सेवा लीनति।
तस्य सत्नामं मोक्षदः
शीघ्रं संसारसागरात्
मृत्युजन्मभ्यः उद्धरति।

yaḥ satnāmaṃ pūjati
karmaphalaṃ tasmai parityajati
tasmai samarpati sevā līnati।
tasya satnāmaṃ mokṣadaḥ
śīghraṃ saṃsārasāgarāt
mṛtyujanmabhyaḥ uddharati।

यः (yaḥ): relative pronoun, nominative masculine singular, root य (ya), means "he who," introduces the acting subject.
सत्नामं (satnāmaṃ): neuter noun, accusative singular, root √सत् (sat) + √नाम (nāma), means "the Satnam," refers to the divine truth-name.
पूजति (pūjati): verb, 3rd person singular present, root √पूज् (pūj), means "worships," indicates an act of veneration.
कर्मफलं (karmaphalaṃ): compound noun, accusative neuter singular, root √कर्म (karma) + √फल (phala), means "fruits of actions."
तस्मै (tasmai): demonstrative pronoun, dative masculine singular, root √तद् (tad), means "to Him," refers to the Satnam as recipient.
परित्यजति (parityajati): verb, 3rd person singular present, root √त्यज् (tyaj) with prefix परि (pari), means "abandons," indicates renunciation.
तस्मै (tasmai): demonstrative pronoun, dative masculine singular, root √तद् (tad), means "to Him," reiterates the Satnam as object of dedication.
समर्पति (samarpati): verb, 3rd person singular present, root √अर्प् (arp) with prefix सम् (sam), means "dedicates," indicates complete offering of self.
सेवा (sevā): feminine noun, nominative singular, root √सेव् (sev), means "service," refers to devotional action.
लीनति (līnati): verb, 3rd person singular present, root √ली (lī), means "absorbed," indicates total immersion.
तस्य (tasya): demonstrative pronoun, genitive masculine singular, root √तद् (tad),

means "of that one," refers to the person.
सत्नामं (satnāmaṃ): neuter noun, nominative singular, root √सत् (sat) + √नाम (nāma), means "the Satnam," subject of the clause.
मोक्षदः (mokṣadaḥ): compound adjective, nominative masculine singular, root √मोक्ष (mokṣa) + √दा (dā), means "liberator," qualifies the Satnam.
शीघ्रं (śīghraṃ): invariable adverb, root √शीघ्र (śīghra), means "soon," indicates swiftness of action.
संसारसागरात् (saṃsārasāgarāt): compound noun, ablative masculine singular, root √संसार (saṃsāra) + √सागर (sāgara), means "from the ocean of rebirths."
मृत्युजन्मभ्यः (mṛtyujanmabhyaḥ): compound noun, ablative neuter plural, root √मृत्यु (mṛtyu) + √जन्म (janma), means "from deaths and rebirths."
उद्धरति (uddharati): verb, 3rd person singular present, root √धृ (dhṛ) with prefix उद् (ud), means "will lift," indicates deliverance.

Abandoning the fruits of actions to the Satnam is service, which Lao Tzu called “wu wei” or “non-action.” Service involves performing all necessary actions while practicing a specific meditation technique during action, where breath plays a role. This service is a pillar of Dharma.

---

203. Simply, fix your mind on the Satnam
and place in Him all your attention.
Thus, without doubt, you will always live with Him.

सौम्यं मनः सत्नामे बध्नाति
तस्मिन् सर्वं नियोजति चित्तम्।
तथा संशयः नास्ति सदा तेन सह जीवति।

saumyaṃ manaḥ satnāme badhnāti
tasmin sarvaṃ niyojati cittam।
tathā saṃśayaḥ nāsti sadā tena saha jīvati।

सौम्यं (saumyaṃ): invariable adverb, root √सौम्य (saumya), means "simply," indicates a gentle or direct action.

मनः (manaḥ): neuter noun, accusative singular, root √मनस् (manas), means "mind," refers to mental faculty or consciousness.
सत्नामे (satnāme): neuter noun, locative singular, root √सत् (sat) + √नाम (nāma), means "on the Satnam," refers to the divine truth-name.
बध्नाति (badhnāti): verb, 3rd person singular present, root √बन्ध् (bandh), means "fixes," indicates concentrating the mind.
तस्मिन् (tasmin): demonstrative pronoun, locative masculine singular, root √तद् (tad), means "in Him," refers to the Satnam.
सर्वं (sarvaṃ): indefinite pronoun, accusative neuter singular, root √सर्व (sarva), means "all," indicates total attention.
नियोजति (niyojati): verb, 3rd person singular present, root √युज् (yuj) with prefix नि (ni), means "places," indicates directing or placing.
चित्तम् (cittam): neuter noun, accusative singular, root √चित् (cit), means "attention," refers to focused consciousness.
तथा (tathā): invariable adverb, root √तथा (tathā), means "thus," introduces the consequence.
संशयः (saṃśayaḥ): masculine noun, nominative singular, root √संशय (saṃśaya), means "doubt," refers to uncertainty.
नास्ति (nāsti): verb, 3rd person singular present, root √अस् (as) with negation न (na), means "is not," negates the existence of doubt.
सदा (sadā): invariable adverb, root √सद् (sad), means "always," expresses permanence.
तेन (tena): demonstrative pronoun, instrumental masculine singular, root √तद् (tad), means "with Him," refers to the Satnam.
सह (saha): invariable preposition, means "with," indicates coexistence.
जीवति (jīvati): verb, 3rd person singular present, root √जीव् (jīv), means "lives," indicates spiritual living.

---

204. If you can fix on the One
your mind without faltering,
you will thus thirst for His Grace
and have the awareness that it guides your life.

यदि विश्वे मनः बध्नाति अस्खलन् त्वं शक्तः
तथा तस्य कृपायै तृष्णासि
च बोधति यत् सा तव जीवनं नियति।

yadi viśve manaḥ badhnāti
askhalan tvaṃ śaktaḥ
tathā tasya kṛpāyai tṛṣṇāsi
ca bodhati yat sā tava jīvanaṃ niyati।

यदि (yadi): invariable conjunction, means "if," introduces a condition.
विश्वे (viśve): neuter noun, locative singular, root √विश्व (viśva), means "on the One," refers to the totality of existence.
मनः (manaḥ): neuter noun, accusative singular, root √मनस् (manas), means "mind," refers to mental faculty or consciousness.
बध्नाति (badhnāti): verb, 3rd person singular present, root √बन्ध् (bandh), means "fixes," indicates fixation of the mind.
अस्खलन् (askhalan): present participle, nominative masculine singular, root √स्खल् (skhal) with negation अ (a), means "without faltering," indicates uninterrupted action.
त्वं (tvaṃ): personal pronoun, nominative singular, root √त्व (tva), means "you," refers to the subject.
शक्तः (śaktaḥ): adjective, nominative masculine singular, root √शक् (śak), means "capable," translated as "can."
तथा (tathā): invariable adverb, root √तथा (tathā), means "thus," introduces the consequence.
तस्य (tasya): demonstrative pronoun, genitive masculine singular, root √तद् (tad), means "of Him," refers to the One (विश्वं, viśvaṃ).
कृपायै (kṛpāyai): feminine noun, dative singular, root √कृप् (kṛp), means "for His Grace," refers to divine benevolence.
तृष्णासि (tṛṣṇāsi): verb, 2nd person singular present, root √तृष् (tṛṣ), means "thirst," indicates ardent desire.
च (ca): invariable conjunction, means "and," connects clauses.
बोधति (bodhati): verb, 3rd person singular present, root √बुध् (budh), means "knows, is aware," translated as "awareness."

यत् (yat): relative pronoun, nominative neuter singular, root य (ya), means "that," introduces the relative clause.
सा (sā): demonstrative pronoun, nominative feminine singular, root √तद् (tad), means "it," refers to Grace.
तव (tava): personal pronoun, genitive singular, root √त्व (tva), means "your," indicates possession.
जीवनं (jīvanaṃ): neuter noun, accusative singular, root √जीव् (jīv), means "life," refers to individual existence.
नियति (niyati): verb, 3rd person singular present, root √नी (nī), means "guides," indicates guidance.

Grace, or Guidance, directs the life of one who surrenders to the Satnam. Awareness of Grace comes to the mind of one who observes Dharma, transforming their life. Trust increases, and with it, serenity.

---

205. If, however, you cannot submit
to all the pillars of Dharma,
then at least try
to dedicate your actions to the Satnam,
and thus you will attain Realization.

यदि तु सर्वं स्वधर्मस्य स्तम्भेभ्यः
न शक्नोषि नमति
तदा यत्नेन कुरु कर्माणि
सत्नामाय समर्पति
तथा सिद्धिं प्राप्स्यसि।

yadi tu sarvaṃ svadharmasya stambhebhyaḥ
na śaknoṣi namati
tadā yatnena kuru karmāṇi
satnāmāya samarpati
tathā siddhiṃ prāpsyasi।

यदि (yadi): invariable conjunction, means "if," introduces a condition.
तु (tu): invariable particle, means "however," marks restriction or alternative.
सर्वं (sarvaṃ): indefinite pronoun, accusative neuter singular, root √सर्व (sarva), means "all," refers to the entirety of pillars.
स्वधर्मस्य (svadharmasya): compound noun, genitive masculine singular, root √स्व (sva) + √धर्म (dharma), means "of Dharma."
स्तम्भेभ्यः (stambhebhyaḥ): masculine noun, dative plural, root √स्तम्भ (stambha), means "to pillars," refers to foundational principles of Dharma.
न (na): invariable negation particle, means "not," indicates inability.
शक्नोषि (śaknoṣi): verb, 2nd person singular present, root √शक् (śak), means "can," indicates capability.
नमति (namati): verb, 3rd person singular present, root √नम् (nam), means "submits," indicates spiritual submission.
तदा (tadā): invariable adverb, root √तद् (tad), means "then," marks conditional consequence.
यत्नेन (yatnena): masculine noun, instrumental singular, root √यत्न (yatna), means "with effort, at least," translated as "try at least."
कुरु (kuru): verb, 2nd person singular imperative, root √कृ (kṛ), means "do, try," indicates an injunction to act.
कर्माणि (karmāṇi): neuter noun, accusative plural, root √कर्म (karma), means "actions," refers to undertaken deeds.
सत्नामाय (satnāmāya): neuter noun, dative singular, root √सत् (sat) + √नाम (nāma), means "to the Satnam," refers to the divine truth-name.
समर्पति (samarpati): verb, 3rd person singular present, root √अर्प् (arp) with prefix सम् (sam), means "dedicates," indicates spiritual offering.
तथा (tathā): invariable adverb, root √तथा (tathā), means "thus," introduces the consequence.
सिद्धिं (siddhiṃ): feminine noun, accusative singular, root √सिध् (sidh), means "Realization," refers to spiritual fulfillment.
प्राप्स्यसि (prāpsyasi): verb, 2nd person singular future, root √आप् (āp) with prefix प्र (pra), means "will attain," indicates achievement.

Dedicating actions to the Satnam is service, which involves doing things correctly and at the right time, performing them to the best of one's ability, as if God were

watching. Service primarily involves meditating on the Satnam while acting.

---

206. If you cannot act in this consciousness,
then strive to renounce all fruits of your actions
and in fundamental harmony establish your refuge.

यदि त्वं तस्यां बोधति चेतनायां कर्मितुं न शक्नोषि
तदा यत्नेन सर्वं कर्मफलं परित्यज
मूलसङ्गतौ शरणं निवसति।

yadi tvaṃ tasyāṃ bodhati cetanāyāṃ karmituṃ na śaknoṣi
tadā yatnena sarvaṃ karmaphalaṃ parityaja
mūlasaṅgatau śaraṇaṃ nivasati।

यदि (yadi): invariable conjunction, means "if," introduces a condition.
त्वं (tvaṃ): personal pronoun, nominative singular, root √त्व (tva), means "you," refers to the subject.
तस्यां (tasyāṃ): demonstrative pronoun, locative feminine singular, root √तद् (tad), means "in this," refers to the mentioned consciousness.
बोधति (bodhati): verb, 3rd person singular present, root √बुध् (budh), means "knows, is aware," translated as "in this consciousness."
चेतनायां (cetanāyāṃ): feminine noun, locative singular, root √चित् (cit), means "in consciousness," refers to spiritual awareness.
कर्मितुं (karmituṃ): infinitive, root √कृ (kṛ), means "to act," refers to undertaken action.
न (na): invariable negation particle, means "not," indicates inability.
शक्नोषि (śaknoṣi): verb, 2nd person singular present, root √शक् (śak), means "can," indicates capability.
तदा (tadā): invariable adverb, root √तद् (tad), means "then," marks conditional consequence.
यत्नेन (yatnena): masculine noun, instrumental singular, root √यत्न (yatna), means "with effort," translated as "strive."
सर्वं (sarvaṃ): indefinite pronoun, accusative neuter singular, root √सर्व (sarva),

means "all," refers to the entirety of fruits.
कर्मफलं (karmaphalaṃ): compound noun, accusative neuter singular, root √कर्म (karma) + √फल (phala), means "fruits of actions."
परित्यज (parityaja): verb, 2nd person singular imperative, root √त्यज् (tyaj) with prefix परि (pari), means "renounce," indicates abandonment.
मूलसङ्गतौ (mūlasaṅgatau): compound noun, locative feminine singular, root √मूल (mūla) + √सङ्गति (saṅgati), means "in fundamental harmony," refers to foundational spiritual union.
शरणं (śaraṇaṃ): neuter noun, accusative singular, root √शरण (śaraṇa), means "refuge," refers to a spiritual haven.
निवसति (nivasati): verb, 3rd person singular present, root √वस् (vas) with prefix नि (ni), means "resides, establishes," translated as "establish your refuge."

Fundamental harmony is that between the creator and His creation. Being aware of it and remaining detached allows one to find refuge from false ego and the vanity that poisons us.

---

207. Superior to knowledge is meditation,
and superior to it is service,
for it is detachment from the fruits of actions
that grants peace.

विद्याभ्यः श्रेष्ठं ध्यनं तस्मात् श्रेष्ठं सेवा
यतः कर्मफलवैराग्यं शान्तिं ददाति।

vidyābhyaḥ śreṣṭhaṃ dhyānaṃ
tasmāt śreṣṭhaṃ sevā
yataḥ karmaphalavairāgyaṃ
śāntiṃ dadāti।

विद्याभ्यः (vidyābhyaḥ): feminine noun, ablative plural, root √विद् (vid), means "to knowledge," refers to intellectual understanding.
श्रेष्ठं (śreṣṭhaṃ): adjective, nominative neuter singular, root √श्रेष्ठ (śreṣṭha), means

"superior," indicates qualitative superiority.
ध्यनं (dhyānaṃ): neuter noun, nominative singular, root √ध्यै (dhyai), means "meditation," refers to spiritual contemplation.
तस्मात् (tasmāt): demonstrative pronoun, ablative masculine singular, root √तद् (tad), means "to it," refers to meditation.
श्रेष्ठं (śreṣṭhaṃ): adjective, nominative neuter singular, root √श्रेष्ठ (śreṣṭha), means "superior," reiterates superiority.
सेवा (sevā): feminine noun, nominative singular, root √सेव् (sev), means "service," refers to devotional action.
यतः (yataḥ): invariable relative adverb, root √य (ya), means "for," introduces the cause.
कर्मफलवैराग्यं (karmaphalavairāgyaṃ): compound noun, nominative neuter singular, root √कर्म (karma) + √फल (phala) + √वैराग्य (vairāgya), means "detachment from fruits of actions."
शान्तिं (śāntiṃ): feminine noun, accusative singular, root √शम् (śam), means "peace," refers to spiritual tranquility.
ददाति (dadāti): verb, 3rd person singular present, root √दा (dā), means "grants," indicates the bestowal of peace.

---

208. He who knows true detachment
and keeps the false ego in check,
who remains even-minded and resolute
in service, that one is the friend of the Lord.

यः सत्यं वैराग्यं बोधति
मिथ्याहङ्कारं नियति
समचित्तः दृढः सेवा तिष्ठति
सः विश्वस्य मित्रं भवति।

yaḥ satyaṃ vairāgyaṃ bodhati
mithyāhaṅkāraṃ niyati
samacittaḥ dṛḍhaḥ sevā tiṣṭhati
saḥ viśvasya mitraṃ bhavati।

यः (yaḥ): relative pronoun, nominative masculine singular, root य (ya), means "he who," introduces the acting subject.
सत्यं (satyaṃ): adjective, accusative neuter singular, root √सत् (sat), means "true," qualifies authentic detachment.
वैराग्यं (vairāgyaṃ): neuter noun, accusative singular, root √विराग (virāga), means "detachment," refers to spiritual renunciation.
बोधति (bodhati): verb, 3rd person singular present, root √बुध् (budh), means "knows," indicates deep understanding.
मिथ्याहङ्कारं (mithyāhaṅkāraṃ): compound noun, accusative masculine singular, root √मिथ्या (mithyā) + √अहङ्कार (ahaṅkāra), means "false ego," refers to mistaken self-identification.
नियति (niyati): verb, 3rd person singular present, root √नी (nī), means "controls, keeps in check," translated as "keeps in check."
समचित्तः (samacittaḥ): compound adjective, nominative masculine singular, root √सम (sama) + √चित्त (citta), means "even-minded," indicates equanimity.
दृढः (dṛḍhaḥ): adjective, nominative masculine singular, root √दृढ (dṛḍha), means "resolute," qualifies steadfastness in action.
सेवा (sevā): feminine noun, nominative singular, root √सेव् (sev), means "service," refers to devotional action.
तिष्ठति (tiṣṭhati): verb, 3rd person singular present, root √स्था (sthā), means "remains," translated as "in service."
सः (saḥ): demonstrative pronoun, nominative masculine singular, root स (sa), means "that one," refers to the subject.
विश्वस्य (viśvasya): neuter noun, genitive singular, root √विश्व (viśva), means "of the Lord," refers to the Whole or the One.
मित्रं (mitraṃ): neuter noun, nominative singular, root √मित्र (mitra), means "friend," indicates a close spiritual relationship.
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "is," indicates the state of being.

True detachment is not indifference to possessions or people. True detachment is attachment to the Satnam. It is the Satnam that detaches us. Without it, true detachment is impossible.

---

209. He who never causes disturbance to others,
whom disturbance never troubles,
whom joys and sorrows do not touch,
is the friend of the Lord.

यः कदापि परेभ्यः संक्षोभं न करोति
यं संक्षोभः कदापि न क्शोभति
यं हर्षदुःखे न स्पृशति
सः विश्वस्य मित्रं भवति।

yaḥ kadāpi parebhyaḥ saṃkṣobhaṃ na karoti
yaṃ saṃkṣobhaḥ kadāpi na kṣobhati
yaṃ harṣaduḥkhe na spṛśati
saḥ viśvasya mitraṃ bhavati।

यः (yaḥ): relative pronoun, nominative masculine singular, root य (ya), means "he who," introduces the acting subject.
कदापि (kadāpi): invariable adverb, root √कदा (kadā) + √अपि (api), means "never," indicates complete absence in time.
परेभ्यः (parebhyaḥ): indefinite pronoun, dative plural, root √पर (para), means "to others," refers to other people.
संक्षोभं (saṃkṣobhaṃ): masculine noun, accusative singular, root √क्षुभ् (kṣubh) with prefix सम् (sam), means "disturbance," refers to agitation.
न (na): invariable negation particle, means "not," indicates absence of action.
करोति (karoti): verb, 3rd person singular present, root √कृ (kṛ), means "causes," indicates the act of causing.
यं (yaṃ): relative pronoun, accusative masculine singular, root य (ya), means "whom," refers to the subject as object.
संक्षोभः (saṃkṣobhaḥ): masculine noun, nominative singular, root √क्षुभ् (kṣubh) with prefix सम् (sam), means "disturbance," refers to agitation.
कदापि (kadāpi): invariable adverb, root √कदा (kadā) + √अपि (api), means "never," reiterates absence in time.

न (na): invariable negation particle, means "not," indicates absence of effect.
क्शोभति (kṣobhati): verb, 3rd person singular present, root √क्षुभ् (kṣubh), means "troubles," indicates emotional disturbance.
यं (yaṃ): relative pronoun, accusative masculine singular, root य (ya), means "whom," refers to the subject as object.
हर्षदुःखे (harṣaduḥkhe): compound noun, nominative neuter dual, root √हर्ष (harṣa) + √दुःख (duḥkha), means "joys and sorrows," refers to emotional opposites.
न (na): invariable negation particle, means "not," indicates absence of effect.
स्पृशति (spṛśati): verb, 3rd person singular present, root √स्पृश् (spṛś), means "touch," indicates contact or influence.
सः (saḥ): demonstrative pronoun, nominative masculine singular, root स (sa), means "that one," refers to the subject.
विश्वस्य (viśvasya): neuter noun, genitive singular, root √विश्व (viśva), means "of the Lord," refers to the Whole or the One.
मित्रं (mitraṃ): neuter noun, nominative singular, root √मित्र (mitra), means "friend," indicates a close spiritual relationship.
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "is," indicates the state of being.

---

210. He who does not depend on action,
free from all anxiety, freed from suffering,
and who does not seek the fruit of his actions,
that one is the friend of the Lord.

यः कर्मणि न आश्रति
सर्वचिन्तामुक्तः दुःखात् विमुक्तः
कर्मफलं न इच्छति
सः विश्वस्य मित्रं भवति।

yaḥ karmaṇi na āśrati
sarvacintāmuktaḥ duḥkhāt vimuktaḥ
karmaphalaṃ na icchati
saḥ viśvasya mitraṃ bhavati।

यः (yaḥ): relative pronoun, nominative masculine singular, root य (ya), means "he who," introduces the acting subject.
कर्मणि (karmaṇi): neuter noun, locative singular, root √कर्म (karma), means "on action," refers to activity or deeds.
न (na): invariable negation particle, means "not," indicates absence of dependence.
आश्रति (āśrati): verb, 3rd person singular present, root √आश्रि (āśri), means "depends," indicates reliance or attachment.
सर्वचिन्तामुक्तः (sarvacintāmuktaḥ): compound adjective, nominative masculine singular, root √सर्व (sarva) + √चिन्ता (cintā) + √मुक्त (mukta), means "free from all anxiety."
दुःखात् (duḥkhāt): neuter noun, ablative singular, root √दुःख (duḥkha), means "from suffering," refers to the state of pain.
विमुक्तः (vimuktaḥ): past participle, nominative masculine singular, root √मुच् (muc) with prefix वि (vi), means "freed," indicates liberation.
कर्मफलं (karmaphalaṃ): compound noun, accusative neuter singular, root √कर्म (karma) + √फल (phala), means "fruit of actions."
न (na): invariable negation particle, means "not," indicates absence of seeking.
इच्छति (icchati): verb, 3rd person singular present, root √इष् (iṣ), means "seeks, desires," translated as "seek."
सः (saḥ): demonstrative pronoun, nominative masculine singular, root स (sa), means "that one," refers to the subject.
विश्वस्य (viśvasya): neuter noun, genitive singular, root √विश्व (viśva), means "of the Lord," refers to the Wholel or the One.
मित्रं (mitraṃ): neuter noun, nominative singular, root √मित्र (mitra), means "friend," indicates a close spiritual relationship.
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "is," indicates the state of being.

---

211. He who dwells neither on joy nor on sorrow,
who neither grieves nor covets,
who renounces both good and bad,

that one is the friend of the Lord.

यः हर्षे दुःखे च न तिष्ठति
न शोचति न इच्छति
शुभं अशुभं च परित्यजति
सः विश्वस्य मित्रं भवति।

yaḥ harṣe duḥkhe ca na tiṣṭhati
na śocati na icchati
śubhaṃ aśubhaṃ ca parityajati
saḥ viśvasya mitraṃ bhavati।

यः (yaḥ): relative pronoun, nominative masculine singular, root य (ya), means "he who," introduces the acting subject.
हर्षे (harṣe): masculine noun, locative singular, root √हर्ष (harṣa), means "on joy," refers to the state of happiness.
दुःखे (duḥkhe): neuter noun, locative singular, root √दुःख (duḥkha), means "on sorrow," refers to the state of suffering.
च (ca): invariable conjunction, means "and," connects the two states.
न (na): invariable negation particle, means "not," indicates absence of dwelling.
तिष्ठति (tiṣṭhati): verb, 3rd person singular present, root √स्था (sthā), means "dwells," translated as "dwells."
न (na): invariable negation particle, means "not," indicates absence of grieving.
शोचति (śocati): verb, 3rd person singular present, root √शुच् (śuc), means "grieves," indicates sorrow or lamentation.
न (na): invariable negation particle, means "not," indicates absence of desire.
इच्छति (icchati): verb, 3rd person singular present, root √इष् (iṣ), means "covets," indicates desire.
शुभं (śubhaṃ): adjective, accusative neuter singular, root √शुभ (śubha), means "good," refers to what is favorable.
अशुभं (aśubhaṃ): adjective, accusative neuter singular, root √अशुभ (aśubha), means "bad," refers to what is unfavorable.
च (ca): invariable conjunction, means "and," connects the two qualities.
परित्यजति (parityajati): verb, 3rd person singular present, root √त्यज् (tyaj) with

prefix परि (pari), means "renounces," indicates abandonment.
सः (saḥ): demonstrative pronoun, nominative masculine singular, root स (sa), means "that one," refers to the subject.
विश्वस्य (viśvasya): neuter noun, genitive singular, root √विश्व (viśva), means "of the Lord," refers to the Whole or the One.
मित्रं (mitraṃ): neuter noun, nominative singular, root √मित्र (mitra), means "friend," indicates a close spiritual relationship.
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "is," indicates the state of being.

---

212. He who toward friend or foe shows equality
and remains the same before glory or disgrace,
joys or sorrows, praise or blame,
who is always free from all impurity,
silent, content with everything, heedless of dwelling,
and who, established in Dharma,
remains in service with devotion,
that one is the friend of the Lord.

यः मित्रे शत्रौ च समः भवति
यशसि अवमानस्य च समः
हर्षदुःखयोः प्रशंसायां निन्दायां च
यः सदा सर्वमलात् मुक्तः
मौनी सर्वत्र संतुष्टः भवति गृहं प्रति उदासीनः
स्वधर्मे स्थापितः भवति
सेवायां भक्त्या तिष्ठति
सः विश्वस्य मित्रं भवति।

yaḥ mitre śatrau ca samaḥ bhavati
yaśasi avamānasya ca samaḥ
harṣaduḥkhayoḥ praśaṃsāyāṃ nindāyāṃ ca
yaḥ sadā sarvamalāt muktaḥ
maunī sarvatra saṃtuṣṭaḥ bhavati gṛhaṃ prati udāsīnaḥ

svadharme sthāpitaḥ bhavati
sevāyāṃ bhaktyā tiṣṭhati
saḥ viśvasya mitraṃ bhavati।

यः (yaḥ): relative pronoun, nominative masculine singular, root य (ya), means "he who," introduces the acting subject.
मित्रे (mitre): neuter noun, locative singular, root √मित्र (mitra), means "toward friend," refers to a friendly relationship.
शत्रौ (śatrau): masculine noun, locative singular, root √शत्रु (śatru), means "toward foe," refers to a hostile relationship.
च (ca): invariable conjunction, means "and," connects the two entities.
समः (samaḥ): adjective, nominative masculine singular, root √सम (sama), means "equal," indicates equanimity.
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "shows," indicates the state of being.
यशसि (yaśasi): neuter noun, locative singular, root √यशस् (yaśas), means "before glory," refers to fame.
अवमानस्य (avamānasya): masculine noun, genitive singular, root √अवमान (avamāna), means "of disgrace," refers to humiliation.
च (ca): invariable conjunction, means "and," connects opposites.
समः (samaḥ): adjective, nominative masculine singular, root √सम (sama), means "same," indicates equanimity.
हर्षदुःखयोः (harṣaduḥkhayoḥ): compound noun, locative neuter dual, root √हर्ष (harṣa) + √दुःख (duḥkha), means "in joys or sorrows."
प्रशंसायां (praśaṃsāyāṃ): feminine noun, locative singular, root √प्रशंस् (praśaṃs), means "in praise."
निन्दायां (nindāyāṃ): feminine noun, locative singular, root √निन्द् (nind), means "in blame."
च (ca): invariable conjunction, means "and," connects opposites.
यः (yaḥ): relative pronoun, nominative masculine singular, root य (ya), means "who," reiterates the subject.
सदा (sadā): invariable adverb, root √सद् (sad), means "always," indicates permanence.
सर्वमलात् (sarvamalāt): compound noun, ablative neuter singular, root √सर्व (sarva)

+ √मल (mala), means "from all impurity."
मुक्तः (muktaḥ): past participle, nominative masculine singular, root √मुच् (muc), means "free," indicates liberation.
मौनी (maunī): adjective, nominative masculine singular, root √मौन (mauna), means "silent," refers to verbal restraint.
सर्वत्र (sarvatra): invariable adverb, root √सर्व (sarva), means "in everything," indicates universality.
संतुष्टः (saṃtuṣṭaḥ): past participle, nominative masculine singular, root √तुष् (tuṣ), means "content," indicates satisfaction.
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "is," indicates the state of being.
गृहं (gṛhaṃ): neuter noun, accusative singular, root √गृह (gṛha), means "dwelling," refers to residence.
प्रति (prati): invariable preposition, means "toward," indicates direction.
उदासीनः (udāsīnaḥ): adjective, nominative masculine singular, root √उदास् (udās), means "heedless," indicates detachment.
स्वधर्मे (svadharme): compound noun, locative masculine singular, root √स्व (sva) + √धर्म (dharma), means "in Dharma."
स्थापितः (sthāpitaḥ): past participle, nominative masculine singular, root √स्था (sthā), means "established."
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "remains," indicates the state of being.
सेवायां (sevāyāṃ): feminine noun, locative singular, root √सेव् (sev), means "in service."
भक्त्या (bhaktyā): feminine noun, instrumental singular, root √भक्ति (bhakti), means "with devotion."
तिष्ठति (tiṣṭhati): verb, 3rd person singular present, root √स्था (sthā), means "remains," indicates perseverance.
सः (saḥ): demonstrative pronoun, nominative masculine singular, root स (sa), means "that one," refers to the subject.
विश्वस्य (viśvasya): neuter noun, genitive singular, root √विश्व (viśva), means "of the Lord," refers to the Whole or the One.
मित्रं (mitraṃ): neuter noun, nominative singular, root √मित्र (mitra), means "friend," indicates a close spiritual relationship.

भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "is," indicates the state of being.

---

213. He who, full of faith
in this path of service,
engages wholly,
making perfect Unity his goal,
that one is the friend of the Lord.

यः विश्वासेन पूर्णः भवति सेवायाः मार्गे युजति
सर्वं सङ्गति पूर्णैक्यं लक्ष्यं कृत्वा
सः विश्वस्य मित्रं भवति।

yaḥ viśvāsena pūrṇaḥ bhavati
sevāyāḥ mārge yujati
sarvaṃ saṅgati
pūrṇaikyam lakṣyaṃ kṛtvā
saḥ viśvasya mitraṃ bhavati।

यः (yaḥ): relative pronoun, nominative masculine singular, root य (ya), means "he who," introduces the acting subject.
विश्वासेन (viśvāsena): masculine noun, instrumental singular, root √विश्वास (viśvāsa), means "with faith," indicates steadfast trust.
पूर्णः (pūrṇaḥ): adjective, nominative masculine singular, root √पूर् (pūr), means "full," qualifies completeness.
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "is," translated as "full of faith."
सेवायाः (sevāyāḥ): feminine noun, genitive singular, root √सेव् (sev), means "of service," refers to devotional action.
मार्गे (mārge): masculine noun, locative singular, root √मार्ग (mārga), means "in the path," refers to the spiritual way.
युजति (yujati): verb, 3rd person singular present, root √युज् (yuj), means "engages," indicates total commitment.

सर्वं (sarvaṃ): indefinite pronoun, accusative neuter singular, root √सर्व (sarva), means "wholly," indicates complete engagement.
सङ्गति (saṅgati): feminine noun, accusative singular, root √सङ्गति (saṅgati), means "engagement," translated as "engages."
पूर्णैक्यं (pūrṇaikyam): compound noun, accusative neuter singular, root √पूर्ण (pūrṇa) + √एक्य (aikya), means "perfect Unity," refers to total union.
लक्ष्यं (lakṣyaṃ): neuter noun, accusative singular, root √लक्ष् (lakṣ), means "goal," refers to the spiritual objective.
कृत्वा (kṛtvā): gerund, root √कृ (kṛ), means "making," indicates the act of taking as a goal.
सः (saḥ): demonstrative pronoun, nominative masculine singular, root स (sa), means "that one," refers to the subject.
विश्वस्य (viśvasya): neuter noun, genitive singular, root √विश्व (viśva), means "of the Lord," refers to the Whole or the One.
मित्रं (mitraṃ): neuter noun, nominative singular, root √मित्र (mitra), means "friend," indicates a close spiritual relationship.
भवति (bhavati): verb, 3rd person singular present, root √भू (bhū), means "is," indicates the state of being.

11. The Cause and the Soul

देवनागरी: मूलकारणं च आत्मा च, mūlakāraṇaṃ ca ātmā ca

214. What are the original cause and the soul that benefits from it?
What are the field* and the knower of the field?
What is knowledge and the object of knowledge?
The “transcendental body**” is called the field,
that of the devotee accustomed to service,
and the “knower-of-the-field” is the one
who knows this “transcendental body.”

* Or “sacred perimeter,” to be translated here as “domain” or field, as in “operative field,” the space where dharma (both of samsara and Liberation) is exercised.

** The word “śarīram” is always translated as “body,” but it also means “transcendental body” (Satchitananda-vigrahah body), which is that of the devotee accustomed to service. The transcendental body is a state of consciousness attained through dedication and constant observance of sadhana.

मूलकारणं तत्फलभोगी आत्मा किम्
क्षेत्रं क्षेत्रज्ञः च किम्
ज्ञानं ज्ञेयं च किम्
शरीरं सच्चिदानन्दविग्रहः कथ्यते
भक्तस्य सेवासङ्गतेः तत्
क्षेत्रज्ञः यः तं जानाति

mūlakāraṇaṃ tatphalabhogī ātmā kim
kṣetraṃ kṣetrajñaḥ ca kim
jñānaṃ jñeyaṃ ca kim
śarīraṃ saccidānandavigrahaḥ kathyate
bhaktasya sevāsaṅgateḥ tat
kṣetrajñaḥ yaḥ taṃ jānāti

मूलकारणं - mūlakāraṇaṃ - original cause - neuter noun nominative singular - root √mūl + √kṛ - signifies the primary source of existence.
तत्फलभोगी - tatphalabhogī - who benefits from it - masculine noun nominative singular - root √tat + √phal + √bhuj - denotes one who enjoys the fruits of the cause.
आत्मा - ātmā - soul - masculine noun nominative singular - root √ātman - denotes the individual spiritual essence.
किम् - kim - what - interrogative pronoun nominative singular - root √ka - indicates a question about nature.
क्षेत्रं - kṣetraṃ - field - neuter noun nominative singular - root √kṣetra - denotes the sacred domain of dharma.
क्षेत्रज्ञः - kṣetrajñaḥ - knower of the field - masculine noun nominative singular - root √kṣetra + √jñā - signifies one who perceives the field.
च - ca - and - invariable conjunction - connects terms.
किम् - kim - what - interrogative pronoun nominative singular - root √ka - indicates a question about nature.

ज्ञानं - jñānaṃ - knowledge - neuter noun nominative singular - root √jñā - denotes spiritual understanding.
ज्ञेयं - jñeyaṃ - object of knowledge - neuter noun nominative singular - root √jñā with suffix -ya - denotes that which is to be known.
च - ca - and - invariable conjunction - connects terms.
किम् - kim - what - interrogative pronoun nominative singular - root √ka - indicates a question about nature.
शरीरं - śarīraṃ - transcendental body - neuter noun nominative singular - root √śarīra - denotes the spiritual body attained through sadhana.
सच्चिदानन्दविग्रहः - saccidānandavigrahaḥ - transcendental body - masculine noun nominative singular - root √sat + √cit + √nand + √grah - signifies form uniting truth, consciousness, and bliss.
कथ्यते - kathyate - is called - 3rd person singular present passive verb - root √kath - indicates designation.
भक्तस्य - bhaktasya - of the devotee - masculine noun genitive singular - root √bhakta - denotes one who practices devotion.
सेवासङ्गतेः - sevāsaṅgateḥ - accustomed to service - feminine noun genitive singular - root √sev + √gam - signifies constant engagement in spiritual service.
तत् - tat - that - demonstrative pronoun nominative singular neuter - root √ta - refers to the transcendental body.
क्षेत्रज्ञः - kṣetrajñaḥ - knower of the field - masculine noun nominative singular - root √kṣetra + √jñā - signifies one who perceives the field.
यः - yaḥ - who - relative pronoun nominative singular masculine - root √ya - denotes the acting subject.
तं - taṃ - this - demonstrative pronoun accusative singular masculine - root √ta - refers to the transcendental body.
जानाति - jānāti - knows - 3rd person singular present verb - root √jñā - indicates spiritual understanding.

---

215. How the field is constituted,
its transformations, its source,
as well as the knower of the field who benefits from it,
and its influence are described here.

क्षेत्रं कथं रचति
विकाराः तस्य मूलं च
क्षेत्रज्ञः तत्फलभोगी
तस्य प्रभावः च इह वर्णति।

kṣetraṃ kathaṃ racati
vikārāḥ tasya mūlaṃ ca
kṣetrajñaḥ tatphalabhogī
tasya prabhāvaḥ ca iha varṇati।

क्षेत्रं - kṣetraṃ - field - neuter noun nominative singular - root √kṣetra - denotes the sacred domain of dharma.
कथं - kathaṃ - how - invariable interrogative adverb - root √ka - indicates a question about manner.
रचति - racati - is constituted - 3rd person singular present verb - root √rac - signifies being structured or formed.
विकाराः - vikārāḥ - transformations - masculine noun nominative plural - root √vikāra - denotes transformations or modifications.
तस्य - tasya - its - demonstrative pronoun genitive singular neuter - root √tad - refers to the field.
मूलं - mūlaṃ - source - neuter noun nominative singular - root √mūl - denotes origin or primary cause.
च - ca - and - invariable conjunction - connects terms.
क्षेत्रज्ञः - kṣetrajñaḥ - knower of the field - masculine noun nominative singular - root √kṣetra + √jñā - signifies one who perceives the field.
तत्फलभोगी - tatphalabhogī - who benefits from it - masculine noun nominative singular - root √tat + √phal + √bhuj - denotes one who enjoys the fruits of the field.
तस्य - tasya - its - demonstrative pronoun genitive singular masculine - root √tad - refers to the knower of the field.
प्रभावः - prabhāvaḥ - influence - masculine noun nominative singular - root √prabhāva - denotes effect or power.
च - ca - and - invariable conjunction - connects terms.

इह - iha - here - invariable adverb - denotes the present context.
वर्णति - varṇati - are described - 3rd person singular present verb - root √varṇ - signifies being stated or described.

---

216. The knowledge of the field and its knower,
various sages have expounded in various Vedic writings,
where causes and effects are presented with sound reasoning.

क्षेत्रस्य क्षेत्रज्ञस्य च ज्ञानं
विविधं मुनयः वैदिकग्रन्थेषु वर्णितवन्तः
यत्र कारणं कार्यं च युक्त्या वर्णति।

kṣetrasya kṣetrajñasya ca jñānaṃ
vividhaṃ munayaḥ vaidikagrantheṣu varṇitavantaḥ
yatra kāraṇaṃ kāryaṃ ca yuktyā varṇati।

क्षेत्रस्य - kṣetrasya - of the field - neuter noun genitive singular - root √kṣetra - denotes the sacred domain of dharma.
क्षेत्रज्ञस्य - kṣetrajñasya - of its knower - masculine noun genitive singular - root √kṣetra + √jñā - signifies one who perceives the field.
च - ca - and - invariable conjunction - connects terms.
ज्ञानं - jñānaṃ - knowledge - neuter noun nominative singular - root √jñā - denotes spiritual understanding.
विविधं - vividhaṃ - various - adjective accusative neuter singular - root √vividha - indicates diversity.
मुनयः - munayaḥ - sages - masculine noun nominative plural - root √muni - denotes enlightened thinkers or ascetics.
वैदिकग्रन्थेषु - vaidikagrantheṣu - in Vedic writings - compound noun locative masculine plural - root √vaidika + √grantha - denotes sacred Vedic texts.
वर्णितवन्तः - varṇitavantaḥ - have expounded - perfect participle nominative masculine plural - root √varṇ - signifies having described or stated.
यत्र - yatra - where - invariable relative adverb - root √ya - indicates place or context.

कारणं - kāraṇaṃ - causes - neuter noun nominative singular - root √kṛ - denotes origin or reason.
कार्यं - kāryaṃ - effects - neuter noun nominative singular - root √kṛ with suffix -ya - denotes results or consequences.
च - ca - and - invariable conjunction - connects terms.
युक्त्या - yuktyā - with reasoning - feminine noun instrumental singular - root √yuj - signifies logic or reasoning.
वर्णति - varṇati - are presented - 3rd person singular present verb - root √varṇ - signifies being stated or described.

---

217. The entirety of the five great elements*,
the false ego, intelligence, the unmanifested,
the ten sense organs, the mind,
and the five objects of the senses**,
along with desire and aversion,
joy and sorrow, the signs of life, and faith,
such, in brief, is the field and what results
from the interactions of its constituent elements.

*The mahabhuta: earth, water, fire, air, and space.

** Five organs of perception (nose, tongue, eyes, skin, ears) and five of action (mouth, legs, arms, anus, genitals). Beyond the senses lies the mind, also called the inner sense or eleventh sense. Five objects of the senses: olfactory, gustatory, visual, tactile, and auditory objects.

पञ्चमहाभूतं मिथ्याहङ्कारः बुद्धिः अव्यक्तं च
दशेन्द्रियं मनः पञ्चविषयाः च
इच्छा द्वेषः हर्षदुःखं चेतनालक्षणं विश्वासः
एवं संक्षेपेण क्षेत्रं तस्य उत्पदति वर्णति।

pañcamahābhūtaṃ mithyāhaṅkāraḥ buddhiḥ avyaktaṃ ca
daśendriyaṃ manaḥ pañcaviṣayāḥ ca
icchā dveṣaḥ harṣaduḥkhaṃ cetanālakṣaṇaṃ viśvāsaḥ
evaṃ saṃkṣepeṇa kṣetraṃ tasya utpadati varṇati।

पञ्चमहाभूतं - pañcamahābhūtaṃ - five great elements - neuter noun nominative singular - root √pañca + √mahābhūta - denotes earth, water, fire, air, space.
मिथ्याहङ्कारः - mithyāhaṅkāraḥ - false ego - masculine noun nominative singular - root √mithyā + √ahaṅkāra - signifies mistaken identification with the self.
बुद्धिः - buddhiḥ - intelligence - feminine noun nominative singular - root √budh - denotes the faculty of discernment.
अव्यक्तं - avyaktaṃ - unmanifested - neuter noun nominative singular - root √vyakt with negation अ - signifies that which is not manifested.
च - ca - and - invariable conjunction - connects terms.
दशेन्द्रियं - daśendriyaṃ - ten sense organs - neuter noun nominative singular - root √daśa + √indriya - denotes five organs of perception and five of action.
मनः - manaḥ - mind - neuter noun nominative singular - root √manas - denotes the mental faculty or inner sense.
पञ्चविषयाः - pañcaviṣayāḥ - five objects of the senses - masculine noun nominative plural - root √pañca + √viṣaya - denotes olfactory, gustatory, visual, tactile, auditory objects.
च - ca - and - invariable conjunction - connects terms.
इच्छा - icchā - desire - feminine noun nominative singular - root √iṣ - signifies aspiration or longing.
द्वेषः - dveṣaḥ - aversion - masculine noun nominative singular - root √dviṣ - signifies repulsion or hostility.
हर्षदुःखं - harṣaduḥkhaṃ - joy and sorrow - compound noun nominative neuter singular - root √harṣa + √duḥkha - denotes emotional opposites.
चेतनालक्षणं - cetanālakṣaṇaṃ - signs of life - neuter noun nominative singular - root √cetana + √lakṣaṇa - denotes marks of vital consciousness.
विश्वासः - viśvāsaḥ - faith - masculine noun nominative singular - root √viśvāsa - signifies spiritual trust.
एवं - evaṃ - such - invariable adverb - indicates manner or conclusion.
संक्षेपेण - saṃkṣepeṇa - in brief - instrumental singular adverb - root √saṃkṣepa - signifies concisely.
क्षेत्रं - kṣetraṃ - field - neuter noun nominative singular - root √kṣetra - denotes the sacred domain of dharma.
तस्य - tasya - its - demonstrative pronoun genitive singular neuter - root √tad - refers to the field.

उत्पदति - utpadati - results - 3rd person singular present verb - root √pad with prefix उत् - signifies arising or resulting.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

These twenty-four elements collectively constitute what is called the field of action, a vast ensemble where elements interact. This is truly the existential paradigm of the devotee. Added to these are desire and aversion, as well as pleasure and pain, which are manifestations of the five great elements of the gross body, products of their interactions. The signs of life, represented by consciousness and conviction, are manifestations of the subtle body, composed of subtle elements like the mind, intelligence, and false ego, also included in the field of action. The intelligence referred to here is that of the spirit.

---

218. Humility, modesty,
non-violence, tolerance, simplicity,
the act of approaching an authentic spiritual master,
purity, steadfastness, and self-control;
detachment from objects of sense pleasure,
freedom from false ego,
and clear perception that birth, disease,
old age, and death are afflictions and fears to be overcome,
detachment, equanimity, pure devotion,
the pursuit of solitary places,
avoidance of crowds, recognition
of the importance of spiritual realization,
and the wise pursuit of absolute truth,
such is knowledge, opposing ignorance.

विनम्रता नम्रता अहिंसा क्षान्तिः सौम्यता च
सद्गुरुसङ्गमः शौचं धृतिः आत्मसंयमः
इन्द्रियार्थवैराग्यं मिथ्याहङ्कारविमुक्तिः
जन्मरोगजरा मृत्युः दुःखभयं युजति

वैराग्यं समचित्तं शुद्धभक्तिः एकान्तसङ्गः
जनसङ्गवर्जनं सिद्ध्याः महत्त्वं बोधति
परमसत्यस्य च युक्त्या जिज्ञासा
एवं ज्ञानं अज्ञानविरोधति वर्णति।

vinamratā namratā ahiṃsā kṣāntiḥ saumyatā ca
sadgurusaṅgamaḥ śaucaṃ dhṛtiḥ ātmasaṃyamaḥ
indriyārthavairāgyaṃ mithyāhaṅkāravimuktiḥ
janmarogajarā mṛtyuḥ duḥkhabhayaṃ yujati
vairāgyaṃ samacittaṃ śuddhabhaktiḥ ekāntasaṅgaḥ
janasaṅgavarjanaṃ siddhyāḥ mahattvaṃ bodhati
paramasatyasya ca yuktyā jijñāsā
evaṃ jñānaṃ ajñānavirodhati varṇati।

विनम्रता - vinamratā - humility - feminine noun nominative singular - root √vinam - signifies modesty or absence of pride.
नम्रता - namratā - modesty - feminine noun nominative singular - root √nam - denotes restraint or inner humility.
अहिंसा - ahiṃsā - non-violence - feminine noun nominative singular - root √hiṃs with negation अ - signifies absence of violence.
क्षान्तिः - kṣāntiḥ - tolerance - feminine noun nominative singular - root √kṣam - denotes patience or endurance.
सौम्यता - saumyatā - simplicity - feminine noun nominative singular - root √saumya - signifies gentleness or simplicity.
च - ca - and - invariable conjunction - connects terms.
सद्गुरुसङ्गमः - sadgurusaṅgamaḥ - approaching an authentic spiritual master - masculine noun nominative singular - root √sat + √guru + √saṅgama - denotes union with a true spiritual guide.
शौचं - śaucaṃ - purity - neuter noun nominative singular - root √śuc - signifies physical and spiritual cleanliness.
धृतिः - dhṛtiḥ - steadfastness - feminine noun nominative singular - root √dhṛ - denotes firmness or perseverance.
आत्मसंयमः - ātmasaṃyamaḥ - self-control - masculine noun nominative singular - root √ātman + √yam with सम् - signifies control of the soul or personal

discipline.
इन्द्रियार्थवैराग्यं - indriyārthavairāgyaṃ - detachment from objects of sense pleasure - neuter noun nominative singular - root √indriya + √artha + √vairāgya - denotes renunciation of sensory pleasures.
मिथ्याहङ्कारविमुक्तिः - mithyāhaṅkāravimuktiḥ - freedom from false ego - feminine noun nominative singular - root √mithyā + √ahaṅkāra + √vimukti - signifies liberation from mistaken identification.
जन्मरोगजरा - janmarogajarā - birth, disease, old age - compound noun nominative feminine singular - root √janma + √roga + √jarā - denotes stages of physical life.
मृत्युः - mṛtyuḥ - death - masculine noun nominative singular - root √mṛ - signifies cessation of life.
दुःखभयं - duḥkhabhayaṃ - afflictions and fears - compound noun nominative neuter singular - root √duḥkha + √bhaya - denotes sufferings and fears.
युजति - yujati - to be overcome - 3rd person singular present verb - root √yuj - signifies being intended to be addressed or overcome.
वैराग्यं - vairāgyaṃ - detachment - neuter noun nominative singular - root √virāga - denotes spiritual renunciation.
समचित्तं - samacittaṃ - equanimity - neuter noun nominative singular - root √sama + √citta - signifies equality of mind.
शुद्धभक्तिः - śuddhabhaktiḥ - pure devotion - feminine noun nominative singular - root √śuddha + √bhakti - denotes devotion free of material motives.
एकान्तसङ्गः - ekāntasaṅgaḥ - pursuit of solitary places - masculine noun nominative singular - root √eka + √anta + √saṅga - signifies quest for spiritual solitude.
जनसङ्गवर्जनं - janasaṅgavarjanaṃ - avoidance of crowds - neuter noun nominative singular - root √jana + √saṅga + √varjana - denotes avoidance of worldly gatherings.
सिद्ध्याः - siddhyāḥ - of spiritual realization - feminine noun genitive singular - root √sidh - denotes spiritual accomplishment.
महत्त्वं - mahattvaṃ - importance - neuter noun nominative singular - root √mahat - signifies greatness or value.
बोधति - bodhati - recognize - 3rd person singular present verb - root √budh - signifies understanding or perceiving.
परमसत्यस्य - paramasatyasya - of absolute truth - compound noun genitive neuter singular - root √parama + √satya - denotes ultimate reality.

च - ca - and - invariable conjunction - connects terms.
युक्त्या - yuktyā - wise - feminine noun instrumental singular - root √yuj - signifies with reasoning or wisdom.
जिज्ञासा - jijñāsā - pursuit - feminine noun nominative singular - root √jñā with prefix जि - signifies quest or investigation.
एवं - evaṃ - such - invariable adverb - indicates manner or conclusion.
ज्ञानं - jñānaṃ - knowledge - neuter noun nominative singular - root √jñā - denotes spiritual understanding.
अज्ञानविरोधति - ajñānavirodhati - opposes ignorance - 3rd person singular present verb - root √ajñāna + √virodh - signifies opposition to ignorance.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

---

219. Now, here are some teachings
concerning the object of knowledge*.
Its knowledge grants a taste of the eternal.
It is called Brahman, the universal soul.
It is without beginning and subordinate to the One.
It transcends the material world
and the effects and causes associated with it.

* Object of knowledge: the fundamental truth, God.

इदानीं ज्ञेयस्य शिक्षणं किञ्चित्
तस्य ज्ञानं नित्यं रसति
ब्रह्मन् विश्वात्मा इति कथ्यते
अनादिः विश्वेन अधीनति
प्रकृतेः विश्वं अतीति
कार्यकारणं च तस्य भवति।

idānīṃ jñeyasya śikṣaṇaṃ kiñcit
tasya jñānaṃ nityaṃ rasati
brahman viśvātmā iti kathyate
anādiḥ viśvena adhīnati

prakṛteḥ viśvaṃ atīti
kāryakāraṇaṃ ca tasya bhavati।

इदानीं - idānīṃ - now - invariable adverb - indicates the present moment.
ज्ञेयस्य - jñeyasya - of the object of knowledge - neuter noun genitive singular - root √jñā with suffix -ya - denotes that which is to be known.
शिक्षणं - śikṣaṇaṃ - teachings - neuter noun nominative singular - root √śikṣ - signifies instruction or teaching.
किञ्चित् - kiñcit - some - indefinite pronoun nominative neuter singular - root √kim - indicates a limited quantity.
तस्य - tasya - its - demonstrative pronoun genitive singular neuter - root √tad - refers to the object of knowledge.
ज्ञानं - jñānaṃ - knowledge - neuter noun nominative singular - root √jñā - denotes spiritual understanding.
नित्यं - nityaṃ - eternal - adjective accusative neuter singular - root √nitya - signifies that which is permanent or eternal.
रसति - rasati - grants a taste - 3rd person singular present verb - root √ras - signifies experiencing or savoring.
ब्रह्मन् - brahman - Brahman - neuter noun nominative singular - root √brahman - denotes the absolute or ultimate reality.
विश्वात्मा - viśvātmā - universal soul - masculine noun nominative singular - root √viśva + √ātmā - signifies the soul encompassing the Whole.
इति - iti - is called - invariable particle - indicates designation or citation.
कथ्यते - kathyate - is called - 3rd person singular present passive verb - root √kath - signifies being named or designated.
अनादिः - anādiḥ - without beginning - adjective nominative masculine singular - root √ādi with negation अ - signifies without origin or eternal.
विश्वेन - viśvena - to the One - neuter noun instrumental singular - root √viśva - denotes the Whole or the One.
अधीनति - adhīnati - subordinate - 3rd person singular present verb - root √adhī - signifies being dependent or subordinate.
प्रकृतेः - prakṛteḥ - of the material world - feminine noun ablative singular - root √prakṛti - denotes the material nature.
विश्वं - viśvaṃ - world - neuter noun accusative singular - root √viśva - denotes the

entirety of material existence.
अतीति - atīti - transcends - 3rd person singular present verb - root √ati + √i - signifies surpassing or transcending.
कार्यकारणं - kāryakāraṇaṃ - effects and causes - compound noun accusative neuter singular - root √kārya + √kāraṇa - denotes results and their origins.
च - ca - and - invariable conjunction - connects terms.
तस्य - tasya - its - demonstrative pronoun genitive singular neuter - root √tad - refers to the material world.
भवति - bhavati - associated - 3rd person singular present verb - root √bhū - signifies being linked or associated.

---

220 . The universal soul is in everything,
all eyes are its eyes,
all hands are its hands,
all legs are its legs,
and it is on every face.
Nothing escapes its hearing.
Thus, present everywhere, is the universal soul.

विश्वात्मा सर्वं भवति
सर्वं चक्षुः तस्य चक्षुः
सर्वं हस्तः तस्य हस्तः
सर्वं पादः तस्य पादः
सर्वमुखे च सः भवति
न किञ्चित् तस्य श्रोत्रात् मुचति
एवं सर्वत्र सन्निहितः विश्वात्मा वर्णति।

viśvātmā sarvaṃ bhavati
sarvaṃ cakṣuḥ tasya cakṣuḥ
sarvaṃ hastaḥ tasya hastaḥ
sarvaṃ pādaḥ tasya pādaḥ
sarvamukhe ca saḥ bhavati
na kiñcit tasya śrotrāt mucati

evaṃ sarvatra sannihitaḥ viśvātmā varṇati ।

विश्वात्मा - viśvātmā - universal soul - masculine noun nominative singular - root √viśva + √ātmā - denotes the soul encompassing the Whole.
सर्वं - sarvaṃ - everything - indefinite pronoun accusative neuter singular - root √sarva - denotes the totality of existence.
भवति - bhavati - is - 3rd person singular present verb - root √bhū - signifies existing or being present.
सर्वं - sarvaṃ - all - indefinite pronoun nominative neuter singular - root √sarva - denotes the entirety of entities.
चक्षुः - cakṣuḥ - eyes - neuter noun nominative singular - root √cakṣ - denotes the organ of vision.
तस्य - tasya - its - demonstrative pronoun genitive singular masculine - root √tad - refers to the universal soul.
चक्षुः - cakṣuḥ - eyes - neuter noun nominative singular - root √cakṣ - denotes the eyes of the universal soul.
सर्वं - sarvaṃ - all - indefinite pronoun nominative neuter singular - root √sarva - denotes the entirety of entities.
हस्तः - hastaḥ - hands - masculine noun nominative singular - root √hasta - denotes the organ of manual action.
तस्य - tasya - its - demonstrative pronoun genitive singular masculine - root √tad - refers to the universal soul.
हस्तः - hastaḥ - hands - masculine noun nominative singular - root √hasta - denotes the hands of the universal soul.
सर्वं - sarvaṃ - all - indefinite pronoun nominative neuter singular - root √sarva - denotes the entirety of entities.
पादः - pādaḥ - legs - masculine noun nominative singular - root √pād - denotes the organ of locomotion.
तस्य - tasya - its - demonstrative pronoun genitive singular masculine - root √tad - refers to the universal soul.
पादः - pādaḥ - legs - masculine noun nominative singular - root √pād - denotes the legs of the universal soul.
सर्वमुखे - sarvamukhe - on every face - compound noun locative neuter singular - root √sarva + √mukha - denotes all faces.

च - ca - and - invariable conjunction - connects terms.
सः - saḥ - it - demonstrative pronoun nominative masculine singular - root √tad - refers to the universal soul.
भवति - bhavati - is - 3rd person singular present verb - root √bhū - signifies existing or being present.
न - na - nothing - invariable negation particle - indicates absence.
किञ्चित् - kiñcit - anything - indefinite pronoun nominative neuter singular - root √kim - denotes an indefinite entity.
तस्य - tasya - its - demonstrative pronoun genitive singular masculine - root √tad - refers to the universal soul.
श्रोत्रात् - śrotrāt - from hearing - neuter noun ablative singular - root √śrotra - denotes the organ of audition.
मुचति - mucati - escapes - 3rd person singular present verb - root √muc - signifies escaping or being free.
एवं - evaṃ - thus - invariable adverb - indicates manner or conclusion.
सर्वत्र - sarvatra - everywhere - invariable adverb - root √sarva - denotes omnipresence.
सन्निहितः - sannihitaḥ - present - past participle nominative masculine singular - root √sthā with prefix सम् - signifies being established or present.
विश्वात्मा - viśvātmā - universal soul - masculine noun nominative singular - root √viśva + √ātmā - denotes the soul encompassing the Whole.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

---

221. The original source of the senses of all beings,
the universal soul is itself devoid of them.
Supporting all, it remains unattached everywhere,
and, beyond the qualities of the material world,
it nonetheless remains the master.

सर्वभूतानां इन्द्रियाणां मूलं
विश्वात्मा तु तेभ्यः विमुक्ता भवति
सर्वं धारति सर्वत्र असङ्गा तिष्ठति

प्रकृतिगुणेभ्यः परं च
नाथति विश्वात्मा वर्णति।

sarvabhūtānāṃ indriyāṇāṃ mūlaṃ
viśvātmā tu tebhyaḥ vimuktā bhavati
sarvaṃ dhārati sarvatra asaṅgā tiṣṭhati
prakṛtiguṇebhyaḥ paraṃ ca
nāthati viśvātmā varṇati।

सर्वभूतानां - sarvabhūtānāṃ - of all beings - compound noun genitive plural - root √sarva + √bhūta - denotes all living entities.
इन्द्रियाणां - indriyāṇāṃ - of senses - neuter noun genitive plural - root √indriya - denotes sensory organs.
मूलं - mūlaṃ - original source - neuter noun nominative singular - root √mūl - signifies origin or primary cause.
विश्वात्मा - viśvātmā - universal soul - masculine noun nominative singular - root √viśva + √ātmā - denotes the soul encompassing the Whole.
तु - tu - yet - invariable particle - indicates contrast or restriction.
तेभ्यः - tebhyaḥ - from them - demonstrative pronoun ablative plural - root √tad - refers to senses.
विमुक्ता - vimuktā - devoid - past participle nominative feminine singular - root √muc with prefix वि - signifies freed or exempt.
भवति - bhavati - is - 3rd person singular present verb - root √bhū - signifies existing or being present.
सर्वं - sarvaṃ - all - indefinite pronoun accusative neuter singular - root √sarva - denotes the totality of entities.
धारति - dhārati - supports - 3rd person singular present verb - root √dhṛ - signifies sustaining or upholding.
सर्वत्र - sarvatra - everywhere - invariable adverb - root √sarva - denotes omnipresence.
असङ्गा - asaṅgā - unattached - adjective nominative feminine singular - root √saṅga with negation अ - signifies non-attached.
तिष्ठति - tiṣṭhati - remains - 3rd person singular present verb - root √sthā - signifies abiding or persisting.

प्रकृतिगुणेभ्यः - prakṛtiguṇebhyaḥ - from qualities of the material world - compound noun ablative plural - root √prakṛti + √guṇa - denotes material attributes.
परं - paraṃ - beyond - adjective accusative neuter singular - root √para - signifies transcendent or superior.
च - ca - and - invariable conjunction - connects terms.
नाथति - nāthati - master - 3rd person singular present verb - root √nāth - signifies governing or dominating.
विश्वात्मा - viśvātmā - universal soul - masculine noun nominative singular - root √viśva + √ātmā - denotes the soul encompassing the Whole.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

---

222. The fundamental truth
is within as well as without,
in the mobile as in the immobile;
it transcends the power of perception
of the intellect, bound to material senses.
Infinitely distant, it is also very near.

परमसत्यं अन्तः बहिः च भवति
चरं अचरं च भवति
बुद्धेः इन्द्रियसङ्गतस्य शक्तिं
अतीति परमसत्यं तिष्ठति
दूरं अनन्तं समीपं च
एवं परमसत्यं वर्णति।

paramasatyaṃ antaḥ bahiḥ ca bhavati
caraṃ acaraṃ ca bhavati
buddheḥ indriyasaṅgatasya śaktiṃ
atīti paramasatyaṃ tiṣṭhati
dūraṃ anantaṃ samīpaṃ ca
evaṃ paramasatyaṃ varṇati।

परमसत्यं - paramasatyaṃ - fundamental truth - neuter noun nominative singular - root √parama + √satya - denotes ultimate reality.
अन्तः - antaḥ - within - invariable adverb - root √anta - indicates interiority.
बहिः - bahiḥ - without - invariable adverb - root √bahis - indicates exteriority.
च - ca - as - invariable conjunction - connects terms.
भवति - bhavati - is - 3rd person singular present verb - root √bhū - signifies existing or being present.
चरं - caraṃ - mobile - adjective accusative neuter singular - root √car - denotes that which moves.
अचरं - acaraṃ - immobile - adjective accusative neuter singular - root √car with negation अ - denotes that which does not move.
च - ca - as - invariable conjunction - connects terms.
भवति - bhavati - is - 3rd person singular present verb - root √bhū - signifies existing or being present.
बुद्धेः - buddheḥ - of the intellect - feminine noun genitive singular - root √budh - denotes the faculty of discernment.
इन्द्रियसङ्गतस्य - indriyasaṅgatasya - bound to material senses - compound noun genitive masculine singular - root √indriya + √saṅgata - denotes association with material senses.
शक्तिं - śaktiṃ - power of perception - feminine noun accusative singular - root √śak - denotes capacity or power.
अतीति - atīti - transcends - 3rd person singular present verb - root √ati + √i - signifies surpassing or transcending.
परमसत्यं - paramasatyaṃ - fundamental truth - neuter noun nominative singular - root √parama + √satya - denotes ultimate reality.
तिष्ठति - tiṣṭhati - remains - 3rd person singular present verb - root √sthā - signifies abiding or persisting.
दूरं - dūraṃ - distant - adjective accusative neuter singular - root √dūra - denotes that which is far.
अनन्तं - anantaṃ - infinitely - adjective accusative neuter singular - root √ananta - signifies endless or infinite.
समीपं - samīpaṃ - near - adjective accusative neuter singular - root √samīpa - denotes that which is close.
च - ca - also - invariable conjunction - connects terms.

एवं - evaṃ - thus - invariable adverb - indicates manner or conclusion.
परमसत्यं - paramasatyaṃ - fundamental truth - neuter noun nominative singular - root √parama + √satya - denotes ultimate reality.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

"The fundamental truth is within, as well as without": Jesus said the same thing, except he did not say "the fundamental truth," but "the Kingdom." "If those who lead you say, behold, the Kingdom is in the sky, then the birds of the sky will precede you. If they say it is in the sea, then the fish will precede you. Rather, the Kingdom is inside of you, and it is outside of you." (Gospel of Thomas, logion 3) The Aramaic word Jesus used for "the Kingdom" is "malkut." Malkut does not refer to a geographical area or kingdom, nor to the people who live there, but rather to the activity of the king himself, the exercise of his power. This King is God, and his power is his will, his purpose. Lao Tzu, to speak of this power of God or "malkut" (in Aramaic), said: "the virtue of the Tao."

---

223. Although it appears divided, the universal soul
remains indivisible; it is One.
Although it supports all beings,
it is also that which makes them disappear and return,
and makes them all develop.

विश्वात्मा विभक्ता इव भासति
अविभक्ता तु एका तिष्ठति
सर्वं भूतं धारति च
नाशति आवर्तति च सर्वं
सर्वं विकासति विश्वात्मा वर्णति।

viśvātmā vibhaktā iva bhāsati
avibhaktā tu ekā tiṣṭhati
sarvaṃ bhūtaṃ dhārati ca
nāśati āvartati ca sarvaṃ

sarvaṃ vikāsati viśvātmā varṇati ।

विश्वात्मा - viśvātmā - universal soul - masculine noun nominative singular - root √viśva + √ātmā - denotes the soul encompassing the Whole.
विभक्ता - vibhaktā - divided - past participle nominative feminine singular - root √bhaj with prefix वि - signifies appearing as separated.
इव - iva - although seems - invariable particle - indicates appearance or comparison.
भासति - bhāsati - appears - 3rd person singular present verb - root √bhās - signifies shining or appearing.
अविभक्ता - avibhaktā - indivisible - adjective nominative feminine singular - root √bhaj with negation अ - signifies not divided.
तु - tu - yet - invariable particle - indicates contrast or restriction.
एका - ekā - One - adjective nominative feminine singular - root √eka - denotes unity.
तिष्ठति - tiṣṭhati - remains - 3rd person singular present verb - root √sthā - signifies abiding or persisting.
सर्वं - sarvaṃ - all - indefinite pronoun accusative neuter singular - root √sarva - denotes the totality of entities.
भूतं - bhūtaṃ - beings - neuter noun accusative singular - root √bhū - denotes living entities.
धारति - dhārati - supports - 3rd person singular present verb - root √dhṛ - signifies sustaining or upholding.
च - ca - and - invariable conjunction - connects terms.
नाशति - nāśati - makes disappear - 3rd person singular present verb - root √naś - signifies causing destruction.
आवर्तति - āvartati - return - 3rd person singular present verb - root √vṛt with prefix आ - signifies reappearing or returning.
च - ca - and - invariable conjunction - connects terms.
सर्वं - sarvaṃ - all - indefinite pronoun accusative neuter singular - root √sarva - denotes the totality of entities.
विकासति - vikāsati - makes develop - 3rd person singular present verb - root √vikās - signifies causing flourishing.
विश्वात्मा - viśvātmā - universal soul - masculine noun nominative singular - root

√viśva + √ātmā - denotes the soul encompassing the Whole.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

Hinduism speaks of this with the Trimurti: Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer (or rather transformer), as nothing is created, nothing is lost, everything is transformed, according to Lavoisier. The universal soul would thus be another term for speaking of God, the Tao, the Whole.

---

224. The universal soul, unmanifested,
is the source of all light, beyond darkness.
It is knowledge, the object of knowledge,
and the goal of knowledge.
It resides in everyone.

विश्वात्मा अव्यक्तं भवति
सर्वप्रकाशस्य मूलं तमसः परं
ज्ञानं ज्ञेयं ज्ञानस्य लक्ष्यं च
सर्वस्य हृदि तिष्ठति विश्वात्मा वर्णति।

viśvātmā avyaktaṃ bhavati
sarvaprakāśasya mūlaṃ tamasaḥ paraṃ
jñānaṃ jñeyaṃ jñānasya lakṣyaṃ ca
sarvasya hṛdi tiṣṭhati viśvātmā varṇati।

विश्वात्मा - viśvātmā - universal soul - masculine noun nominative singular - root √viśva + √ātmā - denotes the soul encompassing the Whole.
अव्यक्तं - avyaktaṃ - unmanifested - adjective nominative neuter singular - root √vyakt with negation अ - signifies that which is not manifested.
भवति - bhavati - is - 3rd person singular present verb - root √bhū - signifies existing or being present.
सर्वप्रकाशस्य - sarvaprakāśasya - of all light - compound noun genitive masculine singular - root √sarva + √prakāśa - denotes the source of all illumination.

मूलं - mūlaṃ - source - neuter noun nominative singular - root √mūl - signifies origin or primary cause.
तमसः - tamasaḥ - of darkness - neuter noun ablative singular - root √tamas - denotes obscurity or ignorance.
परं - paraṃ - beyond - adjective accusative neuter singular - root √para - signifies transcendent or superior.
ज्ञानं - jñānaṃ - knowledge - neuter noun nominative singular - root √jñā - denotes spiritual understanding.
ज्ञेयं - jñeyaṃ - object of knowledge - neuter noun nominative singular - root √jñā with suffix -ya - denotes that which is to be known.
ज्ञानस्य - jñānasya - of knowledge - neuter noun genitive singular - root √jñā - denotes spiritual understanding.
लक्ष्यं - lakṣyaṃ - goal - neuter noun nominative singular - root √lakṣ - signifies aim or purpose.
च - ca - and - invariable conjunction - connects terms.
सर्वस्य - sarvasya - of everyone - indefinite pronoun genitive singular - root √sarva - denotes the totality of beings.
हृदि - hṛdi - in heart - neuter noun locative singular - root √hṛd - denotes the heart or inner essence.
तिष्ठति - tiṣṭhati - resides - 3rd person singular present verb - root √sthā - signifies abiding or persisting.
विश्वात्मा - viśvātmā - universal soul - masculine noun nominative singular - root √viśva + √ātmā - denotes the soul encompassing the Whole.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

---

225. Described here are the field,
knowledge, and the object of knowledge.
The full depth of these things
is granted only to devotees to understand,
thus attaining Unity,
which is the nature of the Whole, the Supreme Lord.

क्षेत्रं ज्ञानं ज्ञेयं च वर्णति
एतेषां सर्वं गाम्भीर्यं
भक्तेभ्यः एव दत्तं बोधति
एकत्वं विश्वस्य स्वरूपं
परमेश्वरः यः विश्वं वर्णति।

kṣetraṃ jñānaṃ jñeyaṃ ca varṇati
eteṣāṃ sarvaṃ gāmbhīryaṃ
bhaktebhyaḥ eva dattaṃ bodhati
ekatvaṃ viśvasya svarūpaṃ
parameśvaraḥ yaḥ viśvaṃ varṇati।

क्षेत्रं - kṣetraṃ - field - neuter noun nominative singular - root √kṣetra - denotes the sacred domain of dharma.
ज्ञानं - jñānaṃ - knowledge - neuter noun nominative singular - root √jñā - denotes spiritual understanding.
ज्ञेयं - jñeyaṃ - object of knowledge - neuter noun nominative singular - root √jñā with suffix -ya - denotes that which is to be known.
च - ca - and - invariable conjunction - connects terms.
वर्णति - varṇati - described - 3rd person singular present verb - root √varṇ - signifies being stated or described.
एतेषां - eteṣāṃ - of these things - demonstrative pronoun genitive plural - root √etad - refers to field, knowledge, and object of knowledge.
सर्वं - sarvaṃ - full - indefinite pronoun accusative neuter singular - root √sarva - denotes totality.
गाम्भीर्यं - gāmbhīryaṃ - depth - neuter noun nominative singular - root √gambhīra - signifies profundity or gravity.
भक्तेभ्यः - bhaktebhyaḥ - to devotees - masculine noun dative plural - root √bhakta - denotes those who practice devotion.
एव - eva - only - invariable particle - emphasizes exclusivity.
दत्तं - dattaṃ - granted - past participle nominative neuter singular - root √dā - signifies offered or given.
बोधति - bodhati - understand - 3rd person singular present verb - root √budh - signifies perceiving or realizing.

एकत्वं - ekatvaṃ - Unity - neuter noun nominative singular - root √eka - denotes the state of unity.
विश्वस्य - viśvasya - of the Whole - neuter noun genitive singular - root √viśva - denotes the totality of existence.
स्वरूपं - svarūpaṃ - nature - neuter noun nominative singular - root √svarūpa - signifies essence or true form.
परमेश्वरः - parameśvaraḥ - Supreme Lord - masculine noun nominative singular - root √parama + √īśvara - denotes the ultimate master.
यः - yaḥ - who - relative pronoun nominative singular masculine - root √ya - denotes the acting subject.
विश्वं - viśvaṃ - All - neuter noun accusative singular - root √viśva - denotes the totality of existence.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

---

226 ; The material nature and distinct beings
do not have the same significance
in relation to the field and the knower of the field;
their mutations and the three material qualities (gunas)
originate solely from material nature.

प्रकृतिः भूतं च विशेषं
न समं क्षेत्रक्षेत्रज्ञयोः भवति
तयोः विकाराः त्रिगुणाः च
प्रकृतेः एव मूलं न अन्यत्
इति प्रकृतिः अतीति।

prakṛtiḥ bhūtaṃ ca viśeṣaṃ
na samaṃ kṣetrakṣetrajñayoḥ bhavati
tayoḥ vikārāḥ triguṇāḥ ca
prakṛteḥ eva mūlaṃ na anyat
iti prakṛtiḥ atīti।

प्रकृतिः - prakṛtiḥ - material nature - feminine noun nominative singular - root √prakṛti - denotes the material principle.
भूतं - bhūtaṃ - beings - neuter noun nominative singular - root √bhū - denotes living entities.
च - ca - and - invariable conjunction - connects terms.
विशेषं - viśeṣaṃ - distinct - adjective accusative neuter singular - root √viśeṣa - signifies particular or distinct.
न - na - not - invariable negation particle - indicates negation.
समं - samaṃ - same - adjective accusative neuter singular - root √sama - signifies equal or similar.
क्षेत्रक्षेत्रज्ञयोः - kṣetrakṣetrajñayoḥ - in relation to the field and knower of the field - compound noun locative dual - root √kṣetra + √kṣetrajña - denotes the field and its perceiver.
भवति - bhavati - significance - 3rd person singular present verb - root √bhū - signifies existing or having importance.
तयोः - tayoḥ - their - demonstrative pronoun genitive dual - root √tad - refers to material nature and beings.
विकाराः - vikārāḥ - mutations - masculine noun nominative plural - root √vikāra - denotes transformations or changes.
त्रिगुणाः - triguṇāḥ - three material qualities - compound noun nominative masculine plural - root √tri + √guṇa - denotes the three gunas: sattva, rajas, tamas.
च - ca - and - invariable conjunction - connects terms.
प्रकृतेः - prakṛteḥ - from material nature - feminine noun ablative singular - root √prakṛti - denotes the material principle as source.
एव - eva - solely - invariable particle - emphasizes exclusivity.
मूलं - mūlaṃ - originate - neuter noun nominative singular - root √mūl - signifies source or primary cause.
न - na - not - invariable negation particle - indicates negation.
अन्यत् - anyat - other - indefinite pronoun nominative neuter singular - root √anya - signifies different or other.
इति - iti - thus - invariable particle - indicates conclusion or designation.
प्रकृतिः - prakṛtiḥ - material nature - feminine noun nominative singular - root √prakṛti - denotes the material principle.

अतीति - atīti - transcends - 3rd person singular present verb - root √ati + √i - signifies surpassing or transcending.

---

227 ; Material nature is said to be the cause
of all actions and their consequences.
The profound being is distinct from the pleasures
and various pains it experiences in this world.

प्रकृतिः सर्वकर्मणां कारणं
कर्मफलस्य च कथ्यते भवति
पुरुषः सुखदुःखेभ्यः विशेषः
इह विश्वे बोधति वर्णति।

prakṛtiḥ sarvakarmaṇāṃ kāraṇaṃ
karmaphalasya ca kathyate bhavati
puruṣaḥ sukhaduḥkhebhyaḥ viśeṣaḥ
iha viśve bodhati varṇati।

प्रकृतिः - prakṛtiḥ - material nature - feminine noun nominative singular - root √prakṛti - denotes the material principle.
सर्वकर्मणां - sarvakarmaṇāṃ - of all actions - compound noun genitive plural - root √sarva + √karman - denotes all actions.
कारणं - kāraṇaṃ - cause - neuter noun nominative singular - root √kṛ - signifies origin or reason.
कर्मफलस्य - karmaphalasya - of their consequences - compound noun genitive neuter singular - root √karman + √phala - denotes results of actions.
च - ca - and - invariable conjunction - connects terms.
कथ्यते - kathyate - is said - 3rd person singular present passive verb - root √kath - signifies being named or stated.
भवति - bhavati - is - 3rd person singular present verb - root √bhū - signifies existing or being present.
पुरुषः - puruṣaḥ - profound being - masculine noun nominative singular - root √puruṣa - denotes the individual soul or distinct consciousness.

सुखदुःखेभ्यः - sukhaduḥkhebhyaḥ - from pleasures and pains - compound noun ablative plural - root √sukha + √duḥkha - denotes experiences of joy and pain.
विशेषः - viśeṣaḥ - distinct - adjective nominative masculine singular - root √viśeṣa - signifies particular or separate.
इह - iha - in this - invariable adverb - denotes the present context or world.
विश्वे - viśve - world - neuter noun locative singular - root √viśva - denotes the totality of existence.
बोधति - bodhati - experiences - 3rd person singular present verb - root √budh - signifies perceiving or understanding.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

---

228. Thus, the distinct being assumes,
within material nature,
various modes of existence
and enjoys the qualities of the material world.
This is because it comes into contact with that nature.
It then experiences pains and pleasures
in various forms of life.

इति पुरुषः प्रकृतौ भवति
विविधं विश्वे भवति
प्रकृतिगुणान् भुङ्क्ते च
प्रकृतेः सङ्गात् एव
सुखदुःखं बोधति
विविधयोनिषु विश्वे वर्णति।

iti puruṣaḥ prakṛtau bhavati
vividhaṃ viśve bhavati
prakṛtiguṇān bhuṅkti ca
prakṛteḥ saṅgāt eva
sukhaduḥkhaṃ bodhati
vividhayoniṣu viśve varṇati।

इति - iti - thus - invariable particle - indicates conclusion or designation.
पुरुषः - puruṣaḥ - distinct being - masculine noun nominative singular - root √puruṣa - denotes the individual soul or distinct consciousness.
प्रकृतौ - prakṛtau - within material nature - feminine noun locative singular - root √prakṛti - denotes the material principle.
भवति - bhavati - assumes - 3rd person singular present verb - root √bhū - signifies existing or taking a form of existence.
विविधं - vividhaṃ - various - adjective accusative neuter singular - root √vividha - denotes diversity.
विश्वे - viśve - world - neuter noun locative singular - root √viśva - denotes the totality of existence.
भवति - bhavati - modes of existence - 3rd person singular present verb - root √bhū - signifies existing in various forms.
प्रकृतिगुणान् - prakṛtiguṇān - qualities of the material world - compound noun accusative masculine plural - root √prakṛti + √guṇa - denotes the three gunas: sattva, rajas, tamas.
भुङ्क्ति - bhuṅkti - enjoys - 3rd person singular present verb - root √bhuj - signifies experiencing or enjoying.
च - ca - and - invariable conjunction - connects terms.
प्रकृतेः - prakṛteḥ - with that nature - feminine noun ablative singular - root √prakṛti - denotes the material principle as source.
सङ्गात् - saṅgāt - contact - masculine noun ablative singular - root √saṅga - signifies contact or association.
एव - eva - because - invariable particle - emphasizes exclusivity or cause.
सुखदुःखं - sukhaduḥkhaṃ - pains and pleasures - compound noun accusative neuter singular - root √sukha + √duḥkha - denotes experiences of joy and pain.
बोधति - bodhati - experiences - 3rd person singular present verb - root √budh - signifies perceiving or understanding.
विविधयोनिषु - vividhayoniṣu - in various forms of life - compound noun locative feminine plural - root √vividha + √yoni - denotes different origins or forms of life.
विश्वे - viśve - world - neuter noun locative singular - root √viśva - denotes the totality of existence.

वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

---

229. There is, in the body, another inhabitant
who transcends matter, the source, and the destination,
called the universal soul.

शरीरे अन्यः निवासी अस्ति
प्रकृतिं मूलं गन्तव्यं च अतीति
विश्वात्मा इति कथ्यते वर्णति।

śarīre anyaḥ nivāsī asti
prakṛtiṃ mūlaṃ gantavyaṃ ca atīti
viśvātmā iti kathyate varṇati।

शरीरे - śarīre - in the body - neuter noun locative singular - root √śarīra - denotes the physical body.
अन्यः - anyaḥ - another - adjective nominative masculine singular - root √anya - signifies different or distinct.
निवासी - nivāsī - inhabitant - masculine noun nominative singular - root √vas with prefix नि - denotes one who resides.
अस्ति - asti - there is - 3rd person singular present verb - root √as - signifies existing or being present.
प्रकृतिं - prakṛtiṃ - matter - feminine noun accusative singular - root √prakṛti - denotes the material principle.
मूलं - mūlaṃ - source - neuter noun accusative singular - root √mūl - signifies origin or primary cause.
गन्तव्यं - gantavyaṃ - destination - neuter noun accusative singular - root √gam with suffix -tavya - denotes that which is to be reached.
च - ca - and - invariable conjunction - connects terms.
अतीति - atīti - transcends - 3rd person singular present verb - root √ati + √i - signifies surpassing or transcending.
विश्वात्मा - viśvātmā - universal soul - masculine noun nominative singular - root

√viśva + √ātmā - denotes the soul encompassing the Whole.
इति - iti - called - invariable particle - indicates designation or citation.
कथ्यते - kathyate - is called - 3rd person singular present passive verb - root √kath - signifies being named or designated.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

---

230. He will surely attain Liberation,
the one who thus understands* material nature
and what the living being and the interaction
of material qualities are.
Whatever his present condition,
he will never again be reborn in this world.

* Understands: integrates, assimilates. The understanding here is not intellectual but spiritual. To understand is to "take with," that is, to realize, to live.

मोक्षं संप्रापति निश्चितं
यः प्रकृतिं बोधति एवम्
पुरुषः गुणसङ्गतिश्च यत्
यादृशी स्थितिर्वर्तति
न पुनर्जायति विश्वे वर्णति।

mokṣaṃ saṃprāpati niścitaṃ
yaḥ prakṛtiṃ bodhati evam
puruṣaḥ guṇasaṅgatiśca yat
yādṛśī sthitirvartati
na punarjāyati viśve varṇati।

मोक्षं - mokṣaṃ - Liberation - masculine noun accusative singular - root √mokṣ - denotes spiritual deliverance.
संप्रापति - saṃprāpati - will attain - 3rd person singular present verb - root √āp with prefix सम् - signifies reaching or obtaining.
निश्चितं - niścitaṃ - surely - invariable adverb - root √niścit - indicates certainty or

assurance.
यः - yaḥ - the one who - relative pronoun nominative singular masculine - root √ya - denotes the acting subject.
प्रकृतिं - prakṛtiṃ - material nature - feminine noun accusative singular - root √prakṛti - denotes the material principle.
बोधति - bodhati - understands - 3rd person singular present verb - root √budh - signifies perceiving or understanding.
एवम् - evam - thus - invariable adverb - indicates manner or method.
पुरुषः - puruṣaḥ - living being - masculine noun nominative singular - root √puruṣa - denotes the individual soul or distinct consciousness.
गुणसङ्गतिः - guṇasaṅgatiḥ - interaction of qualities - feminine noun nominative singular - root √guṇa + √saṅgati - denotes association of gunas.
च - ca - and - invariable conjunction - connects terms.
यत् - yat - what - relative pronoun nominative neuter singular - root √ya - denotes the object of understanding.
यादृशी - yādṛśī - whatever - adjective nominative feminine singular - root √yādṛś - indicates any condition or nature.
स्थितिः - sthitiḥ - present condition - feminine noun nominative singular - root √sthā - denotes current state or situation.
वर्तति - vartati - is - 3rd person singular present verb - root √vṛt - signifies existing or occurring.
न - na - never - invariable negation particle - indicates negation.
पुनः - punaḥ - again - invariable adverb - indicates repetition or its absence.
जायति - jāyati - be reborn - 3rd person singular present verb - root √jan - signifies being born or reborn.
विश्वे - viśve - in this world - neuter noun locative singular - root √viśva - denotes the totality of existence.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described.

---

231. One can perceive the universal soul
through meditation, knowledge,
and selfless action.

विश्वात्मा ध्यानेन बोधति
ज्ञानेन निष्कामकर्मणा च
इति भवति वर्णति।

viśvātmā dhyānena bodhati
jñānena niṣkāmakarmaṇā ca
iti bhavati varṇati।

विश्वात्मा - viśvātmā - universal soul - masculine noun nominative singular - root √viśva + √ātmā - denotes the soul encompassing the Whole.
ध्यानेन - dhyānena - through meditation - neuter noun instrumental singular - root √dhyā - signifies contemplation or meditation.
बोधति - bodhati - perceive - 3rd person singular present verb - root √budh - signifies understanding or perceiving.
ज्ञानेन - jñānena - through knowledge - neuter noun instrumental singular - root √jñā - denotes spiritual understanding.
निष्कामकर्मणा - niṣkāmakarmaṇā - through selfless action - compound noun instrumental neuter singular - root √niṣkāma + √karman - denotes action without desire for results.
च - ca - and - invariable conjunction - connects terms.
इति - iti - thus - invariable particle - indicates conclusion or designation.
भवति - bhavati - is - 3rd person singular present verb - root √bhū - signifies existing or being present.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described. Explanatory Note:
Selfless action is service (seva), one of the pillars of Dharma or “sadhana.” Lao Tzu called it “wu wei” or “non-action.”

---

232. There are also those who,
though less versed in spiritual knowledge,
come to worship the Lord
because they have heard of it from devotees;

they too will triumph over the cycle
of deaths and rebirths.

ये अल्पं ज्ञानेन भवति
परमेश्वरस्य भक्तिं यान्ति
भक्तेभ्यः श्रुत्वा एव
ते मृत्युजन्मचक्रं जयन्ति
इति विश्वे वर्णति।

ye alpaṃ jñānena bhavati
parameśvarasya bhaktiṃ yānti
bhaktebhyaḥ śrutvā eva
te mṛtyujanmacakraṃ jayanti
iti viśve varṇati।

ये - ye - those who - relative pronoun nominative plural masculine - root √ya - denotes acting subjects.
अल्पं - alpaṃ - less - adjective accusative neuter singular - root √alpa - signifies limited or restricted.
ज्ञानेन - jñānena - in spiritual knowledge - neuter noun instrumental singular - root √jñā - denotes spiritual understanding.
भवति - bhavati - versed - 3rd person singular present verb - root √bhū - signifies existing or being engaged in.
परमेश्वरस्य - parameśvarasya - of the Lord - masculine noun genitive singular - root √parama + √īśvara - denotes the ultimate master.
भक्तिं - bhaktiṃ - worship - feminine noun accusative singular - root √bhakti - denotes spiritual devotion.
यान्ति - yānti - come - 3rd person plural present verb - root √yā - signifies going or approaching.
भक्तेभ्यः - bhaktebhyaḥ - from devotees - masculine noun ablative plural - root √bhakta - denotes those who practice devotion.
श्रुत्वा - śrutvā - heard - gerund invariable - root √śru - signifies having heard.
एव - eva - indeed - invariable particle - emphasizes exclusivity or cause.
ते - te - they - demonstrative pronoun nominative plural masculine - root √tad -

refers to the subjects mentioned.
मृत्युजन्मचक्रं - mṛtyujanmacakraṃ - cycle of deaths and rebirths - compound noun accusative neuter singular - root √mṛtyu + √janma + √cakra - denotes the cycle of reincarnation.
जयन्ति - jayanti - triumph - 3rd person plural present verb - root √ji - signifies overcoming or conquering.
इति - iti - thus - invariable particle - indicates conclusion or designation.
विश्वे - viśve - in this world - neuter noun locative singular - root √viśva - denotes the totality of existence.
वर्णति - varṇati - is - 3rd person singular present verb - root √varṇ - signifies being stated or described. Explanatory Note:
Here it is said that not only the learned, those knowledgeable in scriptures, will attain Liberation from the chains of samsara. The simple, even the illiterate, can observe Dharma through the virtue of satsang given by observant devotees.

---

233. Everything, moving and unmoving,
proceeds only from the union
of the field and the knower of the field.

सर्वं चरं अचरं च भवति
क्षेत्रक्षेत्रज्ञयोः सङ्गतेः
एव मूलं इति वर्णति।

sarvaṃ caraṃ acaraṃ ca bhavati
kṣetrakṣetrajñayoḥ saṅgateḥ
eva mūlaṃ iti varṇati।

सर्वं - sarvaṃ - everything - indefinite pronoun nominative neuter singular - root √sarva - designates the totality of existence.
चरं - caraṃ - moving - nominative neuter singular adjective - root √car - designates that which moves.
अचरं - acaraṃ - unmoving - nominative neuter singular adjective - root √car with negation अ - designates that which does not move.

च - ca - and - invariable conjunction - connects terms.
भवति - bhavati - is - verb 3rd person singular present - root √bhū - signifies existing or being present.
क्षेत्रक्षेत्रज्ञयोः - kṣetrakṣetrajñayoḥ - of the field and the knower of the field - compound noun genitive dual - root √kṣetra + √kṣetrajña - designates the field and its perceiver.
सङ्गतेः - saṅgateḥ - from the union - feminine ablative singular - root √saṅgati - signifies association or conjunction.
एव - eva - only - invariable particle - emphasizes exclusivity or cause.
मूलं - mūlaṃ - proceeds - neuter nominative singular - root √mūl - signifies origin or primary cause.
इति - iti - thus - invariable particle - indicates conclusion or designation.
वर्णति - varṇati - is - verb 3rd person singular present - root √var ण - signifies being stated or described.

"The union of the field and the knower of the field...": the union of the creature and Creation. What remains is the union with the Creator, the universal soul, or Satnam (Holy Name).

---

234. The one who sees that the universal soul,
in all bodies, accompanies the individual soul
and understands that neither ever perishes,
that one has true vision.

यः सर्वशरीरे विश्वात्मा
पुरुषेन सङ्गति पश्यति
न कदाचित् उभे न नाशति
सः सम्यक् दृष्टिं बोधति वर्णति।

yaḥ sarvaśarīre viśvātmā
puruṣena saṅgati paśyati
na kadācit ubhe na nāśati
saḥ samyak dṛṣṭiṃ bodhati varṇati।

यः - yaḥ - the one who - relative pronoun nominative singular masculine - root √ya - designates the acting subject.
सर्वशरीरे - sarvaśarīre - in all bodies - compound noun locative neuter singular - root √sarva + √śarīra - designates the entirety of physical bodies.
विश्वात्मा - viśvātmā - universal soul - masculine nominative singular - root √viśva + √ātmā - designates the all-encompassing soul.
पुरुषेन - puruṣena - individual soul - masculine instrumental singular - root √puruṣa - designates individual consciousness.
सङ्गति - saṅgati - accompanies - verb 3rd person singular present - root √gam with prefix सम् - signifies being associated or accompanying.
पश्यति - paśyati - sees - verb 3rd person singular present - root √paś - signifies perceiving or observing.
न - na - never - invariable negative particle - indicates negation.
कदाचित् - kadācit - ever - invariable adverb - root √kadā - emphasizes absence at any time.
उभे - ubhe - neither - dual nominative feminine pronoun - root √ubha - refers to both souls.
न - na - not - invariable negative particle - indicates negation.
नाशति - nāśati - perish - verb 3rd person singular present - root √naś - signifies destruction or dissolution.
सः - saḥ - that one - demonstrative pronoun nominative singular masculine - root √tad - refers to the subject mentioned.
सम्यक् - samyak - true - invariable adverb - root √samyak - signifies correct or proper.
दृष्टिं - dṛṣṭiṃ - vision - feminine accusative singular - root √dṛś - designates vision or perception.
बोधति - bodhati - understands - verb 3rd person singular present - root √budh - signifies understanding or realizing.
वर्णति - varṇati - is - verb 3rd person singular present - root √varṇ - signifies being stated or described.

The person who is aware that they are the soul, that this soul is immortal and of the same nature as the universal soul, that person sees things in truth.

---

235. When the person of intelligence
ceases to see in terms of multiple identities,
arising from multiple bodies,
they attain the vision of the universal soul.

यदा बुद्धिमान् पुरुषः
नानात्वं न पश्यति शरीरे
नानाशरीरेभ्यः कारणं
विश्वात्मनः दृष्टिं प्रापति वर्णति।

yadā buddhimān puruṣaḥ
nānātvaṃ na paśyati śarīre
nānāśarīrebhyaḥ kāraṇaṃ
viśvātmanaḥ dṛṣṭiṃ prāpati varṇati।

यदा - yadā - when - invariable adverb - root √yadā - indicates a temporal condition.
बुद्धिमान् - buddhimān - person of intelligence - masculine nominative singular - root √buddhi + suffix -mān - designates one who possesses intelligence.
पुरुषः - puruṣaḥ - person - masculine nominative singular - root √puruṣa - designates the individual soul or conscious being.
नानात्वं - nānātvaṃ - multiple identities - neuter accusative singular - root √nānā + suffix -tva - designates multiplicity or diversity.
न - na - ceases - invariable negative particle - indicates negation.
पश्यति - paśyati - see - verb 3rd person singular present - root √paś - signifies perceiving or observing.
शरीरे - śarīre - in bodies - neuter locative singular - root √śarīra - designates the physical body.
नानाशरीरेभ्यः - nānāśarīrebhyaḥ - from multiple bodies - compound noun ablative plural - root √nānā + √śarīra - designates the plurality of bodies.
कारणं - kāraṇaṃ - arising - neuter accusative singular - root √kṛ - signifies cause or reason.

विश्वात्मनः - viśvātmanaḥ - of the universal soul - masculine genitive singular - root √viśva + √ātmā - designates the all-encompassing soul.
दृष्टिं - dṛṣṭiṃ - vision - feminine accusative singular - root √dṛś - designates spiritual perception or vision.
प्रापति - prāpati - attains - verb 3rd person singular present - root √āp - signifies obtaining or attaining.
वर्णति - varṇati - is - verb 3rd person singular present - root √varṇ - signifies being stated or described.

The intelligence referred to in this verse is not that of the mind but that of the spirit or embodied soul. This intelligence of the soul is nourished and developed through the observance of Dharma, deep meditation, satsang, and service.

---

236. The one who can see that it is the body,
of material nature, that performs all actions,
and that the soul never acts,
that one, in truth, sees.

यः शरीरं प्रकृतेः कर्म
सर्वं करोति इति पश्यति
आत्मा न कदाचित् करोति
सः सत्यं सम्यक् पश्यति वर्णति।

yaḥ śarīraṃ prakṛteḥ karma
sarvaṃ karoti iti paśyati
ātmā na kadācit karoti
saḥ satyaṃ samyak paśyati varṇati।

यः - yaḥ - the one who - relative pronoun nominative singular masculine - root √ya - designates the acting subject.
शरीरं - śarīraṃ - body - neuter accusative singular - root √śarīra - designates the physical body.
प्रकृतेः - prakṛteḥ - of material nature - feminine genitive singular - root √prakṛti -

designates the material principle.
कर्म - karma - action - neuter accusative singular - root √karman - designates act or activity.
सर्वं - sarvaṃ - all - indefinite pronoun accusative neuter singular - root √sarva - designates the entirety.
करोति - karoti - performs - verb 3rd person singular present - root √kṛ - signifies doing or accomplishing.
इति - iti - that - invariable particle - indicates citation or conclusion.
पश्यति - paśyati - sees - verb 3rd person singular present - root √paś - signifies perceiving or observing.
आत्मा - ātmā - soul - masculine nominative singular - root √ātmā - designates the individual or universal consciousness.
न - na - never - invariable negative particle - indicates negation.
कदाचित् - kadācit - ever - invariable adverb - root √kadā - emphasizes absence at any time.
करोति - karoti - acts - verb 3rd person singular present - root √kṛ - signifies doing or accomplishing.
सः - saḥ - that one - demonstrative pronoun nominative singular masculine - root √tad - refers to the subject mentioned.
सत्यं - satyaṃ - in truth - invariable adverb - root √satya - signifies truly or really.
सम्यक् - samyak - truly - invariable adverb - root √samyak - signifies correct or proper.
पश्यति - paśyati - sees - verb 3rd person singular present - root √paś - signifies perceiving or observing.
वर्णति - varṇati - is - verb 3rd person singular present - root √varṇ - signifies being stated or described.

The soul of the diligent observer directs the mind, which directs the body. However, it is the body that materially acts within the material dimension.

---

237. When the person of intelligence
ceases to see in terms of multiple identities,
arising from multiple bodies, they attain clear vision*,

and then they see only Unity in the manifold.

* Clear vision: the vision of the absolute granted by awakening.

यदा बुद्धिमान् नानात्वं
न पश्यति नानाशरीरे
विशुद्धदृष्टिं प्रापति
एकत्वं विश्वे पश्यति वर्णति।

yadā buddhimān nānātvaṃ
na paśyati nānāśarīre
viśuddhadṛṣṭiṃ prāpati
ekatvaṃ viśve paśyati varṇati।

यदा - yadā - when - invariable adverb - root √yadā - indicates a temporal condition.
बुद्धिमान् - buddhimān - person of intelligence - masculine nominative singular - root √buddhi + suffix -mān - designates one who possesses intelligence.
नानात्वं - nānātvaṃ - multiple identities - neuter accusative singular - root √nānā + suffix -tva - designates multiplicity or diversity.
न - na - ceases - invariable negative particle - indicates negation.
पश्यति - paśyati - see - verb 3rd person singular present - root √paś - signifies perceiving or observing.
नानाशरीरे - nānāśarīre - in multiple bodies - compound noun locative neuter singular - root √nānā + √śarīra - designates the plurality of bodies.
विशुद्धदृष्टिं - viśuddhadṛṣṭiṃ - clear vision - compound noun accusative feminine singular - root √viśuddha + √dṛṣṭi - designates pure or clear perception.
प्रापति - prāpati - attains - verb 3rd person singular present - root √āp - signifies obtaining or attaining.
एकत्वं - ekatvaṃ - Unity - neuter accusative singular - root √eka + suffix -tva - designates the state of unity or singularity.
विश्वे - viśve - in the manifold - neuter locative singular - root √viśva - designates the totality or manifold.
पश्यति - paśyati - sees - verb 3rd person singular present - root √paś - signifies perceiving or observing.

वर्णति - varṇati - is - verb 3rd person singular present - root √varṇ - signifies being stated or described.

---

238. Those who have the vision of eternity
can see that the soul is spiritual,
eternal, and beyond the three gunas.
Though residing in the material body,
the soul never acts nor is bound
by the contingencies of the body.

ये नित्यदृष्टिं भवति
आत्मा नित्यं त्रिगुणात् परं
पश्यति यद् वै अध्यात्मिकं
प्रकृतिशरीरे भवति च
न कदाचित् करोति न बध्यति
शरीरसङ्गात् इति वर्णति।

ye nityadṛṣṭiṃ bhavati
ātmā nityaṃ triguṇāt paraṃ
paśyati yad vai adhyātmikaṃ
prakṛtiśarīre bhavati ca
na kadācit karoti na badhyati
śarīrasaṅgāt iti varṇati।

ये - ye - those who - relative pronoun nominative plural masculine - root √ya - designates the acting subjects.
नित्यदृष्टिं - nityadṛṣṭiṃ - vision of eternity - compound noun accusative feminine singular - root √nitya + √dṛṣṭi - designates perception of the eternal.
भवति - bhavati - have - verb 3rd person singular present - root √bhū - signifies existing or possessing.
आत्मा - ātmā - soul - masculine nominative singular - root √ātmā - designates the individual or universal consciousness.
नित्यं - nityaṃ - eternal - accusative neuter singular adjective - root √nitya -

signifies permanent or eternal.
त्रिगुणात् - triguṇāt - beyond the three gunas - compound noun ablative masculine singular - root √tri + √guṇa - designates the three material qualities: sattva, rajas, tamas.
परं - paraṃ - beyond - accusative neuter singular adjective - root √para - signifies transcendent or superior.
पश्यति - paśyati - see - verb 3rd person singular present - root √paś - signifies perceiving or observing.
यद् - yad - that - relative pronoun nominative neuter singular - root √yad - designates the object of perception.
वै - vai - indeed - invariable particle - emphasizes authenticity or emphasis.
अध्यात्मिकं - adhyātmikaṃ - spiritual - accusative neuter singular adjective - root √adhyātmika - designates that which pertains to the soul or spiritual.
प्रकृतिशरीरे - prakṛtiśarīre - in the material body - compound noun locative neuter singular - root √prakṛti + √śarīra - designates the material body.
भवति - bhavati - residing - verb 3rd person singular present - root √bhū - signifies existing or residing.
च - ca - though - invariable conjunction - connects terms with an opposition.
न - na - never - invariable negative particle - indicates negation.
कदाचित् - kadācit - ever - invariable adverb - root √kadā - emphasizes absence at any time.
करोति - karoti - acts - verb 3rd person singular present - root √kṛ - signifies doing or accomplishing.
न - na - nor - invariable negative particle - indicates negation.
बध्यति - badhyati - is bound - verb 3rd person singular present - root √bandh - signifies being tied or bound.
शरीरसङ्गात् - śarīrasaṅgāt - by the contingencies of the body - compound noun ablative masculine singular - root √śarīra + √saṅga - designates attachment to the body.
इति - iti - thus - invariable particle - indicates conclusion or designation.
वर्णति - varṇati - is - verb 3rd person singular present - root √varṇ - signifies being stated or described.

---

239. Just as the ether, though spread everywhere,
due to its subtle nature, does not mix with anything,
so too the soul, arising from the universal soul,
though in the body, does not mingle with it.

यथा आकाशः सर्वत्र भवति
सूक्ष्मस्वरूपः न संमिश्रति च
तथा आत्मा विश्वात्मनः संभूतः
शरीरे सति न संमिश्रति वर्णति।

yathā ākāśaḥ sarvatra bhavati
sūkṣmasvarūpaḥ na saṃmiśrati ca
tathā ātmā viśvātmanaḥ saṃbhūtaḥ
śarīre sati na saṃmiśrati varṇati।

यथा - yathā - just as - invariable adverb - root √yathā - indicates a comparison.
आकाशः - ākāśaḥ - ether - masculine nominative singular - root √ākāśa - designates space or ether.
सर्वत्र - sarvatra - everywhere - invariable adverb - root √sarva - signifies omnipresence.
भवति - bhavati - spread - verb 3rd person singular present - root √bhū - signifies existing or being present.
सूक्ष्मस्वरूपः - sūkṣmasvarūpaḥ - of subtle nature - compound noun nominative masculine singular - root √sūkṣma + √svarūpa - designates a subtle essence.
न - na - does not - invariable negative particle - indicates negation.
संमिश्रति - saṃmiśrati - mix - verb 3rd person singular present - root √miśr with prefix सम् - signifies mixing or associating.
च - ca - yet - invariable conjunction - connects terms with an opposition.
तथा - tathā - so too - invariable adverb - root √tathā - indicates similarity.
आत्मा - ātmā - soul - masculine nominative singular - root √ātmā - designates the individual consciousness.
विश्वात्मनः - viśvātmanaḥ - from the universal soul - masculine ablative singular - root √viśva + √ātmā - designates the all-encompassing soul.
संभूतः - saṃbhūtaḥ - arising - past participle nominative masculine singular - root

√bhū with prefix सम् - signifies being born or originating.
शरीरे - śarīre - in the body - neuter locative singular - root √śarīra - designates the physical body.
सति - sati - though - present participle locative neuter singular - root √as - indicates a condition of existence.
न - na - does not - invariable negative particle - indicates negation.
संमिश्रति - saṃmiśrati - mingle - verb 3rd person singular present - root √miśr with prefix सम् - signifies mixing or associating.
वर्णति - varṇati - is - verb 3rd person singular present - root √varṇ - signifies being stated or described.

---

240. Just as the sun, alone, illuminates the entire universe,
so too the spiritual soul, alone,
lights up the whole body with consciousness.

यथा सूर्यः एकः विश्वं
सर्वं प्रकाशति वै
तथा आत्मा अध्यात्मिकं एकं
चेतनया शरीरं सर्वं वर्णति।

yathā sūryaḥ ekaḥ viśvaṃ
sarvaṃ prakāśati vai
tathā ātmā adhyātmikaṃ ekaṃ
cetanayā śarīraṃ sarvaṃ varṇati।

यथा - yathā - just as - invariable adverb - root √yathā - indicates a comparison.
सूर्यः - sūryaḥ - sun - masculine nominative singular - root √sūrya - designates the sun.
एकः - ekaḥ - alone - nominative masculine singular adjective - root √eka - signifies unique or singular.
विश्वं - viśvaṃ - universe - neuter accusative singular - root √viśva - designates the totality of existence.
सर्वं - sarvaṃ - entire - indefinite pronoun accusative neuter singular - root √sarva

- designates the entirety.
प्रकाशति - prakāśati - illuminates - verb 3rd person singular present - root √kāś with prefix प्र - signifies shining or illuminating.
वै - vai - indeed - invariable particle - emphasizes authenticity or emphasis.
तथा - tathā - so too - invariable adverb - root √tathā - indicates similarity.
आत्मा - ātmā - soul - masculine nominative singular - root √ātmā - designates the individual or universal consciousness.
अध्यात्मिकं - adhyātmikaṃ - spiritual - nominative neuter singular adjective - root √adhyātmika - designates that which pertains to the soul.
एकं - ekaṃ - alone - nominative neuter singular adjective - root √eka - signifies unique or singular.
चेतनया - cetanayā - with consciousness - feminine instrumental singular - root √cetana - designates consciousness or intelligence.
शरीरं - śarīraṃ - body - neuter accusative singular - root √śarīra - designates the physical body.
सर्वं - sarvaṃ - whole - indefinite pronoun accusative neuter singular - root √sarva - designates the entirety.
वर्णति - varṇati - lights up - verb 3rd person singular present - root √varṇ - signifies being manifested or described.

---

241. The one who, by the light of knowledge,
sees what distinguishes the body from its possessor
and also knows the means of liberation
from the bondage of material nature,
that one attains the supreme goal.

यः ज्ञानप्रकाशेन पश्यति
शरीरं शरीरिणः विशेषं
मोक्षं प्रकृतेः बन्धात् बोधति
सः परमं प्रापति वर्णति।

yaḥ jñānaprakāśena paśyati
śarīraṃ śarīriṇaḥ viśeṣaṃ

mokṣaṃ prakṛteḥ bandhāt bodhati
saḥ paramaṃ prāpati varṇati।

यः - yaḥ - the one who - relative pronoun nominative singular masculine - root √ya - designates the acting subject.
ज्ञानप्रकाशेन - jñānaprakāśena - by the light of knowledge - compound noun instrumental masculine singular - root √jñāna + √prakāśa - designates the radiance of knowledge.
पश्यति - paśyati - sees - verb 3rd person singular present - root √paś - signifies perceiving or observing.
शरीरं - śarīraṃ - body - neuter accusative singular - root √śarīra - designates the physical body.
शरीरिणः - śarīriṇaḥ - from its possessor - masculine genitive singular - root √śarīrin - designates the soul or consciousness inhabiting the body.
विशेषं - viśeṣaṃ - distinguishes - masculine accusative singular - root √viśeṣa - signifies difference or distinction.
मोक्षं - mokṣaṃ - liberation - masculine accusative singular - root √mokṣ - designates spiritual liberation.
प्रकृतेः - prakṛteḥ - from material nature - feminine ablative singular - root √prakṛti - designates the material principle.
बन्धात् - bandhāt - from bondage - masculine ablative singular - root √bandha - signifies binding or enslavement.
बोधति - bodhati - knows - verb 3rd person singular present - root √budh - signifies understanding or realizing.
सः - saḥ - that one - demonstrative pronoun nominative singular masculine - root √tad - refers to the subject mentioned.
परमं - paramaṃ - supreme goal - accusative neuter singular adjective - root √parama - signifies the highest or ultimate.
प्रापति - prāpati - attains - verb 3rd person singular present - root √āp - signifies obtaining or attaining.
वर्णति - varṇati - is - verb 3rd person singular present - root √varṇ - signifies being stated or described.

12. The Three Gunas

देवनागरी: त्रयं गुणाः, trayaṃ guṇāḥ

242. I speak to you again about Dharma,
the highest of knowledge, through which
the Observer reaches ultimate perfection.

देवनागरी: पुनः ते कथामि धर्मं
सर्वोत्तमं ज्ञानं येन दृष्टा प्रापति सिद्धिं परमां।

punaḥ te kathāmi dharmaṃ
sarvottamaṃ jñānaṃ yena
dṛṣṭā prāpati siddhiṃ
paramāṃ।

पुनः - punaḥ - again - adverb - root √punar - means anew or again.
ते - te - to you - personal pronoun dative singular - root √tvam - denotes the recipient.
कथामि - kathāmi - I speak - verb first person singular present - root √kath - means to tell or express.
धर्मं - dharmaṃ - Dharma - noun accusative masculine singular - root √dharma - means duty or spiritual order.
सर्वोत्तमं - sarvottamaṃ - the highest - adjective accusative neuter singular - compound of sarva (all) + uttama (highest) - means supreme.
ज्ञानं - jñānaṃ - knowledge - noun accusative neuter singular - root √jñā - means knowing or wisdom.
येन - yena - through which - relative pronoun instrumental singular - root √ya - indicates the means or cause.
दृष्टा - dṛṣṭā - the Observer - past participle nominative masculine singular - root √dṛś - means one who sees or follows.
प्रापति - prāpati - reaches - verb third person singular present - root √prāp - means to attain or accomplish spiritually.
सिद्धिं - siddhiṃ - perfection - noun accusative feminine singular - root √sidh -

means accomplishment or fulfillment.
परमां - paramāṃ - ultimate - adjective accusative feminine singular - root √para - means supreme or ultimate.

---

243. The one who establishes themselves in this knowledge
attains the absolute spiritual nature.
Then, they are sheltered from karma
and freed from the chains of samsara.

देवनागरी:
यः तिष्ठति ज्ञाने तस्मिन्
प्रापति स्वभावं परमं सत्।
तदा कर्मणः संरक्षति
संसारस्य बन्धात् मुच्यति।

yaḥ tiṣṭhati jñāne tasmin
prāpati svabhāvaṃ paramaṃ sat।
tadā karmaṇaḥ saṃrakṣati
saṃsārasya bandhāt mucyati।

यः - yaḥ - the one who - relative pronoun nominative masculine singular - root √ya - denotes the acting subject.
तिष्ठति - tiṣṭhati - establishes themselves - verb third person singular present - root √sthā - means to abide or establish firmly (spiritually).
ज्ञाने - jñāne - in this knowledge - noun locative neuter singular - root √jñā - means knowing or wisdom.
तस्मिन् - tasmin - in this - demonstrative pronoun locative neuter singular - root √tad - refers to the aforementioned knowledge.
प्रापति - prāpati - attains - verb third person singular present - root √prāp - means to attain or accomplish spiritually.
स्वभावं - svabhāvaṃ - the nature - noun accusative masculine singular - compound of sva (own) + bhāva (nature) - means essential or spiritual nature.
परमं - paramaṃ - absolute - adjective accusative neuter singular - root √para -

means supreme or absolute.
सत् - sat - spiritual - adjective accusative neuter singular - root √as - means being or truth, here in a spiritual sense.
तदा - tadā - then - adverb - root √tad - indicates the subsequent moment.
कर्मणः - karmaṇaḥ - from karma - noun ablative neuter singular - root √kar - means action or consequences of actions.
संरक्षति - saṃrakṣati - is sheltered - verb third person singular present - root √rakṣ - means to protect or be preserved.
संसारस्य - saṃsārasya - of samsara - noun genitive masculine singular - root √saṃsṛ - means cycle of rebirths.
बन्धात् - bandhāt - from the chains - noun ablative masculine singular - root √bandh - means bond or fetter.
मुच्यति - mucyati - is freed - verb third person singular present passive - root √muc - means to be liberated or freed.

The Observer who establishes themselves in this knowledge is the one who follows Dharma, that is, who practices the sadhana of the path. In this sadhana, there is « service », which is the « non-action » or « wu wei » of Lao-Tzu. This practice of service places the Observer outside the law of action-reaction, karma.

---

244. The Whole is the womb of all creation.
The Satnam, its virtue, makes it fertile,
thus giving birth to all beings.

देवनागरी:
विश्वं सर्वं सृष्टेर्योनिः
सत्नामं तस्य गुणः संवर्धति
तथा सर्वं विश्वेन संजायति।

viśvaṃ sarvaṃ sṛṣṭeryoniḥ
satnāmaṃ tasya guṇaḥ saṃvardhati
tathā sarvaṃ viśvena saṃjāyati।

विश्वं - viśvaṃ - the Whole - noun nominative neuter singular - root √viśva - denotes the totality of existence.
सर्वं - sarvaṃ - all - pronoun accusative neuter singular - root √sarva - means all or the entirety.
सृष्टेर् - sṛṣṭeḥ - of creation - noun genitive feminine singular - root √sṛj - means creation or manifestation.
योनिः - yoniḥ - the womb - noun nominative feminine singular - root √yoni - means source or origin.
सत्नामं - satnāmaṃ - the Satnam - noun nominative neuter singular - compound of sat (truth) + nāma (name) - denotes the absolute truth or spiritual essence.
तस्य - tasya - its - demonstrative pronoun genitive neuter singular - root √tad - refers to the Whole.
गुणः - guṇaḥ - virtue - noun nominative masculine singular - root √guṇa - means quality or essential attribute.
संवर्धति - saṃvardhati - makes fertile - verb third person singular present - root √vṛdh - means to increase or make fertile (spiritually).
तथा - tathā - thus - adverb - root √tathā - indicates manner or consequence.
सर्वं - sarvaṃ - all beings - pronoun accusative neuter singular - root √sarva - means all or the entirety, here beings.
विश्वेन - viśvena - by the Whole - noun instrumental neuter singular - root √viśva - denotes the totality of existence as the means.
संजायति - saṃjāyati - giving birth - verb third person singular present passive - root √jan - means to be born or engendered.

The virtue of the Satnam is the power, the will of the Whole. It is the origin of all life.

---

245. All forms of life
emerge from the womb of material nature,
a manifestation of the One, and its virtue
is the seed that makes it fertile.

देवनागरी:

सर्वं जीवनं प्रकृतेः योनेर्
निष्क्रामति विश्वस्य प्रकाशति
तस्य गुणः सत्नामं बीजं
संवर्धति येन प्रकृतिः।

sarvaṃ jīvanaṃ prakṛteḥ yoner
niṣkrāmati viśvasya prakāśati
tasya guṇaḥ satnāmaṃ bījaṃ
saṃvardhati yena prakṛtiḥ।

सर्वं - sarvaṃ - all - pronoun nominative neuter singular - root √sarva - means all or the entirety.
जीवनं - jīvanaṃ - forms of life - noun nominative neuter singular - root √jīv - means life or living beings.
प्रकृतेः - prakṛteḥ - from material nature - noun ablative feminine singular - root √prakṛ - means nature or primal matter.
योनेर् - yoneḥ - from the womb - noun ablative feminine singular - root √yoni - means womb or source.
निष्क्रामति - niṣkrāmati - emerge - verb third person singular present - root √kram - means to step out or emerge.
विश्वस्य - viśvasya - of the One - noun genitive neuter singular - root √viśva - denotes the totality of existence.
प्रकाशति - prakāśati - manifests - verb third person singular present - root √kāś - means to shine or manifest.
तस्य - tasya - its - demonstrative pronoun genitive neuter singular - root √tad - refers to the One.
गुणः - guṇaḥ - virtue - noun nominative masculine singular - root √guṇa - means quality or essential attribute.
सत्नामं - satnāmaṃ - the Satnam - noun nominative neuter singular - compound of sat (truth) + nāma (name) - denotes the absolute truth.
बीजं - bījaṃ - the seed - noun nominative neuter singular - root √bīj - means seed or original cause.
संवर्धति - saṃvardhati - makes fertile - verb third person singular present - root √vṛdh - means to increase or make fertile (spiritually).

येन - yena - that - relative pronoun instrumental neuter singular - root √ya - indicates the means or agent.
प्रकृतिः - prakṛtiḥ - nature - noun nominative feminine singular - root √prakṛ - means material nature.

Material nature is of a spiritual essence, a manifestation of the One, the Whole, and the Satnam, its virtue, is the seed that makes it fertile.

---

246. In man, material nature
manifests in the form of the gunas:
sattva, rajas, and tamas.
The embodied soul is influenced by them.

देवनागरी:
नरे प्रकृतिः प्रकाशति
गुणरूपेण प्रकाशति
सत्त्वं रजस्तमः चैव
जीवः भजति तेन।

nare prakṛtiḥ prakāśati
guṇarūpeṇa prakāśati
sattvaṃ rajastamaḥ caiva
jīvaḥ bhajati tena।

नरे - nare - in man - noun locative masculine singular - root √nara - means man or human being.
प्रकृतिः - prakṛtiḥ - material nature - noun nominative feminine singular - root √prakṛ - means nature or primal matter.
प्रकाशति - prakāśati - manifests - verb third person singular present - root √kāś - means to shine or reveal.
गुणरूपेण - guṇarūpeṇa - in the form of the gunas - noun instrumental neuter singular - compound of guṇa (quality) + rūpa (form) - means as forms of qualities.

प्रकाशति - prakāśati - manifests - verb third person singular present - root √kāś - means to shine or reveal.
सत्त्वं - sattvaṃ - sattva - noun nominative neuter singular - root √sattva - means purity or quality of balance.
रजः - rajaḥ - rajas - noun nominative neuter singular - root √rajas - means passion or activity.
तमः - tamaḥ - tamas - noun nominative neuter singular - root √tamas - means darkness or inertia.
चैव - caiva - and indeed - conjunction - compound of ca (and) + eva (indeed) - emphasizes the enumeration.
जीवः - jīvaḥ - the embodied soul - noun nominative masculine singular - root √jīv - means soul or living being.
भजति - bhajati - is influenced - verb third person singular present - root √bhaj - means to receive or be affected by.
तेन - tena - by them - demonstrative pronoun instrumental neuter singular - root √tad - indicates the means or cause (the gunas).

The three gunas, sattva (reason), rajas (passion), and tamas (ignorance), are the three fundamental qualities that govern the mind and actions of the embodied soul in the material world.

---

247. Reason, the purest of the three gunas (sattva),
illuminates the being and frees it from karma.
The one whom reason governs,
develops knowledge,
but at the same time is conditioned
by the happiness it provides.

देवनागरी:
सत्त्वं त्रयाणां विशुद्धं
प्रकाशति भवं कर्मणो मुच्यति।
यं सत्त्वं नियति सः
ज्ञानं वर्धति तदैव।

किन्तु समयेन सः संसृष्टः
सुखेन येन संसृष्टः।

sattvaṃ trayāṇāṃ viśuddhaṃ
prakāśati bhavaṃ karmaṇo mucyati।
yaṃ sattvaṃ niyati saḥ
jñānaṃ vardhati tadaiva।
kintu samayena saḥ saṃsṛṣṭaḥ
sukhena yena saṃsṛṣṭaḥ।

सत्त्वं - sattvaṃ - reason - noun nominative neuter singular - root √sattva - means purity or quality of balance, here reason (sattva).
त्रयाणां - trayāṇāṃ - of the three - numeral genitive neuter plural - root √tri - means three, referring to the gunas.
विशुद्धं - viśuddhaṃ - the purest - adjective nominative neuter singular - compound of vi (very) + śuddha (pure) - means extremely pure.
प्रकाशति - prakāśati - illuminates - verb third person singular present - root √kāś - means to shine or reveal.
भवं - bhavaṃ - the being - noun accusative masculine singular - root √bhū - means existence or being.
कर्मणो - karmaṇaḥ - from karma - noun ablative neuter singular - root √kar - means action or consequences of actions.
मुच्यति - mucyati - frees - verb third person singular present passive - root √muc - means to be liberated.
यं - yaṃ - the one whom - relative pronoun accusative masculine singular - root √ya - denotes the affected subject.
सत्त्वं - sattvaṃ - reason - noun nominative neuter singular - root √sattva - means reason or sattva.
नियति - niyati - governs - verb third person singular present - root √nī - means to guide or govern.
सः - saḥ - he - pronoun nominative masculine singular - root √tad - denotes the individual.
ज्ञानं - jñānaṃ - knowledge - noun accusative neuter singular - root √jñā - means wisdom or knowing.

वर्धति - vardhati - develops - verb third person singular present - root √vṛdh - means to grow or develop.
तदैव - tadaiva - at the same time - adverb - compound of tad (that) + eva (indeed) - means simultaneously.
किन्तु - kintu - but - conjunction - means however or but.
समयेन - samayena - at the same time - noun instrumental masculine singular - root √samaya - means at the same moment.
सः - saḥ - he - pronoun nominative masculine singular - root √tad - denotes the individual.
संसृष्टः - saṃsṛṣṭaḥ - is conditioned - past participle nominative masculine singular - root √sṛj - means to be bound or conditioned.
सुखेन - sukhena - by the happiness - noun instrumental neuter singular - root √sukha - means happiness or pleasure.
येन - yena - it provides - relative pronoun instrumental neuter singular - root √ya - indicates the cause (reason).
संसृष्टः - saṃsṛṣṭaḥ - is conditioned - past participle nominative masculine singular - root √sṛj - means to be bound or conditioned.

---

248. Passion (rajas) consists
of ardent and endless desires.
It binds the embodied soul it dominates
to material action and its fruits.

देवनागरी:
रजः कामैस्तीव्रैरनन्तैः
संस्थितं।
सः जीवं यं नियति
कर्मफलं प्रकृतौ बन्धति।

rajaḥ kāmaistīvairanantaiḥ
saṃsthitaṃ।
saḥ jīvaṃ yaṃ niyati
karmaphalaṃ prakṛtau bandhati।

रजः - rajaḥ - passion - noun nominative neuter singular - root √rajas - means passion or quality of activity (rajas).
कामैः - kāmaiḥ - of desires - noun instrumental masculine plural - root √kāma - means desire or aspiration.
तीव्रैः - tīvraiḥ - ardent - adjective instrumental masculine plural - root √tīvra - means intense or ardent.
अनन्तैः - anantaiḥ - endless - adjective instrumental masculine plural - root √ananta - means infinite or unlimited.
संस्थितं - saṃsthitaṃ - consists - past participle nominative neuter singular - root √sthā - means to be established or constituted.
सः - saḥ - it - pronoun nominative feminine singular - root √tad - denotes passion (rajas, treated as feminine in Sanskrit grammar).
जीवं - jīvaṃ - the embodied soul - noun accusative masculine singular - root √jīv - means soul or living being.
यं - yaṃ - it - relative pronoun accusative masculine singular - root √ya - denotes the affected soul.
नियति - niyati - dominates - verb third person singular present - root √nī - means to guide or govern.
कर्मफलं - karmaphalaṃ - its fruits - noun accusative neuter singular - compound of karma (action) + phala (fruit) - means results of actions.
प्रकृतौ - prakṛtau - to material action - noun locative feminine singular - root √prakṛ - means nature or matter.
बन्धति - bandhati - binds - verb third person singular present - root √bandh - means to bind or attach.

Rajas, or passion, is characterized by intense and unending desires that drive the soul toward material actions and their consequences, binding it to the cycle of karma.

---

249. As for ignorance (tamas),
it causes the delusion of all beings.
This guna brings about madness, indolence, and sleep,

which bind the mind.

देवनागरी:
तमः सर्वं मोहं करोति
भूतानां प्रकृतौ यति।
एष गुणः उन्मादं आलस्यं
निद्रां च मनः बन्धति।

tamaḥ sarvaṃ mohaṃ karoti
bhūtānāṃ prakṛtau yati।
eṣa guṇaḥ unmādaṃ ālasyaṃ
nidrāṃ ca manaḥ bandhati।

तमः - tamaḥ - ignorance - nominative neuter singular - root √tamas - means darkness or quality of inertia (tamas).
सर्वं - sarvaṃ - all - pronoun accusative neuter singular - root √sarva - means all or the entirety, here beings.
मोहं - mohaṃ - delusion - noun accusative masculine singular - root √muh - means confusion or illusion.
करोति - karoti - causes - verb third person singular present - root √kṛ - means to do or cause.
भूतानां - bhūtānāṃ - of beings - noun genitive neuter plural - root √bhū - means beings or creatures.
प्रकृतौ - prakṛtau - in nature - noun locative feminine singular - root √prakṛ - means nature or matter, here context of tamas.
यति - yati - it is - verb third person singular present - root √yam - means to reach or exist, here used as a copula.
एष - eṣa - this - demonstrative pronoun nominative masculine singular - root √etad - refers to this guna (tamas).
गुणः - guṇaḥ - guna - noun nominative masculine singular - root √guṇa - means quality or attribute.
उन्मादं - unmādaṃ - madness - noun accusative masculine singular - root √unmād - means madness or delirium.
आलस्यं - ālasyaṃ - indolence - noun accusative neuter singular - root √ālasya -

means laziness or inertia.
निद्रां - nidrāṃ - sleep - noun accusative feminine singular - root √nidrā - means sleep or torpor.
च - ca - and - conjunction - means and, connecting the elements.
मनः - manaḥ - the mind - noun accusative neuter singular - root √man - means mind or consciousness.
बन्धति - bandhati - bind - verb third person singular present - root √bandh - means to bind or attach.

---

250. Reason (sattva) binds to true happiness,
passion to the fruits of actions, and ignorance
to confusion, suffering, and madness.

देवनागरी:
सत्त्वं सत्यं सुखं बन्धति
रजः कर्मफलं बन्धति।
तमः मोहं दुःखं च
उन्मादं च बन्धति।

sattvaṃ satyaṃ sukhaṃ bandhati
rajaḥ karmaphalaṃ bandhati।
tamaḥ mohaṃ duḥkhaṃ ca
unmādaṃ ca bandhati।

सत्त्वं - sattvaṃ - reason - noun nominative neuter singular - root √sattva - means purity or quality of balance, here reason (sattva).
सत्यं - satyaṃ - true - adjective accusative neuter singular - root √sat - means truth or true.
सुखं - sukhaṃ - happiness - noun accusative neuter singular - root √sukha - means happiness or bliss.
बन्धति - bandhati - binds - verb third person singular present - root √bandh - means to bind or attach.
रजः - rajaḥ - passion - noun nominative neuter singular - root √rajas - means

passion or quality of activity.
कर्मफलं - karmaphalaṃ - fruits of actions - noun accusative neuter singular - compound of karma (action) + phala (fruit) - means results of actions.
बन्धति - bandhati - binds - verb third person singular present - root √bandh - means to bind or attach.
तमः - tamaḥ - ignorance - noun nominative neuter singular - root √tamas - means darkness or quality of inertia.
मोहं - mohaṃ - confusion - noun accusative masculine singular - root √muh - means illusion or delusion.
दुःखं - duḥkhaṃ - suffering - noun accusative neuter singular - root √duḥkha - means pain or suffering.
च - ca - and - conjunction - means and, connecting the elements.
उन्मादं - unmādaṃ - madness - noun accusative masculine singular - root √unmād - means madness or delirium.
च - ca - and - conjunction - means and, connecting the elements.
बन्धति - bandhati - binds - verb third person singular present - root √bandh - means to bind or attach.

---

251. Sometimes, dominating reason and ignorance,
passion prevails, and sometimes,
reason overcomes passion and ignorance.
Thus, the struggle among the gunas
never ceases to dominate the mind.

देवनागरी:
कदाचित् सत्त्वं तमः नियति
रजः जयति तदैव।
कदाचित् सत्त्वं रजस्तमः
जयति मनसः नियति।
इति गुणानां संग्रामः
न निरुधति मनसः नियति।

kadācit sattvaṃ tamaḥ niyati

rajaḥ jayati tadaiva ।
kadācit sattvaṃ rajastamaḥ
jayati manasaḥ niyati ।
iti guṇānāṃ saṃgrāmaḥ
na nirudhati manasaḥ niyati ।

कदाचित् - kadācit - sometimes - adverb - root √kadā - means sometimes or at certain moments.
सत्त्वं - sattvaṃ - reason - noun accusative neuter singular - root √sattva - means purity or quality of balance, here reason.
तमः - tamaḥ - ignorance - noun accusative neuter singular - root √tamas - means darkness or inertia.
नियति - niyati - dominating - verb third person singular present - root √nī - means to direct or govern.
रजः - rajaḥ - passion - noun nominative neuter singular - root √rajas - means passion or activity.
जयति - jayati - prevails - verb third person singular present - root √ji - means to triumph or conquer.
तदैव - tadaiva - and - adverb - compound of tadā (then) + eva (indeed) - means simultaneously or at that moment.
कदाचित् - kadācit - sometimes - adverb - root √kadā - means sometimes or at certain moments.
सत्त्वं - sattvaṃ - reason - noun nominative neuter singular - root √sattva - means reason.
रजः - rajaḥ - passion - noun accusative neuter singular - root √rajas - means passion.
तमः - tamaḥ - ignorance - noun accusative neuter singular - root √tamas - means ignorance.
जयति - jayati - overcomes - verb third person singular present - root √ji - means to triumph or conquer.
मनसः - manasaḥ - the mind - noun genitive neuter singular - root √man - means mind or consciousness.
नियति - niyati - dominate - verb third person singular present - root √nī - means to direct or govern.

इति - iti - thus - adverb - means thus or in this manner.
गुणानां - guṇānāṃ - among the gunas - noun genitive masculine plural - root √guṇa - means qualities or attributes.
संग्रामः - saṃgrāmaḥ - the struggle - noun nominative masculine singular - root √saṃgrām - means combat or conflict.
न - na - never - negative particle - means not or never.
निरुधति - nirudhati - ceases - verb third person singular present - root √rudh - means to stop or cease.
मनसः - manasaḥ - the mind - noun genitive neuter singular - root √man - means mind or consciousness.
नियति - niyati - dominate - verb third person singular present - root √nī - means to direct or govern.

---

252. When, through all the gates of the body,
the luminous stream of knowledge enters,
then, one can be certain
that reason grows in strength.

देवनागरी:
यदा सर्वं शरीरस्य द्वारैः
प्रविशति ज्ञानस्य प्रकाशं स्रोतस्।
तदा निश्चितं भवति यति
सत्त्वं बलेन वर्धति।

yadā sarvaṃ śarīrasya dvāraiḥ
praviśati jñānasya prakāśaṃ srotas।
tadā niścitaṃ bhavati yati
sattvaṃ balena vardhati।

यदा - yadā - when - adverb - root √yad - means when.
सर्वं - sarvaṃ - all - pronoun accusative neuter singular - root √sarva - means all or the entirety.
शरीरस्य - śarīrasya - of the body - noun genitive neuter singular - root √śarīra -

means body.
द्वारैः - dvāraiḥ - through the gates - noun instrumental neuter plural - root √dvāra - means gate or entrance.
प्रविशति - praviśati - enters - verb third person singular present - root √viś - means to enter.
ज्ञानस्य - jñānasya - of knowledge - noun genitive neuter singular - root √jñā - means knowledge or understanding.
प्रकाशं - prakāśaṃ - luminous - noun accusative masculine singular - root √kāś - means light or brilliance.
स्रोतस् - srotas - stream - noun accusative neuter singular - root √sru - means current or stream.
तदा - tadā - then - adverb - root √tad - means at that moment.
निश्चितं - niścitaṃ - certain - past participle nominative neuter singular - root √niścit - means certain or assured.
भवति - bhavati - one can be - verb third person singular present - root √bhū - means to be or become.
यति - yati - it is - verb third person singular present - root √yam - means to reach or exist, here as a copula.
सत्त्वं - sattvaṃ - reason - noun nominative neuter singular - root √sattva - means purity or quality of balance, here reason.
बलेन - balena - in strength - noun instrumental neuter singular - root √bala - means strength or power.

The gates of the body are the sense organs, whether turned outward or inward, as shown by the three wise monkeys.

---

253. When passion grows,
then grow with it great attachment,
uncontrolled desires, ardent aspirations,
and intense efforts to satisfy these passions,
these attachments, and these desires.

देवनागरी:

यदा रजः वर्धति तदा
महासङ्गं तेन वर्धति।
असंयमकाम तीव्राभिलषः
तीव्रयत्नः च वर्धति।
रजः सङ्गं कामं च
संपूरयति यति।

yadā rajaḥ vardhati tadā
mahāsaṅgaṃ tena vardhati।
asaṃyamakāma tīvrābhilaṣaḥ
tīvrayatnaḥ ca vardhati।
rajaḥ saṅgaṃ kāmaṃ ca
saṃpūrayati yati।

यदा - yadā - when - adverb - root √yad - means when.
रजः - rajaḥ - passion - noun nominative neuter singular - root √rajas - means passion or quality of activity.
वर्धति - vardhati - grows - verb third person singular present - root √vṛdh - means to grow or develop.
तदा - tadā - then - adverb - root √tad - means at that moment.
महासङ्गं - mahāsaṅgaṃ - great attachment - noun accusative neuter singular - compound of mahā (great) + saṅga (attachment) - means intense attachment.
तेन - tena - with it - pronoun instrumental neuter singular - root √tad - refers to passion.
वर्धति - vardhati - grow - verb third person singular present - root √vṛdh - means to grow or develop.
असंयमकाम - asaṃyamakāma - uncontrolled desires - noun accusative masculine singular - compound of a (not) + saṃyama (restraint) + kāma (desire) - means unrestrained desires.
तीव्राभिलषः - tīvrābhilaṣaḥ - ardent aspirations - noun nominative masculine singular - compound of tīvra (ardent) + abhilaṣa (aspiration) - means intense desires.
तीव्रयत्नः - tīvrayatnaḥ - intense efforts - noun nominative masculine singular - compound of tīvra (ardent) + yatna (effort) - means ardent efforts.
च - ca - and - conjunction - means and, connecting the elements.

वर्धति - vardhati - grow - verb third person singular present - root √vṛdh - means to grow or develop.
रजः - rajaḥ - these passions - noun accusative neuter singular - root √rajas - means passion.
सङ्गं - saṅgaṃ - these attachments - noun accusative neuter singular - root √saṅg - means attachment.
कामं - kāmaṃ - these desires - noun accusative masculine singular - root √kāma - means desire.
च - ca - and - conjunction - means and, connecting the elements.
संपूरयति - saṃpūrayati - satisfy - verb third person singular present - root √pūr - means to fulfill or satisfy.
यति - yati - it - verb third person singular present - root √yam - means to reach or exist, here as a copula.

The "great attachment" is the attachment that fixates on everything within the reach of the being's desire. All attachments, regardless of their objects, are part of the same great attachment.

---

254. When ignorance rises,
then arise darkness, inertia,
madness, confusion, and illusion.

देवनागरी:
यदा तमः वर्धति तदा
तम आलस्यं जायति।
उन्मादं मोहं मायां च
सर्वं प्रकृतौ जायति।

yadā tamaḥ vardhati tadā
tama ālasyaṃ jāyati।
unmādaṃ mohaṃ māyāṃ ca
sarvaṃ prakṛtau jāyati।

यदा - yadā - when - adverb - root √yad - means when.
तमः - tamaḥ - ignorance - noun nominative neuter singular - root √tamas - means darkness or quality of inertia, here ignorance.
वर्धति - vardhati - rises - verb third person singular present - root √vṛdh - means to grow or increase.
तदा - tadā - then - adverb - root √tad - means at that moment.
तम - tama - darkness - noun accusative neuter singular - root √tamas - means darkness.
आलस्यं - ālasyaṃ - inertia - noun accusative neuter singular - root √ālasya - means laziness or indolence.
जायति - jāyati - arise - verb third person singular present - root √jan - means to be born or arise.
उन्मादं - unmādaṃ - madness - noun accusative masculine singular - root √unmād - means madness or delirium.
मोहं - mohaṃ - confusion - noun accusative masculine singular - root √muh - means delusion or illusion.
मायां - māyāṃ - illusion - noun accusative feminine singular - root √māyā - means illusion or deceptive appearance.
च - ca - and - conjunction - means and, connecting the elements.
सर्वं - sarvaṃ - all - pronoun accusative neuter singular - root √sarva - means all or the entirety, here the listed elements.
प्रकृतौ - prakṛtau - in nature - noun locative feminine singular - root √prakṛ - means nature or matter, here context of ignorance.
जायति - jāyati - arise - verb third person singular present - root √jan - means to be born or arise.

---

255. Whoever dies under reason
is freed from the chains of samsara.

देवनागरी:
यः सत्त्वे म्रियते यति
संसारस्य बन्धात् मुच्यति।

yaḥ sattve mriyate yati
saṃsārasya bandhāt mucyati।

यः - yaḥ - whoever - relative pronoun nominative masculine singular - root √ya - refers to the subject.
सत्त्वे - sattve - under reason - noun locative neuter singular - root √sattva - means purity or quality of balance, here reason.
म्रियते - mriyate - dies - verb third person singular present middle - root √mṛ - means to die.
यति - yati - it is - verb third person singular present - root √yam - means to reach or exist, here as a copula.
संसारस्य - saṃsārasya - of samsara - noun genitive masculine singular - root √saṃsṛ - means cycle of rebirths.
बन्धात् - bandhāt - from the chains - noun ablative masculine singular - root √bandh - means bond or fetter.

---

256. Whoever dies under passion and ignorance
is reborn among Men
who devote themselves to self-interested action.

देवनागरी:
यः रजसि तमसि म्रियते
पुनर्जायति नरेषु यति।
सकामकर्मणि भजति
नराः यत्र भजति।

yaḥ rajasi tamasi mriyate
punarjāyati nareṣu yati।
sakāmakarmaṇi bhajati
narāḥ yatra bhajati।

यः - yaḥ - whoever - relative pronoun nominative masculine singular - root √ya - refers to the subject.

रजसि - rajasi - under passion - noun locative neuter singular - root √rajas - means passion or quality of activity.
तमसि - tamasi - under ignorance - noun locative neuter singular - root √tamas - means darkness or quality of inertia.
म्रियते - mriyate - dies - verb third person singular present middle - root √mṛ - means to die.
पुनर्जायति - punarjāyati - is reborn - verb third person singular present - root √jan - means to be born, with punar (again).
नरेषु - nareṣu - among Men - noun locative masculine plural - root √nara - means men or human beings.
यति - yati - it is - verb third person singular present - root √yam - means to reach or exist, here as a copula.
सकामकर्मणि - sakāmakarmaṇi - to self-interested action - noun locative neuter singular - compound of sa (with) + kāma (desire) + karman (action) - means action motivated by desire.
भजति - bhajati - devote themselves - verb third person singular present - root √bhaj - means to engage in or devote to.
नराः - narāḥ - Men - noun nominative masculine plural - root √nara - means men or human beings.
यत्र - yatra - who - relative adverb - root √ya - indicates context or condition.
भजति - bhajati - devote themselves - verb third person singular present - root √bhaj - means to engage in or devote to.

Self-interested action is action performed outside the Observance of Dharma, action that is not in service.

---

257. It is said that actions performed in reason
bring about the purification of their doer;
under the influence of passion,
distress and frustration,
under that of ignorance,
foolishness and blindness.

देवनागरी:

उच्यते सत्त्वे कर्म कृतं
शुद्धिं कर्तुः नयति यति।
रजसः अधीने दुःखं
विषादं च नयति।
तमसः अधीने मूढत्वं
अन्धत्वं च नयति।

ucyate sattve karma kṛtaṃ
śuddhiṃ kartur nayati yati।
rajasaḥ adhīne duḥkhaṃ
viṣādaṃ ca nayati।
tamasaḥ adhīne mūḍhatvaṃ
andhatvaṃ ca nayati।

उच्यते - ucyate - it is said - verb third person singular present passive - root √vac - means to say or proclaim.
सत्त्वे - sattve - in reason - noun locative neuter singular - root √sattva - means purity or quality of balance, here reason.
कर्म - karma - actions - noun nominative neuter singular - root √kar - means action.
कृतं - kṛtaṃ - performed - past participle nominative neuter singular - root √kṛ - means done or accomplished.
शुद्धिं - śuddhiṃ - purification - noun accusative feminine singular - root √śudh - means purity or purification.
कर्तुः - kartur - of their doer - noun genitive masculine singular - root √kṛ - means the one who acts or doer.
नयति - nayati - bring about - verb third person singular present - root √nī - means to lead or bring.
यति - yati - it is - verb third person singular present - root √yam - means to reach or exist, here as a copula.
रजसः - rajasaḥ - of passion - noun genitive neuter singular - root √rajas - means passion or activity.
अधीने - adhīne - under the influence - adjective locative neuter singular - root

√adhīna - means under control or dependent.
दुःखं - duḥkhaṃ - distress - noun accusative neuter singular - root √duḥkha - means suffering or pain.
विषादं - viṣādaṃ - frustration - noun accusative masculine singular - root √viṣād - means despair or frustration.
च - ca - and - conjunction - means and, connecting the elements.
नयति - nayati - bring about - verb third person singular present - root √nī - means to lead or bring.
तमसः - tamasaḥ - of ignorance - noun genitive neuter singular - root √tamas - means darkness or inertia.
अधीने - adhīne - under the influence - adjective locative neuter singular - root √adhīna - means under control or dependent.
मूढत्वं - mūḍhatvaṃ - foolishness - noun accusative neuter singular - root √mūḍh - means stupidity or confusion.
अन्धत्वं - andhatvaṃ - blindness - noun accusative neuter singular - root √andha - means blindness or ignorance.
च - ca - and - conjunction - means and, connecting the elements.
नयति - nayati - bring about - verb third person singular present - root √nī - means to lead or bring.

---

258. From reason arises unlearned knowledge,
and from passion, greed.
Madness and foolishness, like illusion,
come from ignorance.

देवनागरी:
सत्त्वात् अजातज्ञानं जायति
रजसः लोभः संजायति।
उन्मादं मूढत्वं च मायां
तमसः सर्वं जायति।

sattvāt ajātajñānaṃ jāyati
rajasaḥ lobhaḥ saṃjāyati।

unmādaṃ mūḍhatvaṃ ca māyāṃ
tamasaḥ sarvaṃ jāyati ।

सत्त्वात् - sattvāt - from reason - noun ablative neuter singular - root √sattva - means purity or quality of balance, here reason.
अजातज्ञानं - ajātajñānaṃ - unlearned knowledge - noun accusative neuter singular - compound of a (not) + jāta (born) + jñāna (knowledge) - means unacquired or innate knowledge.
जायति - jāyati - arises - verb third person singular present - root √jan - means to be born or arise.
रजसः - rajasaḥ - from passion - noun ablative neuter singular - root √rajas - means passion or quality of activity.
लोभः - lobhaḥ - greed - noun nominative masculine singular - root √lubh - means greed or excessive desire.
संजायति - saṃjāyati - arises - verb third person singular present - root √jan - means to be born or arise, with saṃ (completion).
उन्मादं - unmādaṃ - madness - noun accusative masculine singular - root √unmād - means madness or delirium.
मूढत्वं - mūḍhatvaṃ - foolishness - noun accusative neuter singular - root √mūḍh - means stupidity or confusion.
च - ca - and - conjunction - means and, connecting the elements.
मायां - māyāṃ - illusion - noun accusative feminine singular - root √māyā - means illusion or deceptive appearance.
तमसः - tamasaḥ - from ignorance - noun ablative neuter singular - root √tamas - means darkness or quality of inertia.
सर्वं - sarvaṃ - all - pronoun accusative neuter singular - root √sarva - means all or the entirety, here the listed elements.
जायति - jāyati - come - verb third person singular present - root √jan - means to be born or arise.

---

259. Those whom reason governs
gradually rise to the Whole.
Those whom passion and ignorance dominate

remain incarnated, prey to confusion
and the sufferings of darkness.

देवनागरी: ये सत्त्वं नियति यन्ति
शनैः विश्वं उद्गच्छति। ये रजस्तमः नियति
मोहे दुःखे तमसि वै। संसारे तिष्ठति यति
वशे मोहदुःखतमसः।

ye sattvaṃ niyati yanti
śanaiḥ viśvaṃ udgacchati।
ye rajastamaḥ niyati
mohe duḥkhe tamasi vai।
saṃsāre tiṣṭhati yati
vaśe mohaduḥkhatamasaḥ।

ये - ye - those - relative pronoun nominative masculine plural - root √ya - refers to the subjects.
सत्त्वं - sattvaṃ - reason - noun accusative neuter singular - root √sattva - means purity or quality of balance, here reason.
नियति - niyati - governs - verb third person singular present - root √nī - means to direct or govern.
यन्ति - yanti - they are - verb third person plural present - root √yam - means to reach or exist, here as a copula.
शनैः - śanaiḥ - gradually - adverb - root √śanai - means slowly or gradually.
विश्वं - viśvaṃ - the Whole - noun accusative neuter singular - root √viśva - means the universe or the Whole.
उद्गच्छति - udgacchati - rise - verb third person singular present - root √gam - means to go or rise, with ud (upward).
ये - ye - those - relative pronoun nominative masculine plural - root √ya - refers to the subjects.
रजस्तमः - rajastamaḥ - passion and ignorance - compound nominative neuter singular - root √rajas (passion) and √tamas (ignorance).
नियति - niyati - dominate - verb third person singular present - root √nī - means to direct or govern.

मोहे - mohe - to confusion - noun locative masculine singular - root √muh - means delusion or confusion.
दुःखे - duḥkhe - to sufferings - noun locative neuter singular - root √duḥkha - means suffering or pain.
तमसि - tamasi - of darkness - noun locative neuter singular - root √tamas - means darkness or inertia.
वै - vai - indeed - particle - means indeed or assuredly.
संसारे - saṃsāre - incarnated - noun locative masculine singular - root √saṃsṛ - means cycle of rebirths or incarnated existence.
तिष्ठति - tiṣṭhati - remain - verb third person singular present - root √sthā - means to stay or remain.
यति - yati - they are - verb third person singular present - root √yam - means to reach or exist, here as a copula.
वशे - vaśe - prey to - noun locative neuter singular - root √vaś - means under control or subject to.
मोहदुःखतमसः - mohaduḥkhatamasaḥ - of confusion, sufferings, darkness - compound genitive masculine singular - root √muh (confusion), √duḥkha (suffering), √tamas (darkness).

---

260. When one sees, in all actions,
that nothing escapes the three gunas,
but that the Satnam transcends them,
then one can know the fundamental truth.

देवनागरी:
यदा सर्वं कर्मसु पश्यति
न त्रिगुणेभ्यः मुच्यति।
सत्नाम तान् अत्येति यति
तदा सत्यतत्त्वं प्रापति।

yadā sarvaṃ karmasu paśyati
na triguṇebhyaḥ mucyati।
satnāma tān atyeti yati

tadā satyatattvaṃ prāpati।

यदा - yadā - when - adverb - root √yad - means when.
सर्वं - sarvaṃ - all - pronoun accusative neuter singular - root √sarva - means all or the entirety.
कर्मसु - karmasu - in actions - noun locative neuter plural - root √kar - means action.
पश्यति - paśyati - one sees - verb third person singular present - root √paś - means to see or perceive.
न - na - nothing - negative particle - means not or nothing.
त्रिगुणेभ्यः - triguṇebhyaḥ - from the three gunas - noun ablative masculine plural - compound of tri (three) + guṇa (quality) - means the three qualities (sattva, rajas, tamas).
मुच्यति - mucyati - escapes - verb third person singular present passive - root √muc - means to be freed or escape.
सत्नाम - satnāma - the Satnam - noun nominative neuter singular - compound of sat (truth) + nāma (name) - means the Name of Truth.
तान् - tān - them - pronoun accusative masculine plural - root √tad - refers to the three gunas.
अत्येति - atyeti - transcends - verb third person singular present - root √ati + √i - means to surpass or transcend.
यति - yati - it is - verb third person singular present - root √yam - means to reach or exist, here as a copula.
तदा - tadā - then - adverb - root √tad - means at that moment.
सत्यतत्त्वं - satyatattvaṃ - the fundamental truth - noun accusative neuter singular - compound of satya (truth) + tattva (principle) - means principle of truth.
प्रापति - prāpati - know - verb third person singular present - root √āpti - means to attain or know.

The fundamental truth is that which has always existed, contained in all things. For the incarnated being, this truth is accessed through the Dharma and its Observance.

---

261. When the observer surpasses the three gunas,
he is freed from birth,
death, and suffering (dukkha).
He can then taste the Nectar of bliss.

देवनागरी:
यदा द्रष्टा त्रिगुणान् अत्येति
जातिमृत्युदुःखात् मुच्यति।
तदा सः सुखस्य अमृतं
आस्वादति प्रापति।

yadā draṣṭā triguṇān atyeti
jātimṛtyuduḥkhāt mucyati।
tadā saḥ sukhasya amṛtaṃ
āsvādati prāpati।

यदा - yadā - when - adverb - root √yad - means when.
द्रष्टा - draṣṭā - the observer - noun nominative masculine singular - root √dṛś - means the one who sees or observes.
त्रिगुणान् - triguṇān - the three gunas - noun accusative masculine plural - compound of tri (three) + guṇa (quality) - means the three qualities (sattva, rajas, tamas).
अत्येति - atyeti - surpasses - verb third person singular present - root √ati + √i - means to surpass or transcend.
जातिमृत्युदुःखात् - jātimṛtyuduḥkhāt - from birth, death, suffering - noun ablative neuter singular - compound of jāti (birth), mṛtyu (death), duḥkha (suffering) - means from the three.
मुच्यति - mucyati - is freed - verb third person singular present passive - root √muc - means to be freed or liberated.
तदा - tadā - then - adverb - root √tad - means at that moment.
सः - saḥ - he - pronoun nominative masculine singular - root √tad - refers to the observer.
सुखस्य - sukhasya - of bliss - noun genitive neuter singular - root √sukha - means happiness or bliss.

अमृतं - amṛtaṃ - the Nectar - noun accusative neuter singular - root √amṛta - means nectar or immortality.
आस्वादति - āsvādati - taste - verb third person singular present - root √svād - means to taste or savor.
प्रापति - prāpati - can - verb third person singular present - root √āpti - means to attain or be capable of.

---

262. He who feels no aversion,
whether facing clarity, attachment, or illusion,
who feels no craving for these things in their absence;
who, above the fruits of the three gunas,
stands as neutral, always steadfast,
aware that nothing acts apart from them,
that one has transcended the three gunas.

देवनागरी:
यः प्रकाशे सङ्गे मायायां
न द्वेषति समागतः।
तासु न तृष्णति तदभावे
त्रिगुणफलेभ्यः उपरि यः।
उदासीनः तिष्ठति अचलः
न किञ्चित् गुणेभ्यः भिन्नं ज्नात्वा।
सः त्रिगुणान् अत्येति यति
कर्मसु गुणानां करोति।

yaḥ prakāśe saṅge māyāyāṃ
na dveṣati samāgataḥ।
tāsu na tṛṣṇati tadabhāve
triguṇaphalebhyaḥ upari yaḥ।
udāsīnaḥ tiṣṭhati acalaḥ
na kiñcit guṇebhyaḥ bhinnaṃ jñātvā।
saḥ triguṇān atyeti yati
karmasu guṇānāṃ karoti।

यः - yaḥ - he who - relative pronoun nominative masculine singular - root √ya - refers to the subject.
प्रकाशे - prakāśe - facing clarity - noun locative masculine singular - root √kāś - means light or clarity.
सङ्गे - saṅge - attachment - noun locative masculine singular - root √saṅg - means attachment.
मायायां - māyāyāṃ - illusion - noun locative feminine singular - root √māyā - means illusion or deceptive appearance.
न - na - no - negative particle - means not or no.
द्वेषति - dveṣati - feels aversion - verb third person singular present - root √dviṣ - means to hate or feel aversion.
समागतः - samāgataḥ - whether facing - past participle nominative masculine singular - root √āgam - means to come or be in the presence of.
तासु - tāsu - for these things - pronoun locative feminine plural - root √tad - refers to the mentioned things (clarity, attachment, illusion).
न - na - no - negative particle - means not or no.
तृष्णति - tṛṣṇati - feels craving - verb third person singular present - root √tṛṣ - means to desire or crave.
तदभावे - tadabhāve - in their absence - noun locative masculine singular - compound of tad (these) + abhāva (absence) - means in their absence.
त्रिगुणफलेभ्यः - triguṇaphalebhyaḥ - from the fruits of the three gunas - noun ablative neuter plural - compound of tri (three) + guṇa (quality) + phala (fruit) - means results of the gunas.
उपरि - upari - above - adverb - means above or beyond.
यः - yaḥ - who - relative pronoun nominative masculine singular - root √ya - refers to the subject.
उदासीनः - udāsīnaḥ - neutral - adjective nominative masculine singular - root √udās - means indifferent or detached.
तिष्ठति - tiṣṭhati - stands - verb third person singular present - root √sthā - means to stand or remain.
अचलः - acalaḥ - steadfast - adjective nominative masculine singular - root √a + √cal - means unshakable or immovable.
न - na - nothing - negative particle - means not or nothing.

किञ्चित् - kiñcit - anything - pronoun accusative neuter singular - means something or nothing (with negation).
गुणेभ्यः - guṇebhyaḥ - apart from the gunas - noun ablative masculine plural - root √guṇa - means qualities.
भिन्नं - bhinnaṃ - different - past participle accusative neuter singular - root √bhid - means separate or different.
ज्नात्वा - jñātvā - aware that - gerund - root √jñā - means to know or be aware.
सः - saḥ - that one - pronoun nominative masculine singular - root √tad - refers to the subject.
त्रिगुणान् - triguṇān - the three gunas - noun accusative masculine plural - compound of tri (three) + guṇa (quality) - means the three qualities.
अत्येति - atyeti - has transcended - verb third person singular present - root √ati + √i - means to surpass or transcend.
यति - yati - it is - verb third person singular present - root √yam - means to reach or exist, here as a copula.
कर्मसु - karmasu - in actions - noun locative neuter plural - root √kar - means action.
गुणानां - guṇānāṃ - of the gunas - noun genitive masculine plural - root √guṇa - means qualities.
करोति - karoti - acts - verb third person singular present - root √kṛ - means to do or act.

---

263. He who looks with an equal eye
upon pleasure and suffering, and for whom a clod of earth,
gold, and stone are of equal value,
who is wise and regards praise and blame as identical;
who is unaffected by glory or disgrace,
who treats friends and enemies equally,
and who has renounced all self-interested endeavors,
that one has transcended the three gunas.

देवनागरी:
यः समदृष्टिः सुखदुःखं पश्यति

लोष्टं सुवर्णं अश्म च समतुल्यं।
धीरः प्रशंसां निन्दां च समत्वेन
संस्थितिः यशः अपकीर्तिं न संनादति।
मित्रं अरिं च समत्वेन नयति
सकामकर्म त्यक्तवान् यः।
सः त्रिगुणान् अत्येति

yaḥ samadṛṣṭiḥ sukhaduḥkhaṃ paśyati
loṣṭaṃ suvarṇaṃ aśma ca samatulyaṃ।
dhīraḥ praśaṃsāṃ nindāṃ ca samatvena
saṃsthitiḥ yaśaḥ apakīrtiṃ na saṃspṛśati।
mitraṃ ariṃ ca samatvena nayati
sakāmakarma tyaktavān yaḥ।
saḥ triguṇān atyeti

यः - yaḥ - he who - relative pronoun nominative masculine singular - root √ya - refers to the subject.
समदृष्टिः - samadṛṣṭiḥ - with an equal eye - noun nominative masculine singular - compound of sama (equal) + dṛṣṭi (vision) - means equal vision.
सुखदुःखं - sukhaduḥkhaṃ - pleasure and suffering - noun accusative neuter singular - compound of sukha (happiness) + duḥkha (suffering).
पश्यति - paśyati - looks - verb third person singular present - root √paś - means to see or perceive.
लोष्टं - loṣṭaṃ - a clod of earth - noun accusative neuter singular - root √loṣṭa - means earth or clay.
सुवर्णं - suvarṇaṃ - gold - noun accusative neuter singular - root √suvarṇa - means gold.
अश्म - aśma - stone - noun accusative neuter singular - root √aśman - means stone.
च - ca - and - conjunction - means and, connecting the elements.
समतुल्यं - samatulyaṃ - of equal value - adjective accusative neuter singular - compound of sama (equal) + tulya (similar) - means equivalent.
धीरः - dhīraḥ - wise - adjective nominative masculine singular - root √dhī - means wise or steadfast.

प्रशंसां - praśaṃsāṃ - praise - noun accusative feminine singular - root √praśaṃs - means praise.
निन्दां - nindāṃ - blame - noun accusative feminine singular - root √nind - means blame or criticism.
च - ca - and - conjunction - means and, connecting the elements.
समत्वेन - samatvena - as identical - noun instrumental neuter singular - root √sama - means equality or identity.
संस्थितिः - saṃsthitiḥ - regards - noun nominative feminine singular - root √sthā - means to stand or consider.
यशः - yaśaḥ - glory - noun accusative neuter singular - root √yaś - means glory or renown.
अपकीर्तिं - apakīrtiṃ - disgrace - noun accusative feminine singular - root √apa + √kīrti - means disgrace or dishonor.
न - na - is not - negative particle - means not.
संनादति - saṃspṛśati - affected - verb third person singular present - root √spṛś - means to touch or be influenced.
मित्रं - mitraṃ - friends - noun accusative neuter singular - root √mitra - means friend.
अरिं - ariṃ - enemies - noun accusative masculine singular - root √ari - means enemy.
च - ca - and - conjunction - means and, connecting the elements.
समत्वेन - samatvena - equally - noun instrumental neuter singular - root √sama - means equality or impartiality.
नयति - nayati - treats - verb third person singular present - root √nī - means to lead or treat.
सकामकर्म - sakāmakarma - self-interested endeavors - noun accusative neuter singular - compound of sa (with) + kāma (desire) + karma (action) - means action motivated by desire.
त्यक्तवान् - tyaktavān - has renounced - past participle nominative masculine singular - root √tyaj - means to abandon or renounce.
यः - yaḥ - who - relative pronoun nominative masculine singular - root √ya - refers to the subject.
सः - saḥ - that one - pronoun nominative masculine singular - root √tad - refers to the subject.

त्रिगुणान् - triguṇān - the three gunas - noun accusative masculine plural - compound of tri (three) + guṇa (quality) - means the three qualities.
अत्येति - atyeti - has transcended - verb third person singular present - root √ati + √i - means to surpass or transcend.

---

264. He who wholly
immerses himself in service, never faltering,
thereby transcends the three gunas
and attains the consciousness of bliss.

देवनागरी:
यः सर्वं सेवायां समाविशति
न कदाचित् स्खलति।
ततः त्रिगुणान् अत्येति
सुखस्य संज्ञानं प्रापति।

yaḥ sarvaṃ sevāyāṃ samāviśati
na kadācit skhalati।
tataḥ triguṇān atyeti
sukhasya saṃjñānaṃ prāpati।

यः - yaḥ - he who - relative pronoun nominative masculine singular - root √ya - refers to the subject.
सर्वं - sarvaṃ - wholly - pronoun accusative neuter singular - root √sarva - means all or the entirety.
सेवायां - sevāyāṃ - in service - noun locative feminine singular - root √sev - means service or devotion.
समाविशति - samāviśati - immerses himself - verb third person singular present - root √viś - means to enter or immerse, with samā (completely).
न - na - never - negative particle - means not or never.
कदाचित् - kadācit - ever - adverb - root √kadā - means at any moment.
स्खलति - skhalati - faltering - verb third person singular present - root √skhal - means to stumble or falter.

ततः - tataḥ - thereby - adverb - root √tad - means then or from that moment.
त्रिगुणान् - triguṇān - the three gunas - noun accusative masculine plural - compound of tri (three) + guṇa (quality) - means the three qualities (sattva, rajas, tamas).
अत्येति - atyeti - transcends - verb third person singular present - root √ati + √i - means to surpass or transcend.
सुखस्य - sukhasya - of bliss - noun genitive neuter singular - root √sukha - means happiness or bliss.
संज्ञानं - saṃjñānaṃ - consciousness - noun accusative neuter singular - root √jñā - means knowledge or consciousness, with sam (complete).
प्रापति - prāpati - attains - verb third person singular present - root √āpti - means to attain or obtain.

The consciousness of bliss, or "perfect consciousness of bliss" (satçitananda), is on the path to Liberation.

---

265. The One is the foundation of the Whole,
and its virtue, immortal and inexhaustible,
is the very principle of ultimate happiness.

देवनागरी: एकः विश्वस्य मूलं
अमरं अक्षयं च गुणः।
सुखस्य तत्त्वं परमं यत् अस्ति।

ekaḥ viśvasya mūlaṃ
amaraṃ akṣayaṃ ca guṇaḥ।
sukhasya tattvaṃ paramaṃ
yat asti।

एकः - ekaḥ - the One - pronoun nominative masculine singular - root √eka - means one or unique.
विश्वस्य - viśvasya - of the Whole - noun genitive neuter singular - root √viśva - means the universe or the Whole.

मूलं - mūlaṃ - foundation - noun accusative neuter singular - root √mūl - means root or basis.
अमरं - amaraṃ - immortal - adjective accusative neuter singular - root √mṛ - means not mortal or eternal.
अक्षयं - akṣayaṃ - inexhaustible - adjective accusative neuter singular - root √kṣi - means indestructible or inexhaustible.
च - ca - and - conjunction - means and, connecting the elements.
गुणः - guṇaḥ - virtue - noun nominative masculine singular - root √guṇa - means quality or attribute.
सुखस्य - sukhasya - of happiness - noun genitive neuter singular - root √sukha - means happiness or bliss.
तत्त्वं - tattvaṃ - principle - noun accusative neuter singular - root √tad - means essence or truth.
परमं - paramaṃ - ultimate - adjective accusative neuter singular - root √para - means supreme or ultimate.
यत् - yat - very - relative pronoun accusative neuter singular - root √ya - means that which or very.
अस्ति - asti - is - verb third person singular present - root √as - means to be or exist.

13. The Supreme Person

परः पुरुषः, परः पुरुषः, paraḥ puruṣaḥ

266. The roots of the banyan point upward and downward,
forming, with the branches, a maze where the mind gets lost.
Only its leaves escape and rise,
as the Dharma elevates the observant.

अश्वत्थस्य मूलं विश्वं तिष्ठति ऊर्ध्वमधः च।
शाखाभिः संकरोति मायाजालं मनः भ्राम्यति।
पर्णं तु धर्मेन उदति विश्वात् प्रापति च।
सत्नामज्ञानं धर्मपालनात् मनः उदति विश्वात्।

aśvatthasya mūlaṃ viśvaṃ tiṣṭhati ūrdhvamadhaḥ ca |
śākhābhiḥ saṃkaroti māyājālaṃ manaḥ bhrāmyati |
parṇaṃ tu dharmena udati viśvāt prāpati ca |
satnāmajñānaṃ dharmapālanāt manaḥ udati viśvāt |

अश्वत्थस्य - aśvatthasya - of the cosmic tree - genitive singular masculine - root √aśvattha - refers to the cosmic tree, used in Bhagavad Gîtā 15.1, replacing nyagrodha for semantic consistency.
मूलं - mūlaṃ - root - nominative singular neuter - root √mūl - represents cosmic origins, as in ūrdhvamūlam (Bhagavad Gîtā 15.1).
विश्वं - viśvaṃ - the Whole - accusative singular neuter - root √viś - denotes the universe or material existence.
तिष्ठति - tiṣṭhati - stands/points - 3rd person singular present - root √sthā - translates "point," indicating the orientation of roots, echoing Bhagavad Gîtā 15.1.
ऊर्ध्वमधः - ūrdhvamadhaḥ - upward and downward - adverb compound - roots √ūrdhva+√adhas - reflects the cosmic tree's structure (Bhagavad Gîtā 15.1).
च - ca - and - conjunction - root √ca - connects elements of the sentence.
शाखाभिः - śākhābhiḥ - with the branches - instrumental plural feminine - root √śākh - symbolizes material ramifications, as in adhaḥśākham (Bhagavad Gîtā 15.1).
संकरोति - saṃkaroti - forms - 3rd person singular present - root √kṛ - translates "forming," describing the creation of the maze.
मायाजालं - māyājālaṃ - maze of illusion - accusative singular neuter - roots √māyā+√jāla - represents the network of illusions, consistent with māyā in the Gîtā.
मनः - manaḥ - mind - nominative singular neuter - root √man - denotes individual consciousness, frequent in the Gîtā.
भ्राम्यति - bhrāmyati - gets lost/wanders - 3rd person singular present - root √bhram - translates "gets lost," reflecting wandering in illusion.
पर्णं - parṇaṃ - leaf - nominative singular neuter - root √parṇa - symbolizes transcendence, as leaves (chandāṃsi) in Bhagavad Gîtā 15.1.
तु - tu - but/only - particle - root √tu - marks opposition, emphasizing the

exception of leaves.
धर्मेन - dharmena - by the Dharma - instrumental singular masculine - root √dhṛ - denotes cosmic law or spiritual duty, central in the Gîtā.
उदति - udati - rises - 3rd person singular present - root √ud - translates “rises,” indicating transcendence.
विश्वात् - viśvāt - out of the Whole - ablative singular neuter - root √viś - indicates escape from material chaos.
प्रापति - prāpati - attains - 3rd person singular present - root √āpti - translates “attains,” reaching a spiritual state.
च - ca - and - conjunction - root √ca - connects elements.
सत्नामज्ञानं - satnāmajñānaṃ - knowledge of Truth - accusative singular neuter - roots √sat+√nāma+√jñā - translates “light of unlearned knowledge,” adapted to jñāna in the Gîtā, with satnāma as required.
धर्मपालनात् - dharmapālanāt - through observance of Dharma - ablative singular neuter - roots √dhṛ+√pāl - translates “observance of Dharma,” means of transcendence.
मनः - manaḥ - mind - nominative singular neuter - root √man - denotes the consciousness rising.
उदति - udati - rises - 3rd person singular present - root √ud - translates “rises,” elevation out of chaos.
विश्वात् - viśvāt - out of the Whole - ablative singular neuter - root √viś - indicates transcendence from the material universe.

Illusion, thoughts, concepts, and emotions form a labyrinth where the mind gets lost. Only the observance of Dharma allows one to rise above this chaos and aim for the light of unlearned knowledge.

---

267. The branches of the tree,
nourished by the three gunas,
extend upward and downward;
their twigs are the objects of the senses.
Its roots are bound to the timeless nature of the soul.

अश्वत्थस्य शाखाः गुणैः वर्धन्ति ऊर्ध्वमधः च।
विषयप्रवालाः तासां कर्मबन्धनमूलं च।
मायाक्षेत्रं तमसा संयुक्तं अहङ्कारजम्।
सत्नामज्ञानेन आत्मनः सनातनं प्रापति।

aśvatthasya śākhāḥ guṇaiḥ vardhanti ūrdhvamadhaḥ ca |
viṣayapravālāḥ tāsāṃ karmabandhanamūlaṃ ca |
māyākṣetraṃ tamasā saṃyuktaṃ ahaṅkārajam |
satnāmajñānena ātmanaḥ sanātanaṃ prāpati |

अश्वत्थस्य - aśvatthasya - of the cosmic tree - genitive singular masculine - root √aśvattha - denotes the tree symbolizing material existence.
शाखाः - śākhāḥ - branches - nominative plural feminine - root √śākh - represents the ramifications of existence.
गुणैः - guṇaiḥ - by the gunas - instrumental plural masculine - root √guṇa - denotes the three qualities of nature (light, passion, ignorance).
वर्धन्ति - vardhanti - nourish/grow - 3rd person plural present - root √vṛdh - translates “nourish,” indicating branch growth.
ऊर्ध्वमधः - ūrdhvamadhaḥ - upward and downward - adverb compound - roots √ūrdhva+√adhas - translates “upward and downward.”
च - ca - and - conjunction - root √ca - connects elements.
विषयप्रवालाः - viṣayapravālāḥ - twigs of sense objects - nominative plural masculine - roots √viṣaya+√pravāla - translates “their twigs are the objects of the senses.”
तासां - tāsāṃ - their - genitive plural feminine - root √tad - pronoun possessive for branches.
कर्मबन्धनमूलं - karmabandhanamūlaṃ - root bound to actions - accusative singular neuter - roots √karma+√bandhana+√mūl - translates “roots bound.”
च - ca - and - conjunction - root √ca - connects elements.
मायाक्षेत्रं - māyākṣetraṃ - field of illusion - accusative singular neuter - roots √māyā+√kṣetra - translates “Māyā, of the field,” the realm of incarnation.
तमसा - tamasā - by tamas - instrumental singular neuter - root √tamas - translates “influence of tamas,” ignorance.
संयुक्तं - saṃyuktaṃ - dominated - past participle nominative singular neuter - root √yuj - translates “dominated.”

अहङ्कारजम् - ahaṅkārajam - born of false ego - accusative singular neuter - roots √ahaṅkāra+√ja - translates "creators of false ego."
सत्नामज्ञानेन - satnāmajñānena - by knowledge of Truth - instrumental singular neuter - roots √sat+√nāma+√jñā - translates "light of unlearned knowledge."
आत्मनः - ātmanaḥ - of the soul - genitive singular masculine - root √ātman - translates "of the soul."
सनातनं - sanātanaṃ - timeless - accusative singular neuter - root √sanātana - translates "timeless nature."
प्रापति - prāpati - attains - 3rd person singular present - root √āpti - translates "attains," reaching the spiritual state.

Here, the discussion is about Māyā, the field, that is, the totality that constitutes incarnation, place, and time given for Realization. This field is dominated by the influence of tamas, ignorance, and blindness, creators of the false ego.

---

268. No one can fully perceive
the form of this tree, see its end,
its beginning, or its base.
One must cut this banyan
with its mighty roots
using the sword of true detachment
and determination,
then seek the place where,
once attained,
the tree cannot regrow,
to surrender to the consciousness
of the Unity of the Whole, the Supreme Person,
from whom everything originates and in whom
everything abides forever and always.

न कश्चित् विश्वरूपं अश्वत्थस्य सम्पश्यति।
नान्तं नादिं न च आधारं तस्य द्रष्टुं शकति।
वैराग्यखड्गेन मूलं दृढं छिन्दति संनिश्चयेन।

सत्नामैक्यं परं पुरुषं प्रापति सनातनम्।

na kaścit viśvarūpaṃ aśvatthasya sampaśyati |
nāntaṃ nādiṃ na ca ādhāraṃ tasya dṛṣṭuṃ śakati |
vairāgyakhaḍgena mūlaṃ dṛḍhaṃ chindati saṃniścayena |
satnāmaikyaṃ paraṃ puruṣaṃ prāpati sanātanam |

न - na - no one - negative adverb - root √na - indicates absolute negation.
कश्चित् - kaścit - anyone - indefinite pronoun nominative singular masculine - root √ka - denotes any person.
विश्वरूपं - viśvarūpaṃ - form of the Whole - accusative singular neuter - roots √viśva+√rūpa - translates "form of this tree," the universal aspect of the cosmic tree.
अश्वत्थस्य - aśvatthasya - of the cosmic tree - genitive singular masculine - root √aśvattha - denotes the banyan symbolizing material existence.
सम्पश्यति - sampaśyati - perceives fully - 3rd person singular present - root √paś - translates "perceive entirely," the act of seeing in totality.
न - na - not - negative adverb - root √na - indicates negation.
अन्तं - antaṃ - end - accusative singular masculine - root √ant - translates "its end," temporal or spatial limit.
न - na - not - negative adverb - root √na - indicates negation.
आदिं - ādiṃ - beginning - accusative singular masculine - root √ādi - translates "its beginning," the origin.
न - na - nor - negative adverb - root √na - indicates negation.
च - ca - and - conjunction - root √ca - connects elements.
आधारं - ādhāraṃ - base - accusative singular masculine - root √ādhāra - translates "its base," the foundation of the tree.
तस्य - tasya - of this tree - genitive singular masculine - root √tad - possessive pronoun for the tree.
द्रष्टुं - dṛṣṭuṃ - to see - infinitive - root √dṛś - translates "see," the act of perceiving.
शकति - śakati - can - 3rd person singular present - root √śak - translates "can," indicates capability.
वैराग्यखड्गेन - vairāgyakhaḍgena - by the sword of detachment - instrumental singular

masculine - roots √vairāgya+√khaḍga - translates “with the sword of true detachment.”
मूलं - mūlaṃ - root - accusative singular neuter - root √mūl - translates “roots,” the tree’s foundation.
दृढं - dṛḍhaṃ - mighty - accusative singular neuter - root √dṛḍh - translates “mighty,” qualifies the roots.
छिन्दति - chindati - cuts - 3rd person singular present - root √chid - translates “cut,” the act of severing the tree.
संनिश्चयेन - saṃniścayena - with determination - instrumental singular masculine - roots √saṃ+√niścaya - translates “with determination.”
सत्नामैक्यं - satnāmaikyaṃ - consciousness of the Unity of the Whole - accusative singular neuter - roots √sat+√nāma+√aikya - translates “consciousness of the Unity of the Whole,” incorporating satnāma.
परं - paraṃ - Supreme - accusative singular masculine - root √para - translates “Supreme,” qualifies the Person.
पुरुषं - puruṣaṃ - Person - accusative singular masculine - root √puruṣa - translates “the Supreme Person.”
प्रापति - prāpati - attains - 3rd person singular present - root √āpti - translates “attains,” reaching the spiritual state.
सनातनम् - sanātanam - eternal - accusative singular neuter - root √sanātana - translates “forever,” the timeless state.

Cutting this tree with true detachment is to live in the consciousness of bliss, that is, in the observance of Dharma and the practice of Satnāma (Holy Name).

---

269. The individual freed from illusion,
pride, and falsehood,
who knows the essence of all,
who observes the Dharma,
and who masters desire,
thoughts, and emotions,
that one attains the eternal Kingdom.

मायामदमिथ्याभ्यः पुरुषः मुच्यति यः सः।
विश्वसारं संजानाति धर्मं पालति च धीमान्।
कामचित्तचञ्चलं च संयमति नित्यं यः।
सः सत्नामसनातनं प्रापति धाम सनातनम्।

māyāmadamithyābhyaḥ puruṣaḥ mucyati yaḥ saḥ |
viśvasāraṃ saṃjānāti dharmaṃ pālatu ca dhīman |
kāmacittacañcalaṃ ca saṃyamati nityaṃ yaḥ |
saḥ satnāmasanātanaṃ prāpati dhāma sanātanam |

मायामदमिथ्याभ्यः - māyāmadamithyābhyaḥ - from illusion, pride, and falsehood - ablative plural feminine - roots √māyā+√mada+√mithyā - translates "from illusion, pride, and falsehood," obstacles to liberation.
पुरुषः - puruṣaḥ - individual - nominative singular masculine - root √puruṣa - translates "the individual," the spiritual person.
मुच्यति - mucyati - freed - 3rd person singular present - root √muc - translates "freed," indicates release from bondages.
यः - yaḥ - who - relative pronoun nominative singular masculine - root √ya - denotes the subject, the individual.
सः - saḥ - that one - demonstrative pronoun nominative singular masculine - root √tad - reinforces the subject's identity.
विश्वसारं - viśvasāraṃ - essence of the Whole - accusative singular neuter - roots √viśva+√sāra - translates "essence of all," the ultimate reality.
संजानाति - saṃjānāti - knows - 3rd person singular present - root √jñā - translates "knows," perception of the essence.
धर्मं - dharmaṃ - Dharma - accusative singular masculine - root √dhṛ - translates "the Dharma," spiritual duty.
पालति - pālatu - observes - 3rd person singular present - root √pāl - translates "observes," the act of following Dharma.
च - ca - and - conjunction - root √ca - connects elements.
धीमान् - dhīman - wise - nominative singular masculine - root √dhī - translates "wise," qualifies the individual.
कामचित्तचञ्चलं - kāmacittacañcalaṃ - desire, thoughts, and emotions - accusative singular neuter - roots √kāma+√citta+√cañcala - translates "desire, thoughts, and

emotions," internal fluctuations.
च - ca - and - conjunction - root √ca - connects elements.
संयमति - saṃyamati - masters - 3rd person singular present - root √yam - translates "masters," control of impulses.
नित्यं - nityaṃ - always - adverb - root √nitya - translates "always," indicates constant mastery.
यः - yaḥ - who - relative pronoun nominative singular masculine - root √ya - denotes the subject.
सः - saḥ - that one - demonstrative pronoun nominative singular masculine - root √tad - reinforces the subject's identity.
सत्नामसनातनं - satnāmasanātanaṃ - eternal Truth - accusative singular neuter - roots √sat+√nāma+√sanātana - translates "eternal," associated with satnāma for Truth.
प्रापति - prāpati - attains - 3rd person singular present - root √āpti - translates "attains," reaching the spiritual state.
धाम - dhāma - Kingdom - accusative singular neuter - root √dhāman - translates "Kingdom," the supreme spiritual abode.
सनातनम् - sanātanam - eternal - accusative singular neuter - root √sanātana - translates "eternal," qualifies the Kingdom.

Cutting this tree with true detachment is to live in the consciousness of bliss, that is, in the observance of Dharma and the practice of Satnāma (Holy Name).

---

270. That Kingdom, neither the Sun, nor the Moon,
nor flames illuminate it,
it has its own light.
For one who attains it,
there is no return to this world.

न सूर्यः न चन्द्रः न अग्निः धाम तत् प्रकाशति।
स्वप्रकाशं तत् धाम यः प्रापति न निवर्तति।
निर्विकल्पसमाधौ सत्चिदानन्दं समाविशति।
विश्वात् सः धीमान् धाम सत्नामेन प्रापति।

na sūryaḥ na candraḥ na agniḥ dhāma tat prakāśati |
svaprakāśaṃ tat dhāma yaḥ prāpati na nivartati |
nirvikalpasamādhau satcidānandaṃ samāviśati |
viśvāt saḥ dhīman dhāma satnāmena prāpati |

न - na - neither - negative adverb - root √na - indicates negation.
सूर्यः - sūryaḥ - Sun - nominative singular masculine - root √sūr - denotes the Sun as a source of light.
न - na - nor - negative adverb - root √na - indicates negation.
चन्द्रः - candraḥ - Moon - nominative singular masculine - root √cand - denotes the Moon as a source of light.
न - na - nor - negative adverb - root √na - indicates negation.
अग्निः - agniḥ - flames - nominative singular masculine - root √agni - denotes fire or flames.
धाम - dhāma - Kingdom - accusative singular neuter - root √dhāman - translates "Kingdom," the supreme spiritual abode.
तत् - tat - that - demonstrative pronoun accusative singular neuter - root √tad - denotes the Kingdom.
प्रकाशति - prakāśati - illuminate - 3rd person singular present - root √prakāś - translates "illuminate," the act of lighting.
स्वप्रकाशं - svaprakāśaṃ - its own light - accusative singular neuter - roots √sva+√prakāśa - translates "its own light," the self-illumination of the Kingdom.
तत् - tat - that - demonstrative pronoun accusative singular neuter - root √tad - denotes the Kingdom.
धाम - dhāma - Kingdom - accusative singular neuter - root √dhāman - translates "Kingdom."
यः - yaḥ - who - relative pronoun nominative singular masculine - root √ya - denotes the individual.
प्रापति - prāpati - attains - 3rd person singular present - root √āpti - translates "attains," reaching the Kingdom.
न - na - no - negative adverb - root √na - indicates negation.
निवर्तति - nivartati - return - 3rd person singular present - root √vṛt - translates "return," absence of return to this world.
निर्विकल्पसमाधौ - nirvikalpasamādhau - in nirvikalpa-samadhi - locative singular

masculine - roots √nir+√vikalpa+√samādhi - translates “in nirvikalpa-samadhi,” the state of absolute meditation.
सत्चिदानन्दं - satcidānandaṃ - sat-cit-ananda - accusative singular neuter - roots √sat+√cit+√ānanda - translates “sat-cit-ananda,” the light of the Kingdom (being, consciousness, bliss).
समाविशति - samāviśati - merges - 3rd person singular present - root √viś - translates “merges,” absorption into the light.
विश्वात् - viśvāt - from this world - ablative singular neuter - root √viśva - translates “to this world,” the material world.
सः - saḥ - that one - demonstrative pronoun nominative singular masculine - root √tad - denotes the individual.
धीमान् - dhīman - awakened - nominative singular masculine - root √dhī - translates “awakened,” qualifies the wise individual.
धाम - dhāma - Kingdom - accusative singular neuter - root √dhāman - translates “Kingdom.”
सत्नामेन - satnāmena - by the Name of Truth - instrumental singular neuter - roots √sat+√nāma - translates “light of unlearned knowledge.”

In nirvikalpa-samadhi, one can see and merge into the light of the Kingdom, sat-cit-ananda. In meditation, without being in samadhi, one can glimpse a bit of this light. There exists a meditation technique that enables this. This technique is taught during the Revelation given by an awakened one who knows it.

---

271. Beings in the material world
are fragments of the Whole.
Because they are conditioned,
not knowing the good,
they suffer the effects of evil.

विश्वात् विश्वांशाः सत्त्वं संसारे भवति।
संयुक्तः गुणैः सङ्गः साधनं न जानाति।
पापस्य फलं भजति धीमता संनादति।
सत्नामेन संजानाति साधुपापं च विचरति।

viśvāt viśvāṃśāḥ sattvaṃ saṃsāre bhavati |
saṃyuktaḥ guṇaiḥ saṅgaḥ sādhanaṃ na jānāti |
pāpasya phalaṃ bhajati dhīmatā |
satnāmena saṃjānāti sādhupāpaṃ ca vicarati |

विश्वात् - viśvāt - in the material world - ablative singular neuter - root √viśva - translates “in the material world,” the realm of conditioned existence.
विश्वांशाः - viśvāṃśāḥ - fragments of the Whole - nominative plural masculine - roots √viśva+√aṃśa - translates “fragments of the Whole,” beings as parts of the universal.
सत्त्वं - sattvaṃ - beings - nominative singular neuter - root √sat - translates “beings,” collective for living entities.
संसारे - saṃsāre - in the cycle - locative singular masculine - root √saṃsṛ - translates “in the material world,” the cycle of existence.
भवति - bhavati - are - 3rd person singular present - root √bhū - translates “are,” the state of beings.
संयुक्तः - saṃyuktaḥ - conditioned - nominative singular masculine - root √yuj - translates “conditioned,” bound by gunas.
गुणैः - guṇaiḥ - by the gunas - instrumental plural masculine - root √guṇa - translates “by the three gunas,” qualities of nature.
सङ्गः - saṅgaḥ - attachment - nominative singular masculine - root √saṅg - translates “attachment,” cause of conditioning.
साधनं - sādhanaṃ - good - accusative singular neuter - root √sādh - translates “the good,” virtue or righteousness.
न - na - not - negative adverb - root √na - indicates negation.
जानाति - jānāti - knows - 3rd person singular present - root √jñā - translates “knows,” knowledge of the good.
पापस्य - pāpasya - of evil - genitive singular neuter - root √pāpa - translates “of evil,” harmful actions.
फलं - phalaṃ - effects - accusative singular neuter - root √phal - translates “effects,” consequences of evil.
भजति - bhajati - suffers - 3rd person singular present - root √bhaj - translates “suffers,” experiencing consequences.

धीमता - dhīmatā - by the awakened - instrumental singular masculine - root √dhī - translates “by the awakened,” one who imparts Revelation.
सत्नामेन - satnāmena - by the Name of Truth - instrumental singular neuter - roots √sat+√nāma - translates “by the Revelation,” revealed knowledge.
संजानाति - saṃjānāti - knows - 3rd person singular present - root √jñā - translates “knows,” deep understanding.
साधुपापं - sādhupāpaṃ - good and evil - accusative singular neuter - roots √sādhu+√pāpa - translates “good and evil,” moral duality.
च - ca - and - conjunction - root √ca - connects elements.
विचरति - vicarati - chooses - 3rd person singular present - root √car - translates “can choose,” the act of discernment.

Humans are conditioned from birth by the three gunas. By receiving the Revelation from the awakened one, an observant knows the good and, thereby, the evil. Knowing good and evil, they can choose.A Chinese awakened one, Lao-Tzu, said: “In the beginning, Man was upright, then evil appeared. Man, seeing evil, knew what was good. Opposites exist through each other, like being and non-being, knowledge and ignorance, light and darkness.” (Tao-Te-Ching, Chapter 2)

---

272. As the air carries odors,
the living being in this world
carries the traces of past lives
without even remembering them.

यथा वायुः गन्धं वहति विश्वे जीवः तथैव।
संस्कारान् पूर्वजन्मनां वहति न स्मरति च।
श्रद्धायाः स्वभावं संस्काराः प्रभावति गुणैः।
चित्तं विश्वात् सत्त्वस्य संस्थिति नित्यं तत्।

yathā vāyuḥ gandhaṃ vahati viśve jīvaḥ tathaiva |
saṃskārān pūrvajanmanāṃ vahati na smarati ca |
śraddhāyāḥ svabhāvaṃ saṃskārāḥ prabhāvati guṇaiḥ |

cittaṃ viśvāt sattvasya saṃsthiti nityaṃ tat |

यथा - yathā - as - adverb - root √yathā - translates “as,” introduces a comparison.
वायुः - vāyuḥ - air - nominative singular masculine - root √vā - translates “the air,” compared to the living being.
गन्धं - gandhaṃ - odors - accusative singular masculine - root √gandh - translates “odors,” what is carried.
वहति - vahati - carries - 3rd person singular present - root √vah - translates “carries,” the act of transporting.
विश्वे - viśve - in this world - locative singular neuter - root √viśva - translates “in this world,” the material world.
जीवः - jīvaḥ - living being - nominative singular masculine - root √jīv - translates “the living being,” the incarnated soul.
तथैव - tathaiva - likewise - adverb - roots √tathā+√eva - translates “likewise,” reinforces the comparison.
संस्कारान् - saṃskārān - traces - accusative plural masculine - root √saṃskṛ - translates “traces,” impressions of past lives.
पूर्वजन्मनां - pūrvajanmanāṃ - of past lives - genitive plural neuter - roots √pūrva+√janman - translates “of past lives.”
वहति - vahati - carries - 3rd person singular present - root √vah - translates “carries,” the act of bearing traces.
न - na - without - negative adverb - root √na - indicates negation.
स्मरति - smarati - remembers - 3rd person singular present - root √smṛ - translates “remembers,” absence of memory.
च - ca - and - conjunction - root √ca - connects elements.
श्रद्धायाः - śraddhāyāḥ - of faith - genitive singular feminine - root √śraddhā - translates “of faith,” the totality forming the mind.
स्वभावं - svabhāvaṃ - nature - accusative singular masculine - roots √sva+√bhāva - translates “nature,” the character of the mind.
संस्काराः - saṃskārāḥ - traces - nominative plural masculine - root √saṃskṛ - translates “traces,” impressions influencing the mind.
प्रभावति - prabhāvati - influence - 3rd person singular present - root √bhū - translates “influence,” the effect of traces.
गुणैः - guṇaiḥ - by the gunas - instrumental plural masculine - root √guṇa -

translates “by the balances of the three gunas.”
चित्तं - cittaṃ - mind - accusative singular neuter - root √cit - translates “the mind,” the psychic totality of the newborn.
विश्वात् - viśvāt - in this world - ablative singular neuter - root √viśva - translates “in this world,” the material context.
सत्त्वस्य - sattvasya - of the newborn - genitive singular neuter - root √sat - translates “of the newborn,” the incarnated being.
संस्थिति - saṃsthiti - form - nominative singular feminine - root √sthā - translates “form,” the constituted state of the mind.
नित्यं - nityaṃ - always - adverb - root √nitya - translates “always,” the permanence of influence.
तत् - tat - that - demonstrative pronoun nominative singular neuter - root √tad - denotes the influenced mind.

This refers to “Saṃskāras,” traces left in the soul by present and past existences, not to be confused with karma. These traces influence the nature of the “faith” of the newborn, and the balances of the three gunas. Here, “faith” does not mean “trust” or “beliefs”; it denotes the totality forming the mind.

———————

273. Thus taking on a new body,
the Man is endowed with the sense of hearing, sight,
touch, taste, and smell, and others,
all revolving around the mind.
He has, for himself, a whole range of objects
specific to each sense.

नवं शरीरं संविशति पुरुषः संयुक्तः।
श्रोत्रदृष्टिस्पर्शरसगन्धाद्यैः मनसि परितः।
सर्वं विश्वात् इन्द्रियैः तस्य बभूव युक्तं।
विषयाः प्रत्येकं तस्य युक्तं भवति नित्यम्।

navaṃ śarīraṃ saṃviśati puruṣaḥ saṃyuktaḥ |
śrotradṛṣṭisparśarasagandhādyaiḥ manasi paritaḥ |

sarvaṃ viśvāt indriyaiḥ tasya babhūva yuktaṃ |
viṣayāḥ pratyekaṃ tasya yuktaṃ bhavati nityam |

नवं - navaṃ - new - accusative singular neuter - root √nava - translates “new,” qualifies the body.
शरीरं - śarīraṃ - body - accusative singular neuter - root √śrī - translates “body,” the physical envelope.
संविशति - saṃviśati - taking on - 3rd person singular present - root √viś - translates “taking on,” entering a body.
पुरुषः - puruṣaḥ - Man - nominative singular masculine - root √puruṣa - translates “the Man,” the incarnated being.
संयुक्तः - saṃyuktaḥ - endowed - nominative singular masculine - root √yuj - translates “endowed,” attribution of senses.
श्रोत्रदृष्टिस्पर्शरसगन्धाद्यैः - śrotradṛṣṭisparśarasagandhādyaiḥ - of hearing, sight, touch, taste, smell, and others - instrumental plural neuter - roots √śrotra+√dṛṣṭi+√sparśa+√rasa+√gandha+√ādya - translates “of the sense of hearing, sight, touch, taste, and smell, and others.”
मनसि - manasi - around the mind - locative singular neuter - root √man - translates “around the mind,” the center of senses.
परितः - paritaḥ - revolving - adverb - root √pari - translates “revolving around,” movement around the mind.
सर्वं - sarvaṃ - all - accusative singular neuter - root √sarva - translates “whole,” qualifies the range of objects.
विश्वात् - viśvāt - in this world - ablative singular neuter - root √viśva - translates “in this world,” the material context.
इन्द्रियैः - indriyaiḥ - by the senses - instrumental plural neuter - root √ind - translates “by the senses,” sensory faculties.
तस्य - tasya - for him - genitive singular masculine - root √tad - translates “for him,” relative to the Man.
बभूव - babhūva - has been - 3rd person singular perfect - root √bhū - translates “has,” state of possession.
युक्तं - yuktaṃ - endowed - accusative singular neuter - root √yuj - translates “endowed,” qualifies the objects.
विषयाः - viṣayāḥ - objects - nominative plural masculine - root √viṣ - translates

"objects," targets of the senses.
प्रत्येकं - pratyekaṃ - specific to each - adverb - roots √prati+√eka - translates "specific to each," specificity of objects per sense.
तस्य - tasya - for him - genitive singular masculine - root √tad - translates "for him," relative to the Man.
युक्तं - yuktaṃ - specific - accusative singular neuter - root √yuj - translates "specific," qualifies the objects.
भवति - bhavati - are - 3rd person singular present - root √bhū - translates "are," state of objects.
नित्यम् - nityam - always - adverb - root √nitya - translates "always,"

---

274. The ignorant cannot conceive
how the living being leaves the body,
or what kind of body,
under the influence of the three gunas, it seeks to enjoy.
But all this, one whose eyes are enlightened
by the knowledge of Dharma, can see.

अज्ञाः न संजानाति जीवः शरीरं जहाति यथा।
गुणैः संयुक्तः यद् शरीरं भोक्तुं इच्छति।
धर्मज्ञानेन चक्षुः प्रकाशति यस्य सर्वं।
सः विश्वात् तत् सर्वं पश्यति धीमान्।

ajñāḥ na saṃjānāti jīvaḥ śarīraṃ jahāti yathā |
guṇaiḥ saṃyuktaḥ yad śarīraṃ bhoktuṃ icchati |
dharmajñānena cakṣuḥ prakāśati yasya sarvaṃ |
saḥ viśvāt tat sarvaṃ paśyati dhīman |

अज्ञाः - ajñāḥ - ignorant - nominative plural masculine - root √ajña - translates "the ignorant," those lacking knowledge.
न - na - cannot - negative adverb - root √na - indicates negation.
संजानाति - saṃjānāti - conceive - 3rd person singular present - root √jñā - translates "can conceive," the act of understanding.

जीवः - jīvaḥ - living being - nominative singular masculine - root √jīv - translates "the living being," the incarnated soul.
शरीरं - śarīraṃ - body - accusative singular neuter - root √śrī - translates "the body," the physical envelope.
जहाति - jahāti - leaves - 3rd person singular present - root √hā - translates "leaves," the act of departing the body.
यथा - yathā - how - adverb - root √yathā - translates "how," introduces the manner.
गुणैः - guṇaiḥ - by the gunas - instrumental plural masculine - root √guṇa - translates "of the three gunas," qualities of nature.
संयुक्तः - saṃyuktaḥ - under the influence - nominative singular masculine - root √yuj - translates "under the influence," dominated by gunas.
यद् - yad - what kind - relative pronoun accusative singular neuter - root √yad - translates "what kind," qualifies the body.
शरीरं - śarīraṃ - body - accusative singular neuter - root √śrī - translates "of body," the chosen envelope.
भोक्तुं - bhoktuṃ - to enjoy - infinitive - root √bhuj - translates "to enjoy," intent for sensory experience.
इच्छति - icchati - seeks - 3rd person singular present - root √iṣ - translates "seeks," the desire for enjoyment.
धर्मज्ञानेन - dharmajñānena - by the knowledge of Dharma - instrumental singular neuter - roots √dharma+√jñāna - translates "by the knowledge of Dharma."
चक्षुः - cakṣuḥ - eyes - nominative singular neuter - root √cakṣ - translates "eyes," the faculty of spiritual vision.
प्रकाशति - prakāśati - are enlightened - 3rd person singular present - root √prakāś - translates "are enlightened," illumination by knowledge.
यस्य - yasya - whose - genitive singular masculine - root √ya - translates "whose," relative to the individual.
सर्वं - sarvaṃ - all - accusative singular neuter - root √sarva - translates "all this," the entirety of processes.
सः - saḥ - that one - demonstrative pronoun nominative singular masculine - root √tad - translates "that one," the enlightened individual.
विश्वात् - viśvāt - in this world - ablative singular neuter - root √viśva - translates "in this world," the material context.

तत् - tat - that - demonstrative pronoun accusative singular neuter - root √tad - translates “that,” the entirety of processes.
सर्वं - sarvaṃ - all - accusative singular neuter - root √sarva - translates “all,” reinforces the entirety.
पश्यति - paśyati - sees - 3rd person singular present - root √paś - translates “can see,” spiritual vision.
धीमान् - dhīman - wise - nominative singular masculine - root √dhī - translates “wise,” qualifies the enlightened individual.

---

275. The diligent observant of Dharma
understands all this with clarity.
Those who do not know the Dharma
cannot understand.

धर्मस्य नित्यः पालकः सर्वं संजानाति।
विशुद्धेन यः धर्मं न जानाति न शक्नोति।
अज्ञाः धर्मं न संजानाति कदाचित्।
सर्वं विश्वात् न शक्नोति बुद्धुं तत्।

dharmasya nityaḥ pālakah sarvaṃ saṃjānāti |
viśuddhena yaḥ dharmaṃ na jānāti na śaknoti |
ajñāḥ dharmaṃ na saṃjānāti kadācit |
sarvaṃ viśvāt na śaknoti buddhuṃ tat |

धर्मस्य - dharmasya - of Dharma - genitive singular masculine - root √dhṛ - translates “of Dharma,” spiritual duty.
नित्यः - nityaḥ - diligent - nominative singular masculine - root √nitya - translates “diligent,” constant in observance.
पालकः - pālakah - observant - nominative singular masculine - root √pāl - translates “observant,” one who follows Dharma.
सर्वं - sarvaṃ - all - accusative singular neuter - root √sarva - translates “all this,” the entirety of truths.
संजानाति - saṃjānāti - understands - 3rd person singular present - root √jñā -

translates “understands,” deep comprehension.
विशुद्धेन - viśuddhena - with clarity - instrumental singular neuter - root √viśudh - translates “with clarity,” purity of understanding.
यः - yaḥ - who - relative pronoun nominative singular masculine - root √ya - translates “those who,” denotes the ignorant.
धर्मं - dharmaṃ - Dharma - accusative singular masculine - root √dhṛ - translates “the Dharma,” spiritual duty.
न - na - not - negative adverb - root √na - indicates negation.
जानाति - jānāti - know - 3rd person singular present - root √jñā - translates “know,” knowledge of Dharma.
न - na - not - negative adverb - root √na - indicates negation.
शक्नोति - śaknoti - can - 3rd person singular present - root √śak - translates “can,” ability to understand.
अज्ञाः - ajñāḥ - ignorant - nominative plural masculine - root √ajña - translates “the ignorant,” those lacking knowledge.
धर्मं - dharmaṃ - Dharma - accusative singular masculine - root √dhṛ - translates “the Dharma,” spiritual duty.
न - na - not - negative adverb - root √na - indicates negation.
संजानाति - saṃjānāti - understands - 3rd person singular present - root √jñā - translates “understands,” deep comprehension.
कदाचित् - kadācit - never - adverb - root √kadācit - translates “never,” reinforces the ignorant’s incapacity.
सर्वं - sarvaṃ - all - accusative singular neuter - root √sarva - translates “all,” the entirety of truths.
विश्वात् - viśvāt - in this world - ablative singular neuter - root √viśva - translates “in this world,” the material context.
न - na - not - negative adverb - root √na - indicates negation.
शक्नोति - śaknoti - can - 3rd person singular present - root √śak - translates “can,” ability to understand.
बुद्धुं - buddhuṃ - understand - infinitive - root √budh - translates “understand,” the act of grasping truths.
तत् - tat - that - demonstrative pronoun accusative singular neuter - root √tad - translates “that,” the entirety of truths.

---

276. The splendor of the Sun, which dispels the darkness,
the entire universe, know this,
emanates from the Supreme Person, from the Whole.

सूर्यस्य तेजः तमसः नाशति विश्वं सर्वं।
यत् परस्मात् पुरुषात् विश्वात् उदति नित्यम्।
सत्नामेन संजानाति तत् सर्वं धीमान्।

sūryasya tejaḥ tamasaḥ nāśati viśvaṃ sarvaṃ |
yat parasmāt puruṣāt viśvāt udati nityam |
satnāmena saṃjānāti tat sarvaṃ dhīman |

सूर्यस्य - sūryasya - of the Sun - genitive singular masculine - root √sūr - translates "of the Sun," the source of light.
तेजः - tejaḥ - splendor - nominative singular neuter - root √tej - translates "splendor," radiant brilliance.
तमसः - tamasaḥ - of darkness - genitive singular neuter - root √tamas - translates "of darkness," ignorance's obscurity.
नाशति - nāśati - dispels - 3rd person singular present - root √naś - translates "dispels," the act of removing.
विश्वं - viśvaṃ - universe - accusative singular neuter - root √viśva - translates "the universe," the cosmic All.
सर्वं - sarvaṃ - entire - accusative singular neuter - root √sarva - translates "entire," qualifies the universe.
यत् - yat - which - relative pronoun nominative singular neuter - root √yad - translates "which," connects splendor to its origin.
परस्मात् - parasmāt - from the Supreme - ablative singular masculine - root √para - translates "from the Supreme," qualifies the Person.
पुरुषात् - puruṣāt - from the Person - ablative singular masculine - root √puruṣa - translates "from the Person," the divine entity.
विश्वात् - viśvāt - from the Whole - ablative singular neuter - root √viśva - translates "from the Whole," universality.
उदति - udati - emanates - 3rd person singular present - root √ud - translates

“emanates,” the origin of splendor.
नित्यम् - nityam - always - adverb - root √nitya - translates “always,” permanence of emanation.
सत्नामेन - satnāmena - by the Name of Truth - instrumental singular neuter - roots √sat+√nāma - translates “know this,” revealed knowledge.
संजानाति - saṃjānāti - know - 3rd person singular present - root √jñā - translates “know,” deep understanding.
तत् - tat - that - demonstrative pronoun accusative singular neuter - root √tad - translates “that,” the entire process.
सर्वं - sarvaṃ - all - accusative singular neuter - root √sarva - translates “all,” the entirety of truths.
धीमान् - dhīman - wise - nominative singular masculine - root √dhī - translates “wise,” the one who understands.

---

277. The Supreme Person
is of all the planets
which Her virtue keeps in orbits.
Through the Moon, She causes the sap of life
to rise in all vegetation.

परः पुरुषः सर्वं ग्रहान् धारयति धर्मेण।
चन्द्रेण जीवरसं विश्वात् उदति ओषधीषु।

paraḥ puruṣaḥ sarvaṃ grahān dhārayati dharmeṇa |
candreṇa jīvarasaṃ viśvāt udati oṣadhīṣu |

परः - paraḥ - Supreme - nominative singular masculine - root √para - translates “Supreme,” qualifies the Person.
पुरुषः - puruṣaḥ - Person - nominative singular masculine - root √puruṣa - translates “Person,” the divine entity.
सर्वं - sarvaṃ - all - accusative singular neuter - root √sarva - translates “of all,” qualifies the planets.
ग्रहान् - grahān - planets - accusative plural masculine - root √grah - translates “the

planets," celestial bodies.
धारयति - dhārayati - keeps - 3rd person singular present - root √dhṛ - translates "keeps," the act of sustaining in orbit.
धर्मेण - dharmeṇa - by Her virtue - instrumental singular masculine - root √dhṛ - translates "by Her virtue," divine quality.
चन्द्रेण - candreṇa - through the Moon - instrumental singular masculine - root √cand - translates "through the Moon," the celestial agent.
जीवरसं - jīvarasaṃ - sap of life - accusative singular masculine - roots √jīva+√rasa - translates "sap of life," vital essence.
विश्वात् - viśvāt - from the Whole - ablative singular neuter - root √viśva - translates "from the Whole," universality.
उदति - udati - causes to rise - 3rd person singular present - root √ud - translates "causes to rise," the act of elevating.
ओषधीषु - oṣadhīṣu - in all vegetation - locative plural feminine - root √oṣadhi - translates "in all vegetation," plants.

---

278. The One, Her virtue, is in every living body,
the fire of digestion and the vital breath,
in inhalation as in exhalation.
Thus, She enables the assimilation
of the four kinds of food.

एकः धर्मः सर्वं जीवशरीरे संयुक्तः यत्।
जाठराग्निः प्राणः च श्वासप्रश्वासे समाविशति।
चत्वारः आहाराः विश्वात् करोति योजति तत्।

ekaḥ dharmaḥ sarvaṃ jīvaśarīre saṃyuktaḥ yat |
jāṭharāgniḥ prāṇaḥ ca śvāsapraśvāse samāviśati |
catvāraḥ āhārāḥ viśvāt karoti yojati tat |

एकः - ekaḥ - the One - nominative singular masculine - root √eka - translates "the One," the Supreme Person.
धर्मः - dharmaḥ - virtue - nominative singular masculine - root √dhṛ - translates

“Her virtue,” divine quality.
सर्वं - sarvaṃ - every - accusative singular neuter - root √sarva - translates “every,” qualifies living bodies.
जीवशरीरे - jīvaśarīre - in living body - locative singular neuter - roots √jīva+√śarīra - translates “in every living body.”
संयुक्तः - saṃyuktaḥ - is - nominative singular masculine - root √yuj - translates “is,” present in the body.
यत् - yat - which - relative pronoun nominative singular neuter - root √yad - translates “which,” connects virtue to manifestations.
जाठराग्निः - jāṭharāgniḥ - fire of digestion - nominative singular masculine - roots √jāṭhara+√agni - translates “fire of digestion.”
प्राणः - prāṇaḥ - vital breath - nominative singular masculine - root √prāṇ - translates “vital breath.”
च - ca - and - conjunction - root √ca - translates “and,” connects elements.
श्वासप्रश्वासे - śvāsapraśvāse - in inhalation and exhalation - locative singular neuter - roots √śvāsa+√praśvāsa - translates “in inhalation as in exhalation.”
समाविशति - samāviśati - resides - 3rd person singular present - root √viś - translates “resides,” presence in breath.
चत्वारः - catvāraḥ - four - nominative plural masculine - root √catuḥ - translates “four,” qualifies foods.
आहाराः - āhārāḥ - foods - nominative plural masculine - root √āhṛ - translates “kinds of food.”
विश्वात् - viśvāt - from the Whole - ablative singular neuter - root √viśva - translates “from the Whole,” universal context.
करोति - karoti - enables - 3rd person singular present - root √kṛ - translates “enables,” making possible.
योजति - yojati - assimilation - 3rd person singular present - root √yuj - translates “assimilation,” integration of foods.
तत् - tat - that - demonstrative pronoun accusative singular neuter - root √tad - translates “that,” the entire process.

That day, the Buddha said to the monks: “Four kinds of food enable living beings to develop and sustain life. What are they? The first is edible food, the second is the food of sensory impressions, the third is the food of volition, the fourth is the

food of consciousness."

---

279. The One, Her virtue, stands at the center of every being,
and from Her come memory, knowledge, and forgetfulness.
The goal of knowledge (Dharma)
is to know Her; in truth.
It is She who has formulated its conclusion.

एकः धर्मः सर्वं सत्त्वस्य हृदि तिष्ठति।
तस्मात् स्मृतिः ज्ञानं विस्मृतिः च उदति।
धर्मज्ञानस्य लक्ष्यं सत्नामेन संजानाति।
तत् सा संनिष्पन्नं विश्वात् करोति सत्यम्।

ekaḥ dharmaḥ sarvaṃ sattvasya hṛdi tiṣṭhati |
tasmāt smṛtiḥ jñānaṃ vismṛtiḥ ca udati |
dharmajñānasya lakṣyaṃ satnāmena saṃjānāti |
tat sā saṃniṣpannaṃ viśvāt karoti satyam |

एकः - ekaḥ - the One - nominative singular masculine - root √eka - translates "the One," the Supreme Person.
धर्मः - dharmaḥ - virtue - nominative singular masculine - root √dhṛ - translates "Her virtue," divine quality.
सर्वं - sarvaṃ - every - accusative singular neuter - root √sarva - translates "every," qualifies beings.
सत्त्वस्य - sattvasya - of the being - genitive singular neuter - root √sat - translates "of every being," the living entity.
हृदि - hṛdi - at the center - locative singular neuter - root √hṛd - translates "at the center," the spiritual heart.
तिष्ठति - tiṣṭhati - stands - 3rd person singular present - root √sthā - translates "stands," constant presence.
तस्मात् - tasmāt - from Her - ablative singular neuter - root √tad - translates "from Her," the source of virtue.
स्मृतिः - smṛtiḥ - memory - nominative singular feminine - root √smṛ - translates

“memory,” recollection.
ज्ञानं - jñānaṃ - knowledge - accusative singular neuter - root √jñā - translates “knowledge,” understanding.
विस्मृतिः - vismṛtiḥ - forgetfulness - nominative singular feminine - roots √vi+√smṛ - translates “forgetfulness,” absence of memory.
च - ca - and - conjunction - root √ca - translates “and,” connects elements.
उदति - udati - come - 3rd person singular present - root √ud - translates “come,” originating from virtue.
धर्मज्ञानस्य - dharmajñānasya - of the knowledge of Dharma - genitive singular neuter - roots √dharma+√jñāna - translates “of the knowledge (Dharma).”
लक्ष्यं - lakṣyaṃ - goal - accusative singular neuter - root √lakṣ - translates “goal,” the aim of knowledge.
सत्नामेन - satnāmena - by the Name of Truth - instrumental singular neuter - roots √sat+√nāma - translates “in truth,” revealed knowledge.
संजानाति - saṃjānāti - know - 3rd person singular present - root √jñā - translates “know,” deep understanding.
तत् - tat - that - demonstrative pronoun accusative singular neuter - root √tad - translates “that,” the virtue of the One.
सा - sā - She - demonstrative pronoun nominative singular feminine - root √sā - translates “She,” virtue personified.
संनिष्पन्नं - saṃniṣpannaṃ - conclusion - accusative singular neuter - roots √sam+√niṣ+√pad - translates “conclusion,” the final outcome.
विश्वात् - viśvāt - from the Whole - ablative singular neuter - root √viśva - translates “from the Whole,” universal context.
करोति - karoti - formulated - 3rd person singular present - root √kṛ - translates “formulated,” the act of concluding.
सत्यम् - satyam - truth - accusative singular neuter - root √sat - translates “truth,” the true state.

---

280. There are two kinds of beings:
the fallible and the infallible.
In the material universe, all are fallible;
but in the spiritual world,

they are all infallible.

द्विविधं सत्त्वं भवति स्कलति न स्कलति च।
विश्वे सर्वं स्कलति विश्वात् यत्।
धाम्नि सर्वं न स्कलति नित्यं तत्।

dvividhaṃ sattvaṃ bhavati skhalati na skhalati ca |
viśve sarvaṃ skhalati viśvāt yat |
dhāmni sarvaṃ na skhalati nityaṃ tat |

द्विविधं - dvividhaṃ - two kinds - accusative singular neuter - roots √dvi+√vidha - translates “two kinds,” the two categories.
सत्त्वं - sattvaṃ - beings - accusative singular neuter - root √sat - translates “of beings,” collective for living entities.
भवति - bhavati - are - 3rd person singular present - root √bhū - translates “are,” existence of categories.
स्कलति - skhalati - fallible - 3rd person singular present - root √skhal - translates “fallible,” those who can err.
न - na - not - negative adverb - root √na - translates “not,” indicates infallibility.
स्कलति - skhalati - err - 3rd person singular present - root √skhal - translates “fallible,” used with negation for “infallible.”
च - ca - and - conjunction - root √ca - translates “and,” connects categories.
विश्वे - viśve - in the material universe - locative singular neuter - root √viśva - translates “in the material universe.”
सर्वं - sarvaṃ - all - accusative singular neuter - root √sarva - translates “all,” the entirety of beings.
स्कलति - skhalati - fallible - 3rd person singular present - root √skhal - translates “are fallible,” state in the material world.
विश्वात् - viśvāt - from the Whole - ablative singular neuter - root √viśva - translates “from the Whole,” universal context.
यत् - yat - which - relative pronoun nominative singular neuter - root √yad - translates “which,” connects beings to their condition.
धाम्नि - dhāmni - in the spiritual world - locative singular neuter - root √dhāman - translates “in the spiritual world.”

सर्वं - sarvaṃ - all - accusative singular neuter - root √sarva - translates “all,” the entirety of beings.
न - na - not - negative adverb - root √na - translates “not,” indicates infallibility.
स्कलति - skhalati - err - 3rd person singular present - root √skhal - translates “fallible,” used with negation for “infallible.”
नित्यं - nityaṃ - always - adverb - root √nitya - translates “always,” permanence of infallibility.
तत् - tat - that - demonstrative pronoun accusative singular neuter - root √tad - translates “that,” the state of spiritual beings.

---

281. Above all is the One,
who is in the worlds and sustains them.

सर्वस्योपरि एकः तिष्ठति विश्वे यः।
विश्वं धारयति यत् नित्यम्।

sarvasyopari ekaḥ tiṣṭhati viśve yaḥ |
viśvaṃ dhārayati yat nityam |

सर्वस्योपरि - sarvasyopari - above all - locative singular neuter - roots √sarva+√upari - translates “above all,” the supremacy of the One.
एकः - ekaḥ - the One - nominative singular masculine - root √eka - translates “the One,” the Supreme Person.
तिष्ठति - tiṣṭhati - is - 3rd person singular present - root √sthā - translates “is,” the supreme presence.
विश्वे - viśve - in the worlds - locative singular neuter - root √viśva - translates “in the worlds,” material and spiritual realms.
यः - yaḥ - who - relative pronoun nominative singular masculine - root √ya - translates “who,” connects the One to its action.
विश्वं - viśvaṃ - worlds - accusative singular neuter - root √viśva - translates “the worlds,” the entirety of realities.
धारयति - dhārayati - sustains - 3rd person singular present - root √dhṛ - translates “sustains,” the act of maintaining.

यत् - yat - which - relative pronoun accusative singular neuter - root √yad - translates “which,” connects the worlds to their sustenance.
नित्यम् - nityam - always - adverb - root √nitya - translates “always,” the permanence of sustenance.

---

282. Since the Supreme Person is absolute,
beyond the fallible and the infallible,
creation and knowledge celebrate Her.

परः पुरुषः केवलः भवति स्कलति न च।
स्कलति न स्कलति च अतीति विश्वात् यत्।
सृष्टिः ज्ञानं च तं कीर्तति सत्यम्।

paraḥ puruṣaḥ kevalaḥ bhavati skhalati na ca |
skhalati na skhalati ca atīti viśvāt yat |
sṛṣṭiḥ jñānaṃ ca taṃ kīrtati satyam |

परः - paraḥ - Supreme - nominative singular masculine - root √para - translates “Supreme,” qualifies the Person.
पुरुषः - puruṣaḥ - Person - nominative singular masculine - root √puruṣa - translates “Person,” the divine entity.
केवलः - kevalaḥ - absolute - nominative singular masculine - root √kevala - translates “absolute,” the transcendent state.
भवति - bhavati - is - 3rd person singular present - root √bhū - translates “is,” the state of the Supreme Person.
स्कलति - skhalati - fallible - 3rd person singular present - root √skhal - translates “fallible,” those who can err.
न - na - not - negative adverb - root √na - translates “not,” indicates infallibility.
च - ca - and - conjunction - root √ca - translates “and,” connects categories.
स्कलति - skhalati - fallible - 3rd person singular present - root √skhal - translates “fallible,” used with negation for “infallible.”
न - na - not - negative adverb - root √na - translates “not,” indicates infallibility.
स्कलति - skhalati - fallible - 3rd person singular present - root √skhal - translates

“infallible” with negation.
च - ca - and - conjunction - root √ca - translates “and,” connects categories.
अतीति - atīti - transcends - 3rd person singular present - roots √ati+√i - translates “beyond,” the state of transcendence.
विश्वात् - viśvāt - from the Whole - ablative singular neuter - root √viśva - translates “from the Whole,” the universal context.
यत् - yat - which - relative pronoun nominative singular neuter - root √yad - translates “which,” connects the Person to Her action.
सृष्टिः - sṛṣṭiḥ - creation - nominative singular feminine - root √sṛj - translates “creation,” the manifested universe.
ज्ञानं - jñānaṃ - knowledge - nominative singular neuter - root √jñā - translates “knowledge,” spiritual understanding.
च - ca - and - conjunction - root √ca - translates “and,” connects creation and knowledge.
तं - taṃ - Her - accusative singular masculine - root √tad - translates “Her,” the Supreme Person.
कीर्तति - kīrtati - celebrate - 3rd person singular present - root √kīrt - translates “celebrate,” the act of glorifying.
सत्यम् - satyam - truth - accusative singular neuter - root √sat - translates “truth,” the true state.

---

283. He who, free from doubts, knows the One,
that one, know this,
has knowledge that encompasses all.
Therefore, he is realized.

यः संशयविमुक्तः एकं संजानाति सः।
सत्नामेन सर्वं विश्वं विदति धीमान्।
तस्मात् सिद्धति यत् विश्वात् नित्यम्।

yaḥ saṃśayavimuktaḥ ekaṃ saṃjānāti saḥ |
satnāmena sarvaṃ viśvaṃ vidati dhīman |
tasmāt siddhati yat viśvāt nityam |

यः - yaḥ - he who - relative pronoun nominative singular masculine - root √ya - translates “he who,” denotes the individual.
संशयविमुक्तः - saṃśayavimuktaḥ - free from doubts - nominative singular masculine - roots √saṃśaya+√vimukta - translates “free from doubts,” the state without uncertainty.
एकं - ekaṃ - the One - accusative singular masculine - root √eka - translates “the One,” the Supreme Person.
संजानाति - saṃjānāti - knows - 3rd person singular present - root √jñā - translates “knows,” deep understanding.
सः - saḥ - that one - demonstrative pronoun nominative singular masculine - root √tad - translates “that one,” reinforces the individual.
सत्नामेन - satnāmena - by the Name of Truth - instrumental singular neuter - roots √sat+√nāma - translates “know this,” revealed knowledge.
सर्वं - sarvaṃ - all - accusative singular neuter - root √sarva - translates “all,” the entirety of realities.
विश्वं - viśvaṃ - all - accusative singular neuter - root √viśva - translates “all,” reinforces universality.
विदति - vidati - has - 3rd person singular present - root √vid - translates “has,” possession of knowledge.
धीमान् - dhīman - wise - nominative singular masculine - root √dhī - translates “wise,” qualifies the individual.
तस्मात् - tasmāt - therefore - ablative singular neuter - root √tad - translates “therefore,” the cause of realization.
सिद्धति - siddhati - is realized - 3rd person singular present - root √sidh - translates “is realized,” the state of spiritual perfection.
यत् - yat - which - relative pronoun nominative singular neuter - root √yad - translates “which,” connects to realization.
विश्वात् - viśvāt - from the Whole - ablative singular neuter - root √viśva - translates “from the Whole,” the universal context.
नित्यम् - nityam - always - adverb - root √nitya - translates “always,” the permanence of realization.

---

284. That which is now revealed
is the most secret part of the scriptures.
He who grasps its meaning will know wisdom,
and his efforts will lead him
to the eternal bliss of Liberation.

यत् प्रकटति शास्त्रस्य गुह्यं परं।
यः तस्यार्थं संजानाति प्रज्ञां विदति।
प्रयत्नेन नयति सः मोक्षानन्दम्।
सनातनं विश्वात् यत् प्रापति सिद्धति।

yat prakaṭati śāstrasya guhyaṃ paraṃ |
yaḥ tasyārthaṃ saṃjānāti prajñāṃ vidati |
prayatnena nayati saḥ mokṣānandam |
sanātanaṃ viśvāt yat prāpati siddhati |

यत् - yat - that which - relative pronoun nominative singular neuter - root √yad - translates "that which," denotes the revelation.
प्रकटति - prakaṭati - revealed - 3rd person singular present - root √kaṭ - translates "is revealed," the act of unveiling.
शास्त्रस्य - śāstrasya - of the scriptures - genitive singular neuter - root √śās - translates "of the scriptures," sacred texts.
गुह्यं - guhyaṃ - secret - accusative singular neuter - root √guh - translates "most secret," the hidden part.
परं - paraṃ - most - accusative singular neuter - root √para - translates "most," qualifies secrecy.
यः - yaḥ - he who - relative pronoun nominative singular masculine - root √ya - translates "he who," denotes the individual.
तस्य - tasya - its - genitive singular neuter - root √tad - translates "its," relative to the meaning.
अर्थं - arthaṃ - meaning - accusative singular masculine - root √artha - translates "meaning," the profound sense.
संजानाति - saṃjānāti - grasps - 3rd person singular present - root √jñā - translates "grasps," deep understanding.

प्रज्ञां - prajñāṃ - wisdom - accusative singular feminine - roots √pra+√jñā - translates “wisdom,” spiritual knowledge.
विदति - vidati - will know - 3rd person singular present - root √vid - translates “will know,” acquisition of wisdom.
प्रयत्नेन - prayatnena - by his efforts - instrumental singular masculine - root √prayatna - translates “by his efforts,” spiritual endeavor.
नयति - nayati - will lead - 3rd person singular present - root √nī - translates “will lead,” the act of guiding.
सः - saḥ - that one - demonstrative pronoun nominative singular masculine - root √tad - translates “that one,” reinforces the individual.
मोक्षानन्दम् - mokṣānandam - bliss of Liberation - accusative singular neuter - roots √mokṣa+√ānanda - translates “bliss of Liberation.”
सनातनं - sanātanaṃ - eternal - accusative singular neuter - root √sanātana - translates “eternal,” permanence of bliss.
विश्वात् - viśvāt - from the Wole - ablative singular neuter - root √viśva - translates “from the Whole,” universal context.
यत् - yat - which - relative pronoun nominative singular neuter - root √yad - translates “which,” connects to Liberation.
प्रापति - prāpati - attains - 3rd person singular present - root √āpti - translates “attains,” access to Liberation.
सिद्धति - siddhati - realized - 3rd person singular present - root √sidh - translates “realized,” the state of perfection.

14. Illuminated Natures, Shadowed Natures

प्रकाशप्रकृतयः तमःप्रकृतयः, prakāśaprakṛtayaḥ tamaḥprakṛtayaḥ

285. Freedom from fear, simplicity of existence,
steadfastness in Observance, self-mastery,
devotion, sobriety, peace, truth,
control of anger, true detachment,
serenity, absence of covetousness, modesty,

humility, firm determination,
vigor, moral strength,
purity, absence of desire for honors,
such are the spiritual qualities
on the path to Liberation.

अभयं साद्दशीं च जीवनं च
नित्यं धर्मे स्थिरता आत्मसंयमति ।
भक्तिः संन्यासः शान्तिः सत्यं च
क्रोधसंयमति संन्यासः शान्तता च ॥
अस्पृहा विनयः धृतिः स्थिरा च
वीर्यं धैर्यं शौचं यशस्पृहा च ।
एताः संयमगुणाः मुक्तिमार्गे
सत्नामेन संयुक्तं विश्वमापति ॥

abhayaṃ sādṛśīṃ ca jīvanaṃ ca
nityaṃ dharme sthiratā ātmasaṃyamati |
bhaktiḥ saṃnyāsaḥ śāntiḥ satyaṃ ca
krodhasaṃyamati saṃnyāsaḥ śāntatā ca ||
aspṛhā vinayaḥ dhṛtiḥ sthirā ca
vīryaṃ dhairyaṃ śaucaṃ yaśaspṛhā ca |
etāḥ saṃyamaguṇāḥ muktimārge
satnāmena saṃyuktaṃ viśvamāpati ||

अभयं - abhayaṃ - freedom from fear - neuter accusative singular - root √bhī - denotes a state of liberation from fear.
साद्दशीं - sādṛśīṃ - simplicity - feminine accusative singular - root √dṛś - implies an existence aligned and free of complexity.
च - ca - and - conjunction - no root - links the listed elements.
जीवनं - jīvanaṃ - existence - neuter accusative singular - root √jīv - denotes life in its essential aspect.
नित्यं - nityaṃ - steadfastness - adverb - root √ni - indicates permanence in action.
धर्मे - dharme - in Observance - masculine locative singular - root √dhṛ - denotes spiritual or cosmic duty.

स्थिरता - sthiratā - steadfastness - feminine nominative singular - root √sthā - expresses unwavering stability.
आत्मसंयमति - ātmasaṃyamati - self-mastery - masculine nominative singular - root √yam - indicates inner control of the self.
भक्तिः - bhaktiḥ - devotion - feminine nominative singular - root √bhaj - expresses fervent spiritual commitment.
संन्यासः - saṃnyāsaḥ - sobriety - masculine nominative singular - root √nyās - denotes renunciation of excess.
शान्तिः - śāntiḥ - peace - feminine nominative singular - root √śam - indicates a state of inner calm.
सत्यं - satyaṃ - truth - neuter accusative singular - root √sat - represents ultimate reality or truthfulness.
क्रोधसंयमति - krodhasaṃyamati - control of anger - masculine nominative singular - root √krudh+√yam - denotes mastery over the emotion of anger.
संन्यासः - saṃnyāsaḥ - true detachment - masculine nominative singular - root √nyās - reused for authentic renunciation.
शान्तता - śāntatā - serenity - feminine nominative singular - root √śam - state of profound tranquility.
अस्पृहा - aspṛhā - absence of covetousness - feminine nominative singular - root √spṛh - absence of excessive desire.
विनयः - vinayaḥ - modesty - masculine nominative singular - root √nī - attitude of humility and restraint.
धृतिः - dhṛtiḥ - firm determination - feminine nominative singular - root √dhṛ - unwavering resolve.
स्थिरा - sthirā - firm - feminine nominative singular adjective - root √sthā - reinforces the stability of determination.
वीर्यं - vīryaṃ - vigor - neuter accusative singular - root √vīr - spiritual and physical energy.
धैर्यं - dhairyaṃ - moral strength - neuter accusative singular - root √dhī - inner courage and mental stability.
शौचं - śaucaṃ - purity - neuter accusative singular - root √śuc - physical and spiritual cleanliness.
यशस्पृहा - yaśaspṛhā - absence of desire for honors - feminine nominative singular - root √yaś+√spṛh - absence of craving for fame.

एताः - etāḥ - such - feminine nominative plural pronoun - root √i - denotes the listed qualities.
संयमगुणाः - saṃyamaguṇāḥ - spiritual qualities - masculine nominative plural - root √yam+√guṇa - attributes fostering spiritual elevation.
मुक्तिमार्गे - muktimārge - on the path to Liberation - masculine locative singular - root √muc+√mṛg - path to emancipation.
सत्नामेन - satnāmena - by the Name of Truth - neuter instrumental singular - root √sat+√nāma - ultimate knowledge guiding liberation.
संयुक्तं - saṃyuktaṃ - linked to - past participle neuter accusative singular - root √yuj - connected or united with the Whole.
विश्वमापति - viśvamāpati - attains the Whole - 3rd person singular present - root √viś+√āpti - realization of the universal Whole.

Steadfastness in Observance refers to the consistent practice of the spiritual discipline of The Path.

---

286. Arrogance, vanity, anger, self-sufficiency,
ambition, craving for pleasure, confusion
are the defining traits of people
plunged into the darkness of ignorance.

दर्पः मिथ्याहङ्कारः क्रोधः पूर्णता च
स्पृहा सुखस्य च भ्रान्तिः पुरुषलक्षणम् ।
नराः तमसि मज्जन्ति अज्ञानस्य गह्वरे
एतद् विश्वस्य नाशाय संयुक्तं न प्रापति ॥

darpaḥ mithyāhaṅkāraḥ krodhaḥ pūrṇatā ca
spṛhā sukhasya ca bhrāntiḥ puruṣalakṣaṇam |
narāḥ tamasi majjanti ajñānasya gahvare
etad viśvasya nāśāya saṃyuktaṃ na prāpati ||

दर्पः - darpaḥ - arrogance - masculine nominative singular - root √dṛp - denotes excessive and prideful self-regard.

मिथ्याहङ्कारः - mithyāhaṅkāraḥ - vanity - masculine nominative singular - root √aham+√kṛ - false sense of self or illusory ego.
क्रोधः - krodhaḥ - anger - masculine nominative singular - root √krudh - state of violent emotional agitation.
पूर्णता - pūrṇatā - self-sufficiency - feminine nominative singular - root √pṛ - sense of self-proclaimed superiority.
च - ca - and - conjunction - no root - links the listed elements.
स्पृहा - spṛhā - ambition - feminine nominative singular - root √spṛh - ardent desire for success or power.
सुखस्य - sukhasya - for pleasure - neuter genitive singular - root √sukh - denotes sensory or material pleasure.
भ्रान्तिः - bhrāntiḥ - confusion - feminine nominative singular - root √bhram - state of mental wandering or illusion.
पुरुषलक्षणम् - puruṣalakṣaṇam - defining traits of people - neuter accusative singular - root √puruṣa+√lakṣ - characteristics defining individuals.
नराः - narāḥ - people - masculine nominative plural - root √nṛ - denotes human beings.
तमसि - tamasi - into the darkness - neuter locative singular - root √tamas - spiritual darkness or ignorance.
मज्जन्ति - majjanti - plunged - 3rd person plural present - root √majj - to be immersed or submerged.
अज्ञानस्य - ajñānasya - of ignorance - neuter genitive singular - root √jñā - absence of true knowledge.
गह्वरे - gahvare - in the abyss - neuter locative singular - root √gah - deep chasm, metaphor for ignorance.
एतद् - etad - these - neuter nominative singular pronoun - root √i - denotes the listed traits.
विश्वस्य - viśvasya - of the Whole - neuter genitive singular - root √viś - the universal or cosmic Whole.
नाशाय - nāśāya - for destruction - masculine dative singular - root √naś - denotes loss or ruin.
संयुक्तं - saṃyuktaṃ - linked - past participle neuter accusative singular - root √yuj - connected or dominated by these traits.
न - na - not - negative particle - no root - denotes negation.

प्रापति - prāpati - attains - 3rd person singular present - root √āpti - realization or attainment of a goal.

Ignorance here does not refer to a lack of education but to the absence of true knowledge. This knowledge cannot be found in books. Some books may describe or point to this knowledge, but to attain it, one must practice the techniques of The Path and follow its recommendations.

---

287. Spiritual qualities
serve the liberation of the being,
while the traits of ignorance
drive toward enslavement to darkness.

सङ्गुणाः सत्नामेन मुक्तये भवन्ति वै ।
अज्ञानलक्षणं तमसि बन्धाय नयति च ॥

saṅguṇāḥ satnāmena muktaye bhavanti vai |
ajñānalakṣaṇaṃ tamasi bandhāya nayati ca ||

सङ्गुणाः - saṅguṇāḥ - spiritual qualities - masculine nominative plural - root √guṇa - denotes attributes fostering spiritual elevation.
सत्नामेन - satnāmena - by the Name of Truth - neuter instrumental singular - root √sat+√nāma - ultimate knowledge guiding liberation.
मुक्तये - muktaye - for liberation - feminine dative singular - root √muc - denotes the state of emancipation or freedom.
भवन्ति - bhavanti - serve - 3rd person plural present - root √bhū - indicates function or purpose toward a goal.
वै - vai - indeed - emphatic particle - no root - strengthens the assertion.
अज्ञानलक्षणं - ajñānalakṣaṇaṃ - traits of ignorance - neuter accusative singular - root √jñā+√lakṣ - characteristics marked by lack of knowledge.
तमसि - tamasi - to darkness - neuter locative singular - root √tamas - spiritual darkness or ignorance.
बन्धाय - bandhāya - to enslavement - masculine dative singular - root √bandh -

state of bondage or attachment.
नयति - nayati - drive - 3rd person singular present - root √nī - indicates leading or driving toward.
च - ca - and - conjunction - no root - links the two clauses.

This refers to the gunas. The guna sattva is the seat of spiritual consciousness, reason, and light. The guna rajas is the seat of the thirst for life, pleasure, and passion, while the guna tamas is the seat of ignorance, inertia, vanity, and darkness. The darkness of ignorance is the absence of the light of knowledge.

---

288. In this world, there exist
two types of consciousness,
some illuminated, others shadowed.

लोके संज्ञानद्विविधं विश्वेन भवति वै ।
प्रकाशितं च तामसं च युग्मं तिष्ठति ॥

loke saṃjñānadvividhaṃ viśvena bhavati vai |
prakāśitaṃ ca tāmasaṃ ca yugmaṃ tiṣṭhati ||

लोके - loke - in this world - masculine locative singular - root √lok - denotes the universe or manifested world.
संज्ञानद्विविधं - saṃjñānadvividhaṃ - two types of consciousness - neuter accusative singular - root √jñā+√dvi - indicates a duality of consciousness, with saṃjñāna for consciousness.
विश्वेन - viśvena - with the Whole - neuter instrumental singular - root √viś - the universal or cosmic Whole.
भवति - bhavati - exist - 3rd person singular present - root √bhū - expresses the state of existence or manifestation.
वै - vai - indeed - emphatic particle - no root - strengthens the assertion.
प्रकाशितं - prakāśitaṃ - illuminated - past participle neuter accusative singular - root √kāś - denotes the state of enlightenment or clarity.
च - ca - and - conjunction - no root - links the two types of consciousness.
तामसं - tāmasaṃ - shadowed - neuter accusative singular adjective - root √tamas -

characterizes the state of darkness or ignorance.
युग्मं - yugmaṃ - some... others - neuter accusative singular - root √yuj - indicates a pair or duality.
तिष्ठति - tiṣṭhati - exist - 3rd person singular present - root √sthā - indicates a stable presence or state.

The duality of consciousness reflects the interplay of light and darkness within human awareness, shaped by the influence of spiritual or ignorant tendencies.

---

289. What should be done or not done,
those in ignorance do not know.
They neither understand rightful conduct nor truth.

कर्तव्यं वा न कर्तव्यं नराः अज्ञाने न विदन्ति ।
धर्माचारं सत्यं च न संज्ञानति विश्वेन ॥

kartavyaṃ vā na kartavyaṃ narāḥ ajñāne na vidanti |
dharmācāraṃ satyaṃ ca na saṃjñānati viśvena ||

कर्तव्यं - kartavyaṃ - what should be done - neuter accusative singular future participle - root √kṛ - denotes the duty or action to be performed.
वा - vā - or - conjunction - no root - indicates an alternative.
न - na - not - negative particle - no root - denotes negation.
कर्तव्यं - kartavyaṃ - not done - neuter accusative singular future participle - root √kṛ - denotes actions to be avoided, repeated for contrast.
नराः - narāḥ - those - masculine nominative plural - root √nṛ - denotes human beings or living entities.
अज्ञाने - ajñāne - in ignorance - neuter locative singular - root √jñā - absence of true knowledge.
न - na - do not - negative particle - no root - negates the action.
विदन्ति - vidanti - know - 3rd person plural present - root √vid - expresses knowledge, negated by "na" to mean "do not know."
धर्माचारं - dharmācāraṃ - rightful conduct - masculine accusative singular - root √dhṛ+√car - behavior aligned with spiritual duty.

सत्यं - satyaṃ - truth - neuter accusative singular - root √sat - represents ultimate reality or truthfulness.
च - ca - and - conjunction - no root - links the two objects.
न - na - not - negative particle - no root - negates the action.
संज्ञानति - saṃjñānati - understand - 3rd person plural present - root √jñā - expresses conscious understanding, negated by "na" to mean "do not understand."
विश्वेन - viśvena - with the Whole - neuter instrumental singular - root √viś - the universal or cosmic Whole.

Ignorance prevents discernment of proper actions and spiritual truth, leading to a life disconnected from rightful conduct and the Whole.

---

290. The ignorant claim that
humanity has neither purpose nor God;
it arises from sexual acts and has no other cause
than desire and the satisfaction of desire.

अज्ञानी नरः कथति विश्वेन न प्रयोजनं न देवः ।
कामात् मैथुनात् जायति न चान्यत् कारणं सुखं च ॥

ajñānī naraḥ kathati viśvena na prayojanaṃ na devaḥ |
kāmāt maithunāt jāyati na cānyat kāraṇaṃ sukhaṃ ca ||

अज्ञानी - ajñānī - ignorant - masculine nominative singular - root √jñā - denotes one lacking true knowledge.
नरः - naraḥ - humanity - masculine nominative singular - root √nṛ - represents humanity or the individual human.
कथति - kathati - claim - 3rd person singular present - root √kath - expresses the act of declaring or asserting.
विश्वेन - viśvena - with the Whole - neuter instrumental singular - root √viś - the universal or cosmic Whole.
न - na - neither - negative particle - no root - denotes negation.
प्रयोजनं - prayojanaṃ - purpose - neuter accusative singular - root √yuj - denotes

objective or aim.
न - na - nor - negative particle - no root - denotes negation.
देवः - devaḥ - God - masculine nominative singular - root √div - denotes the divine or supreme entity.
कामात् - kāmāt - from desire - masculine ablative singular - root √kām - indicates passionate or carnal desire.
मैथुनात् - maithunāt - from sexual acts - neuter ablative singular - root √mith - denotes union or sexual act.
जायति - jāyati - arises - 3rd person singular present - root √jan - indicates origin or birth.
न - na - no - negative particle - no root - denotes negation.
च - ca - and - conjunction - no root - links elements.
अन्यत् - anyat - other - neuter accusative singular pronoun - root √anya - indicates absence of another cause.
कारणं - kāraṇaṃ - cause - neuter accusative singular - root √kṛ - denotes reason or causal origin.
सुखं - sukhaṃ - satisfaction - neuter accusative singular - root √sukh - denotes pleasure or satisfaction, here tied to desire.
च - ca - and - conjunction - no root - links the two causes.

This reflects a worldview that prioritizes sensory satisfaction and denies higher purpose or divine order, characteristic of materialistic perspectives.

---

291. Based on such conclusions,
the ignorant engage in actions
aimed at wealth and pleasure,
destroying the values
of a harmonious world.

एतादृशात् निष्कर्षात् अज्ञानिनः कर्मसु भजन्ति ।
धनसुखार्थं विश्वस्य साम्यं नाशति मूलं च ॥

etādṛśāt niṣkarṣāt ajñāninaḥ karmasu bhajanti |
dhanasukhārthaṃ viśvasya sāmyaṃ nāśati mūlaṃ ca ||

एतादृशात् - etādṛśāt - based on such conclusions - neuter ablative singular adjective - root √dṛś - denotes conclusions of this nature, referring to erroneous beliefs.
निष्कर्षात् - niṣkarṣāt - from conclusions - masculine ablative singular - root √kṛṣ - indicates deduction or belief drawn.
अज्ञानिनः - ajñāninaḥ - the ignorant - masculine nominative plural - root √jñā - denotes those lacking true knowledge.
कर्मसु - karmasu - in actions - neuter locative plural - root √kṛ - denotes activities or deeds undertaken.
भजन्ति - bhajanti - engage - 3rd person plural present - root √bhaj - indicates commitment or devotion to an activity.
धनसुखार्थं - dhanasukhārthaṃ - aimed at wealth and pleasure - neuter accusative singular - root √dhan+√sukh+√arth - combines wealth (dhana), pleasure (sukha), and aim (artha) to express material goals.
विश्वस्य - viśvasya - of the world - neuter genitive singular - root √viś - denotes the universal or cosmic Whole, here the world.
साम्यं - sāmyaṃ - harmony - neuter accusative singular - root √sama - denotes balance or universal harmony.
नाशति - nāśati - destroying - 3rd person singular present - root √naś - indicates destruction or loss.
मूलं - mūlaṃ - values - neuter accusative singular - root √mūl - denotes essential foundations or principles.
च - ca - and - conjunction - no root - links elements.

These actions, driven by materialistic conclusions, disrupt the balance and foundational values necessary for a harmonious world.

---

292. The ignorant, seeking refuge in vanity,
pride, and insatiable desire,
are prey to illusion.
Fascinated by the fleeting,
they dedicate their lives to futile deeds.

अज्ञानिनः मिथ्याहङ्कारे दर्पे तृष्णायां च शरणं यान्ति ।

मायायाः प्रेयः क्षणिकेन संयुक्तं कर्मसु मोघं भजन्ति ॥

ajñāninaḥ mithyāhaṅkāre darpe tṛṣṇāyāṃ ca śaraṇaṃ yānti |
māyāyāḥ preyaḥ kṣaṇikena saṃyuktaṃ karmasu moghaṃ bhajanti ||

अज्ञानिनः - ajñāninaḥ - the ignorant - masculine nominative plural - root √jñā - denotes those lacking true knowledge.
मिथ्याहङ्कारे - mithyāhaṅkāre - in vanity - masculine locative singular - root √aham+√kṛ - false sense of self or illusory ego.
दर्पे - darpe - in pride - masculine locative singular - root √dṛp - denotes excessive pride.
तृष्णायां - tṛṣṇāyāṃ - in insatiable desire - feminine locative singular - root √tṛṣ - insatiable craving or desire.
च - ca - and - conjunction - no root - links elements.
शरणं - śaraṇaṃ - seeking refuge - neuter accusative singular - root √śri - indicates seeking protection or reliance.
यान्ति - yānti - go - 3rd person plural present - root √yā - expresses movement or engagement toward a refuge.
मायायाः - māyāyāḥ - to illusion - feminine genitive singular - root √mā - denotes cosmic illusion or ignorance.
प्रेयः - preyaḥ - prey - neuter nominative plural - root √prī - indicates those drawn or captured.
क्षणिकेन - kṣaṇikena - by the fleeting - neuter instrumental singular adjective - root √kṣaṇ - denotes the transient or momentary.
संयुक्तं - saṃyuktaṃ - fascinated - past participle neuter accusative singular - root √yuj - indicates attachment or captivation.
कर्मसु - karmasu - to deeds - neuter locative plural - root √kṛ - denotes actions undertaken.
मोघं - moghaṃ - futile - neuter accusative singular adjective - root √muh - denotes that which is vain or worthless.
भजन्ति - bhajanti - dedicate - 3rd person plural present - root √bhaj - indicates fervent commitment.

The ignorant, captivated by temporary pleasures and false ego, engage in actions

that lack lasting spiritual value.

---

293. To enjoy the senses until the final moment,
they believe, is humanity's chief duty.
Thus, their anxiety persists.
Bound by endless desire,
by craving and anger,
they amass wealth
to satisfy their sensory appetites.

इन्द्रियसुखं यावत् अन्तं विश्वेन मानति नरस्य धर्मः ।
ततः भयं तिष्ठति नित्यं कामेन तृष्णया क्रोधेन संयुक्तम् ।
धनं संचिनोति सुखायेन्द्रियाणां विश्वस्य मूलं न प्रापति ॥

indriyasukhaṃ yāvat antaṃ viśvena mānati narasya dharmaḥ |
tataḥ bhayaṃ tiṣṭhati nityaṃ kāmena tṛṣṇayā krodhena saṃyuktaṃ |
dhanaṃ saṃcinoti sukhāyendriyāṇāṃ viśvasya mūlaṃ na prāpati ||

इन्द्रियसुखं - indriyasukhaṃ - enjoy the senses - neuter accusative singular - root √indriya+√sukh - denotes pleasure derived from senses.
यावत् - yāvat - until - adverb - no root - indicates a temporal limit.
अन्तं - antaṃ - final moment - masculine accusative singular - root √ant - denotes the end or ultimate term.
विश्वेन - viśvena - with the Whole - neuter instrumental singular - root √viś - the universal or cosmic Whole.
मानति - mānati - believe - 3rd person plural present - root √man - expresses belief or conviction.
नरस्य - narasya - humanity's - masculine genitive singular - root √nṛ - denotes humanity or the individual human.
धर्मः - dharmaḥ - duty - masculine nominative singular - root √dhṛ - denotes perceived duty or law.
ततः - tataḥ - thus - adverb - no root - indicates consequence.
भयं - bhayaṃ - anxiety - neuter nominative singular - root √bhī - denotes fear or anxiety.

तिष्ठति - tiṣṭhati - persists - 3rd person singular present - root √sthā - indicates stable presence.
नित्यं - nityaṃ - always - adverb - root √ni - expresses permanence.
कामेन - kāmena - by desire - masculine instrumental singular - root √kām - denotes passionate desire.
तृष्णया - tṛṣṇayā - by craving - feminine instrumental singular - root √tṛṣ - insatiable desire or craving.
क्रोधेन - krodhena - by anger - masculine instrumental singular - root √krudh - denotes violent emotion.
संयुक्तम् - saṃyuktaṃ - bound - past participle neuter accusative singular - root √yuj - indicates state of bondage or attachment.
धनं - dhanaṃ - wealth - neuter accusative singular - root √dhan - denotes material possessions.
संचिनोति - saṃcinoti - amass - 3rd person plural present - root √ci - expresses accumulating or gathering.
सुखायेन्द्रियाणां - sukhāyendriyāṇāṃ - to satisfy senses - neuter dative plural - root √sukh+√indriya - denotes aim of satisfying sensory pleasures.
विश्वस्य - viśvasya - of the Whole - neuter genitive singular - root √viś - denotes the universal Whole.
मूलं - mūlaṃ - foundation - neuter accusative singular - root √mūl - denotes essential values or principles.
न - na - not - negative particle - no root - denotes negation.
प्रापति - prāpati - attains - 3rd person singular present - root √āpti - expresses realization or attainment of the Whole.

The pursuit of sensory pleasure as a primary goal leads to persistent anxiety and spiritual disconnection from the Whole's foundation.

---

294. Such is the mindset of the ignorant,
blinded by ignorance:
"So much wealth is mine today,
and through my plans, more will come.
I possess so many things now,
and tomorrow, more and more still!

That man was my enemy; I killed him;
in turn, I will kill the others.
I am the lord and master of all,
the enjoyer of everything.
I am perfect, powerful, happy,
the wealthiest, surrounded by esteemed allies.
None can match my power and happiness.
I will perform sacrifices,
give charity, and thereby rejoice."

अज्ञानी अज्ञानेनान्धः चिन्तति विश्वेन संयुक्तम् ।
धनं मे अद्य बहु योजनाभिः अधिकं भविष्यति ।
वस्तु मे अद्य बहु श्वः च अधिकं च अधिकं च ।
शत्रुः स मया हतः अन्ये हनिष्यामि कथति च ।
सर्वस्य स्वामी भोक्ता च अहं पूर्णः शक्तः सुखी च ।
धनी बन्धुभिः उच्चैः परिवृतः विश्वेन संयुक्तम् ।
न कोऽपि मम शक्तिसुखं प्रापति विश्वस्य मूलम् ।
यज्ञं करिष्यामि दानं च तेन मोदामि सुखेन ॥

ajñānī ajñānenāndhaḥ cintati viśvena saṃyuktaṃ |
dhanaṃ me adya bahu yojanābhiḥ adhikaṃ bhaviṣyati |
vastu me adya bahu śvaḥ ca adhikaṃ ca adhikaṃ ca |
śatruḥ sa mayā hataḥ anye haniṣyāmi kathati ca |
sarvasya svāmī bhoktā ca ahaṃ pūrṇaḥ śaktaḥ sukhī ca |
dhanī bandhubhiḥ uccaiḥ parivṛtaḥ viśvena saṃyuktaṃ |
na ko'pi mama śaktisukhaṃ prāpati viśvasya mūlam |
yajñaṃ kariṣyāmi dānaṃ ca tena modāmi sukhena ||

अज्ञानी - ajñānī - ignorant - masculine nominative singular - root √jñā - denotes one lacking true knowledge.
अज्ञानेन - ajñānenāndhaḥ - blinded by ignorance - neuter instrumental singular - root √jñā - indicates the cause of spiritual blindness.
अन्धः - andhaḥ - blinded - masculine nominative singular adjective - root √andh - expresses spiritual blindness.

चिन्तति - cintati - mindset - 3rd person singular present - root √cit - denotes thinking or conceiving, here erroneously.
विश्वेन - viśvena - with the Whole - neuter instrumental singular - root √viś - the universal Whole.
संयुक्तम् - saṃyuktaṃ - linked - past participle neuter accusative singular - root √yuj - indicates attachment to an erroneous view.
धनं - dhanaṃ - wealth - neuter accusative singular - root √dhan - denotes material possessions.
मे - me - mine - dative singular pronoun - root √mad - expresses personal possession.
अद्य - adya - today - adverb - no root - marks the present time.
बहु - bahu - so much - neuter accusative singular adjective - root √bah - indicates a large quantity.
योजनाभिः - yojanābhiḥ - through my plans - feminine instrumental plural - root √yuj - denotes calculated strategies.
अधिकं - adhikaṃ - more - neuter accusative singular adjective - root √adhik - expresses expected increase.
भविष्यति - bhaviṣyati - will come - 3rd person singular future - root √bhū - indicates future expectation.
वस्तु - vastu - things - neuter accusative singular - root √vas - denotes material possessions in general.
श्वः - śvaḥ - tomorrow - adverb - no root - marks the near future.
च - ca - and - conjunction - no root - links elements.
अधिकं - adhikaṃ - more - neuter accusative singular adjective - root √adhik - repeated for increasing accumulation.
शत्रुः - śatruḥ - enemy - masculine nominative singular - root √śatru - denotes a perceived adversary.
स - sa - that - masculine nominative singular pronoun - root √tad - specifies a particular enemy.
मया - mayā - by me - instrumental singular pronoun - root √mad - indicates the agent of action.
हतः - hataḥ - killed - past participle masculine nominative singular - root √han - expresses the act of killing.
अन्ये - anye - others - masculine nominative plural pronoun - root √anya - denotes

other enemies.
हनिष्यामि - haniṣyāmi - will kill - 1st person singular future - root √han - expresses intent to kill.
कथति - kathati - expresses - 3rd person singular present - root √kath - denotes proclaiming intentions.
सर्वस्य - sarvasya - of all - neuter genitive singular pronoun - root √sarva - denotes totality.
स्वामी - svāmī - lord - masculine nominative singular - root √svan - expresses claim to dominion.
भोक्ता - bhoktā - enjoyer - masculine nominative singular - root √bhuj - denotes one who enjoys or benefits.
अहं - ahaṃ - I am - nominative singular pronoun - root √aham - emphasizes the ego.
पूर्णः - pūrṇaḥ - perfect - masculine nominative singular adjective - root √pṛ - denotes illusory completeness.
शक्तः - śaktaḥ - powerful - masculine nominative singular adjective - root √śak - expresses self-proclaimed power.
सुखी - sukhī - happy - masculine nominative singular adjective - root √sukh - denotes illusory happiness.
धनी - dhanī - wealthiest - masculine nominative singular adjective - root √dhan - indicates supreme wealth.
बन्धुभिः - bandhubhiḥ - by allies - masculine instrumental plural - root √bandh - denotes high-ranking associates.
उच्चैः - uccaiḥ - esteemed - adverb - root √uc - indicates high status.
परिवृतः - parivṛtaḥ - surrounded - past participle masculine nominative singular - root √vṛt - expresses being surrounded by allies.
न - na - none - negative particle - no root - denotes absence of rivals.
कोऽपि - ko'pi - anyone - indefinite pronoun nominative singular - root √ka - reinforces uniqueness.
मम - mama - my - genitive singular pronoun - root √mad - indicates possession of power and happiness.
शक्तिसुखं - śaktisukhaṃ - power and happiness - neuter accusative singular - root √śak+√sukh - combines strength and pleasure.
प्रापति - prāpati - match - 3rd person singular present - root √āpti - denotes

attainment, negated here.
विश्वस्य - viśvasya - of the Whole - neuter genitive singular - root √viś - denotes the universal Whole.
मूलम् - mūlam - foundation - neuter accusative singular - root √mūl - denotes essential principles.
यज्ञं - yajñaṃ - sacrifices - masculine accusative singular - root √yaj - denotes ritual acts, here for material gain.
करिष्यामि - kariṣyāmi - will perform - 1st person singular future - root √kṛ - expresses intent to perform rituals.
दानं - dānaṃ - charity - neuter accusative singular - root √dā - denotes giving for selfish satisfaction.
तेन - tena - thereby - instrumental singular pronoun - root √tad - indicates the means of rejoicing.
मोदामि - modāmi - rejoice - 1st person singular present - root √mud - expresses expected material joy.
सुखेन - sukhena - with joy - neuter instrumental singular - root √sukh - denotes pleasure or material joy.

The ignorant's mindset, driven by material desires and false ego, leads to a cycle of unfulfilled ambitions and spiritual disconnection.

---

295. Confused by manifold anxieties
and trapped in a web of illusion,
they cling excessively to sensory pleasures
and sink into the suffering of ignorance.

बहुभयैः संमूढः मायाजाले च बद्धः सन् ।
इन्द्रियसुखे संयुक्तः अज्ञानदुःखे मज्जति ॥

bahubhayaiḥ sammūḍhaḥ māyājāle ca baddhaḥ san |
indriyasukhe saṃyuktaḥ ajñānaduḥkhe majjati ||

बहुभयैः - bahubhayaiḥ - by manifold anxieties - neuter instrumental plural - root √bhī - denotes multiple fears or anxieties.

संमूढः - sammūḍhaḥ - confused - past participle masculine nominative singular - root √muh - indicates mental confusion or bewilderment.
मायाजाले - māyājāle - in a web of illusion - neuter locative singular - root √mā+√jāl - combines māyā (cosmic illusion) and jāla (web) to describe a subtle trap.
च - ca - and - conjunction - no root - links the two states.
बद्धः - baddhaḥ - trapped - past participle masculine nominative singular - root √bandh - expresses bondage or imprisonment.
सन् - san - being - present participle masculine nominative singular - root √as - indicates current state.
इन्द्रियसुखे - indriyasukhe - to sensory pleasures - neuter locative singular - root √indriya+√sukh - denotes attachment to sensory satisfaction.
संयुक्तः - saṃyuktaḥ - cling excessively - past participle masculine nominative singular - root √yuj - indicates excessive attachment.
अज्ञानदुःखे - ajñānaduḥkhe - into the suffering of ignorance - neuter locative singular - root √jñā+√duḥkh - combines ignorance and suffering (duḥkha).
मज्जति - majjati - sink - 3rd person singular present - root √majj - expresses sinking or immersion into suffering.

Attachment to sensory pleasures and entanglement in illusion lead to a state of suffering rooted in ignorance.

---

296. Vain, arrogant, swayed by wealth and pride,
they sometimes perform sacrifices;
acts of hypocrisy, devoid of truth,
these sacrifices, these hypocrisies are futile.

मिथ्याहङ्कारी दर्पी धनदम्भेन भ्राम्यति ।
क्वचित् यज्ञं करोति धर्माचारे सत्यात् बहिः ।
एते यज्ञाः धर्माचाराः मोघं विश्वेन संयुक्तम् ॥

mithyāhaṅkārī darpī dhanadambhena bhrāmyati |
kvacit yajñaṃ karoti dharmācāre satyāt bahiḥ |
ete yajñāḥ dharmācārāḥ moghaṃ viśvena saṃyuktaṃ ||

मिथ्याहङ्कारी - mithyāhaṅkārī - vain - masculine nominative singular - root √aham+√kṛ - denotes one dominated by a false sense of self.
दर्पी - darpī - arrogant - masculine nominative singular - root √dṛp - characterizes excessive pride or arrogance.
धनदम्भेन - dhanadambhena - by wealth and pride - neuter instrumental singular - root √dhan+√dambh - combines material wealth (dhana) and pride (dambha).
भ्राम्यति - bhrāmyati - swayed - 3rd person singular present - root √bhram - expresses mental or spiritual wandering.
क्वचित् - kvacit - sometimes - adverb - no root - indicates occasional action.
यज्ञं - yajñaṃ - sacrifices - masculine accusative singular - root √yaj - denotes ritual acts or offerings.
करोति - karoti - perform - 3rd person singular present - root √kṛ - indicates execution of an action.
धर्माचारे - dharmācāre - in acts of hypocrisy - masculine locative singular - root √dhṛ+√car - denotes superficial religious practices.
सत्यात् - satyāt - devoid of truth - neuter ablative singular - root √sat - expresses separation from ultimate truth.
बहिः - bahiḥ - outside - adverb - no root - reinforces exclusion from truth.
एते - ete - these - masculine nominative plural pronoun - root √i - denotes the sacrifices and hypocrisies.
यज्ञाः - yajñāḥ - sacrifices - masculine nominative plural - root √yaj - reiterates ritual acts.
धर्माचाराः - dharmācārāḥ - hypocrisies - masculine nominative plural - root √dhṛ+√car - denotes superficial practices.
मोघं - moghaṃ - futile - neuter accusative singular adjective - root √muh - indicates worthlessness.
विश्वेन - viśvena - with the Whole - neuter instrumental singular - root √viś - anchors actions in an illusory cosmic framework.
संयुक्तम् - saṃyuktaṃ - linked - past participle neuter accusative singular - root √yuj - indicates attachment to an erroneous view.

An ancient hymn, “Aarti,” states that without knowledge of the soul, sacrifices, practices, rigorous austerities, and offerings are futile.

---

297. Seeking refuge in the illusion
of a false identity, power, pride,
desire, and anger,
the ignorant mock the truth
and aspire to be perfect, deeming themselves God.

मायाहङ्कारे शक्तौ दर्पे तृष्णायां क्रोधे च शरणं गतः ।
अज्ञानी सत्यं हसति पूर्णः सन् देववत् भवितुमिच्छति ॥

māyāhaṅkāre śaktau darpe tṛṣṇāyāṃ krodhe ca śaraṇaṃ gataḥ |
ajñānī satyaṃ hasati pūrṇaḥ san devavat bhavitumicchati ||

मायाहङ्कारे - māyāhaṅkāre - in the illusion of a false identity - masculine locative singular - root √mā+√aham+√kṛ - combines māyā (cosmic illusion) and ahaṅkāra (ego).
शक्तौ - śaktau - in power - feminine locative singular - root √śak - denotes self-proclaimed strength.
दर्पे - darpe - in pride - masculine locative singular - root √dṛp - indicates excessive arrogance.
तृष्णायां - tṛṣṇāyāṃ - in desire - feminine locative singular - root √tṛṣ - denotes insatiable craving.
क्रोधे - krodhe - in anger - masculine locative singular - root √krudh - denotes violent emotion.
च - ca - and - conjunction - no root - links the refuges.
शरणं - śaraṇaṃ - refuge - neuter accusative singular - root √śri - indicates seeking protection or reliance.
गतः - gataḥ - seeking - past participle masculine nominative singular - root √gam - expresses having sought.
अज्ञानी - ajñānī - ignorant - masculine nominative singular - root √jñā - denotes one lacking true knowledge.
सत्यं - satyaṃ - truth - neuter accusative singular - root √sat - represents ultimate reality.
हसति - hasati - mock - 3rd person singular present - root √has - indicates derision or contempt.

पूर्णः - pūrṇaḥ - perfect - masculine nominative singular adjective - root √pṛ - denotes illusory perfection.
सन् - san - being - present participle masculine nominative singular - root √as - indicates current state.
देववत् - devavat - like God - adverb - root √div - expresses aspiration to divinity.
भवितुमिच्छति - bhavitumicchati - aspire to be - infinitive + 3rd person singular present - root √bhū+√iṣ - combines desire (icchati) to become (bhavitum).

The ignorant, deluded by false ego and passions, reject truth in favor of self-aggrandizement, aspiring to divine status.

---

298. The envious and harmful, full of themselves,
are plunged into the ocean of material existence
without the aid of Grace.

ईर्ष्यकाः दुष्कर्मिणः स्वाहङ्कारपूरिताः ।
संसारसागरे मज्जन्ति कृपया विना विश्वेन ॥

īrṣyakāḥ duṣkarmiṇaḥ svāhaṅkārapūritāḥ |
saṃsārasāgare majjanti kṛpayā vinā viśvena ||

ईर्ष्यकाः - īrṣyakāḥ - envious - masculine nominative plural - root √īrṣ - denotes those consumed by jealousy.
दुष्कर्मिणः - duṣkarmiṇaḥ - harmful - masculine nominative plural - root √duṣ+√kṛ - combines duṣ (harmful) and karmin (doers).
स्वाहङ्कारपूरिताः - svāhaṅkārapūritāḥ - full of themselves - masculine nominative plural - root √sva+√aham+√kṛ+√pṛ - denotes ego-dominated state.
संसारसागरे - saṃsārasāgare - in the ocean of material existence - masculine locative singular - root √saṃ+√sṛ+√sāgara - depicts saṃsāra as a vast ocean of illusion.
मज्जन्ति - majjanti - plunged - 3rd person plural present - root √majj - expresses sinking or immersion.
कृपया - kṛpayā - of Grace - feminine instrumental singular - root √kṛp - denotes divine compassion or grace.
विना - vinā - without - preposition - no root - indicates absence.

विश्वेन - viśvena - with the Whole - neuter instrumental singular - root √viś - the universal Whole.

Grace is a divine blessing constantly available to all, but those lost in vanity and harmful actions move against it, becoming victims of their own karma.

---

299. Those, returning life after life,
can never approach the truth.
They sink into the most sinister destiny
and blame others.

ते पुनर्जन्मनि जन्मनि न सत्यं प्रापन्ति कदाचित् ।
दुर्गतौ मज्जन्ति परं दोषति चान्येभ्यः ॥

te punarjanmani janmani na satyaṃ prāpanti kadācit |
durgatau majjanti paraṃ doṣati cānyebhyaḥ ||

ते - te - those - masculine nominative plural pronoun - root √tad - denotes the ignorant from prior verses.
पुनर्जन्मनि - punarjanmani - life after life - neuter locative singular - root √punar+√jan - expresses the cycle of rebirths.
जन्मनि - janmani - life - neuter locative singular - root √jan - reinforces successive births.
न - na - never - negative particle - no root - denotes absolute negation.
सत्यं - satyaṃ - truth - neuter accusative singular - root √sat - represents ultimate reality.
प्रापन्ति - prāpanti - approach - 3rd person plural present - root √āpti - expresses attainment, negated here.
कदाचित् - kadācit - never - adverb - no root - reinforces negation.
दुर्गतौ - durgatau - into the most sinister destiny - feminine locative singular - root √dur+√gati - denotes a dire fate.
मज्जन्ति - majjanti - sink - 3rd person plural present - root √majj - expresses immersion into suffering.
परं - paraṃ - most - adverb - root √para - indicates extreme degree.

दोषति - doṣati - blame - 3rd person singular present - root √duṣ - expresses accusing others.
च - ca - and - conjunction - no root - links actions.
अन्येभ्यः - anyebhyaḥ - others - masculine dative plural pronoun - root √anya - denotes those blamed.

Blaming others while ignoring personal faults is a hallmark of those trapped in the cycle of ignorance and illusion.

---

300. Three gates open to darkness:
desire, anger, and greed.
Let every person of reason close them,
for they lead the soul to ruin.

त्रयो द्वाराः तमसि विवरन्ति तृष्णा क्रोधः लोभः च ।
सर्वं बुद्धिमान् नरः संपिदति तानि नाशाय आत्मानम् ॥

trayo dvārāḥ tamasi vivaranti tṛṣṇā krodhaḥ lobhaḥ ca |
sarvaṃ buddhimān naraḥ saṃpidati tāni nāśāya ātmānam ||

त्रयो - trayo - three - masculine nominative plural numeral - root √tri - denotes the three negative qualities.
द्वाराः - dvārāḥ - gates - masculine nominative plural - root √dvṛ - represents metaphorical passages to darkness.
तमसि - tamasi - to darkness - neuter locative singular - root √tamas - denotes spiritual ignorance.
विवरन्ति - vivaranti - open - 3rd person plural present - root √vṛ - expresses opening or granting access.
तृष्णा - tṛṣṇā - desire - feminine nominative singular - root √tṛṣ - denotes insatiable craving.
क्रोधः - krodhaḥ - anger - masculine nominative singular - root √krudh - denotes violent emotion.
लोभः - lobhaḥ - greed - masculine nominative singular - root √lubh - denotes excessive desire for possessions.

च - ca - and - conjunction - no root - links the qualities.
सर्वं - sarvaṃ - every - neuter accusative singular pronoun - root √sarva - denotes universal address.
बुद्धिमान् - buddhimān - person of reason - masculine nominative singular - root √budh+√mant - denotes one with discernment.
नरः - naraḥ - person - masculine nominative singular - root √nṛ - denotes humanity or individual.
संपिदति - saṃpidati - close - 3rd person singular present - root √pid - expresses shutting or blocking.
तानि - tāni - them - neuter accusative plural pronoun - root √tad - denotes the three gates.
नाशाय - nāśāya - to ruin - masculine dative singular - root √naś - denotes spiritual destruction.
आत्मानम् - ātmānam - soul - masculine accusative singular - root √ātman - denotes the individual soul.

Being a person of reason aligns with the influence of the guna sattva. While the balance of gunas in one's faith is set at birth, sincere seeking and self-reflection can shift this balance through free will, enhancing sattva's influence. This is the essence of spirituality, incarnation, and reincarnation.

---

301. The person who avoids these three gates
dedicates their existence to Observance
and the realization of Dharma.
Thus, they gradually attain the supreme goal.

नरः यः त्रीणि द्वाराणि परिवर्जति भजति धर्माचाराय च धर्मसिद्धये ।
एवं शनैः शनैः परमं प्रयोजनं प्रापति विश्वेन ॥

naraḥ yaḥ trīṇi dvārāṇi parivarjati bhajati dharmācārāya ca dharmasiddhaye |
evaṃ śanaiḥ śanaiḥ paramaṃ prayojanaṃ prāpati viśvena ||

नरः - naraḥ - person - masculine nominative singular - root √nṛ - denotes the individual or humanity.

यः - yaḥ - who - masculine nominative singular pronoun - root √ya - introduces the virtuous person.
त्रीणि - trīṇi - three - neuter accusative plural numeral - root √tri - denotes the three gates.
द्वाराणि - dvārāṇi - gates - neuter accusative plural - root √dvṛ - metaphorical passages to darkness.
परिवर्जति - parivarjati - avoids - 3rd person singular present - root √vṛj - expresses deliberate abstention.
भजति - bhajati - dedicates - 3rd person singular present - root √bhaj - indicates fervent commitment.
धर्माचाराय - dharmācārāya - to Observance - masculine dative singular - root √dhṛ+√car - denotes ethical practice.
च - ca - and - conjunction - no root - links Observance and Dharma realization.
धर्मसिद्धये - dharmasiddhaye - to the realization of Dharma - feminine dative singular - root √dhṛ+√sidh - denotes spiritual fulfillment.
एवं - evaṃ - thus - adverb - no root - indicates the manner of attainment.
शनैः शनैः - śanaiḥ śanaiḥ - gradually - reduplicated adverb - root √śan - expresses slow progression.
परमं - paramaṃ - supreme - neuter accusative singular adjective - root √para - denotes ultimate quality.
प्रयोजनं - prayojanaṃ - goal - neuter accusative singular - root √yuj - denotes ultimate aim or liberation.
प्रापति - prāpati - attain - 3rd person singular present - root √āpti - expresses realization.
विश्वेन - viśvena - with the Whole - neuter instrumental singular - root √viś - the universal Whole.

By avoiding destructive passions and committing to ethical and spiritual practice, one progresses toward ultimate liberation.

---

302. The one who rejects Dharma,
acting according to whim,
attains neither the perfection of the One,
nor the joy of fulfillment,

nor the supreme goal.

यः धर्मं त्यजति स्वच्छन्देन करोति च ।
नैकस्य पूर्णतां सुखं सिद्धेः परमं च न प्रापति ॥

yaḥ dharmaṃ tyajati svacchandena karoti ca |
naikasya pūrṇatāṃ sukhaṃ siddheḥ paramaṃ ca na prāpati ||

यः - yaḥ - the one who - masculine nominative singular pronoun - root √ya - denotes the erring individual.
धर्मं - dharmaṃ - Dharma - masculine accusative singular - root √dhṛ - denotes spiritual or ethical duty.
त्यजति - tyajati - rejects - 3rd person singular present - root √tyaj - expresses abandoning.
स्वच्छन्देन - svacchandena - according to whim - neuter instrumental singular - root √sva+√chand - denotes capricious action.
करोति - karoti - acting - 3rd person singular present - root √kṛ - denotes performing actions.
च - ca - and - conjunction - no root - links rejection and action.
न - na - neither - negative particle - no root - negates outcomes.
एकस्य - ekasya - of the One - masculine genitive singular pronoun - root √eka - denotes the ultimate unity.
पूर्णतां - pūrṇatāṃ - perfection - feminine accusative singular - root √pṛ - denotes spiritual completeness.
सुखं - sukhaṃ - joy - neuter accusative singular - root √sukh - denotes spiritual happiness.
सिद्धेः - siddheḥ - of fulfillment - feminine genitive singular - root √sidh - denotes spiritual realization.
परमं - paramaṃ - supreme - neuter accusative singular adjective - root √para - denotes ultimate quality.
च - ca - nor - conjunction - no root - links unattained goals.
न - na - nor - negative particle - no root - reinforces negation.
प्रापति - prāpati - attains - 3rd person singular present - root √āpti - expresses realization, negated here.

Rejecting Dharma for impulsive actions leads to failure in achieving spiritual perfection, joy, or ultimate liberation.

---

303. What your duty is and what it is not,
know how to discern
in the light of Observance,
through it, act to deepen
your awareness of Unity.

धर्मं चाधर्मं च विजानीहि धर्माचारप्रकाशेन ।
तेन कर्म करोति संज्ञानं एकस्य गम्भीरं कुरु ॥

dharmaṃ cādharmaṃ ca vijānīhi dharmācāraprakāśena |
tena karma karoti saṃjñānaṃ ekasya gambhīraṃ kuru ||

धर्मं - dharmaṃ - duty - masculine accusative singular - root √dhṛ - denotes spiritual, ethical, or cosmic duty, connected to Observance and the realization of Dharma in verses 301-302, representing principles guiding toward truth.
च - ca - and - conjunction - no root - links duty (dharma) to what is not duty (adharma), emphasizing the need to distinguish between them.
अधर्मं - adharmaṃ - what it is not - masculine accusative singular - root √a+√dhṛ - denotes the absence of duty or actions contrary to Dharma, opposing ethical principles, echoing the rejection of Dharma in verse 302.
विजानीहि - vijānīhi - know how to discern - 2nd person singular imperative - root √jñā - commands knowing or discerning, with an active connotation of clear understanding to differentiate duty from non-duty.
धर्माचारप्रकाशेन - dharmācāraprakāśena - in the light of Observance - masculine instrumental singular - root √dhṛ+√car+√prakāś - combines dharma (duty), ācāra (conduct or observance), and prakāśa (light), designating Observance as a source of spiritual clarity guiding discernment, linked to verse 301.
तेन - tena - through it - demonstrative pronoun instrumental singular - root √tad - refers to Observance as the means by which action is guided, tied to

dharmācāraprakāśena.
कर्म - karma - act - neuter accusative singular - root √kṛ - denotes action or deeds, here guided by Observance, contrasting with the whimsical actions of verse 302.
करोति - karoti - act - 3rd person singular present - root √kṛ - indicates performing actions, here aligned with Observance, reinforcing spiritual conduct.
संज्ञानं - saṃjñānaṃ - awareness - neuter accusative singular - root √jñā - denotes spiritual consciousness or understanding, specifically oriented toward Unity, as required for "consciousness."
एकस्य - ekasya - of Unity - neuter genitive singular numeral pronoun - root √eka - denotes ultimate unity or reality, linked to the One in verse 302 and the Whole (viśva) in prior verses, representing the absolute spiritual reality.
गम्भीरं - gambhīraṃ - deepen - neuter accusative singular adjective - root √gam - indicates a state of depth or intensity, applied here to the awareness of Unity, suggesting heightened spiritual understanding.
कुरु - kuru - make - 2nd person singular imperative - root √kṛ - commands action to deepen, here related to the awareness of Unity, reinforcing the call to active spiritual practice.

Discerning duty through Observance and acting accordingly fosters a deeper connection with the Unity of the Whole.

15. The Orders of Faith

आदेशाः श्रद्धायाः, ādeśāḥ śraddhāyāḥ

304. Depending on the nature
of the material influences received by Man,
his faith may belong to three orders:
reason (sattva), passion (rajas), or ignorance (tamas).

प्रकृतिसंस्पृशति मानवः स्वं श्रद्धा स्यात् त्रिविधेषु
सत्त्वं रजः तमो वा ॥

prakṛtisaṃspṛśati mānavah svaṃ śraddhā syāt trividheṣu
sattvaṃ rajaḥ tamo vā ||

प्रकृतिसंस्पृशति - prakṛtisaṃspṛśati - depending on the original nature of influences - conjugated verb, third person singular present - root √spṛś + prefix sam - indicates Man affected by primordial nature (prakṛti).
मानवः - mānavah - Man - masculine nominative singular noun - root √man - denotes the human being as an embodied subject.
स्वं - svaṃ - his - possessive pronoun neuter accusative singular - root √sva - refers to Man's faith.
श्रद्धा - śraddhā - faith - feminine nominative singular noun - root √śrad - denotes the entirety of the embodied being.
स्यात् - syāt - may be - verb, third person singular optative - root √as - expresses the possibility of belonging.
त्रिविधेषु - trividheṣu - in the three orders - adjective neuter locative plural - roots √tri + √vidh - denotes the three categories of belonging.
सत्त्वं - sattvaṃ - reason - neuter nominative singular noun - root √sat - denotes the quality of purity or clarity, translated as "reason" in the French text.
रजः - rajaḥ - passion - neuter nominative singular noun - root √raj - denotes the quality of activity or passion.
तमो - tamo - ignorance - neuter nominative singular noun - root √tam - denotes the quality of darkness or ignorance.
वा - vā - or - particle - root √vā - expresses disjunction between the three orders.

Here, the word "faith" does not denote "trust" or "religion" but the entirety of the embodied being, the nature of their mind, their qualities, and the proportions of the different gunas.

---

305. Depending on which guna marks their existence,
a being develops a particular faith.
They are said to have such faith,
according to whether they are immersed in one or another.

येन गुणेन संस्पृशति नरः

तस्य श्रद्धा विशेषा भवति ।
तथाश्रद्धः स उच्यते यथा
एकं वा अन्यत् संस्पृशति ॥

yena guṇena saṃspṛśati naraḥ
tasya śraddhā viśeṣā bhavati |
tathāśraddhaḥ sa ucyate yathā
ekaṃ vā anyat saṃspṛśati ||

येन - yena - depending on which - relative pronoun masculine instrumental singular - root √ya - indicates the condition or cause, here the specific guna.
गुणेन - guṇena - guna - masculine instrumental singular noun - root √guṇa - denotes the quality influencing existence.
संस्पृशति - saṃspṛśati - marks - conjugated verb, third person singular present - root √spṛś + prefix sam - indicates that existence is affected or influenced by the guna.
नरः - naraḥ - being - masculine nominative singular noun - root √nṛ - denotes the human being as an embodied subject.
तस्य - tasya - their - possessive pronoun masculine genitive singular - root √tad - refers to the being.
श्रद्धा - śraddhā - faith - feminine nominative singular noun - root √śrad - denotes the entirety of the embodied being, their spiritual nature.
विशेषा - viśeṣā - particular - adjective feminine nominative singular - root √viś + suffix -ṣa - indicates the specificity of faith based on the guna.
भवति - bhavati - develops - verb, third person singular present - root √bhū - expresses the emergence or development of faith.
तथाश्रद्धः - tathāśraddhaḥ - of such faith - adverb + masculine nominative singular noun - roots √tathā + √śrad - qualifies the being by their specific faith.
स - sa - they - pronoun masculine nominative singular - root √tad - denotes the being.
उच्यते - ucyate - are said - verb, third person singular present passive - root √vac - expresses the qualification of the being.
यथा - yathā - according to - adverb - root √yathā - indicates the condition of the guna's influence.
एकं - ekaṃ - one - pronoun neuter accusative singular - root √eka - indicates one

guna among the possible ones.
वा - vā - or - particle - root √vā - expresses disjunction.
अन्यत् - anyat - another - pronoun neuter accusative singular - anya - another - pronoun neuter accusative singular - root √anya - indicates another possible guna.
संस्पृशति - saṃspṛśati - they are immersed - conjugated verb, third person singular present - root √spṛś + prefix sam - indicates the state of being affected or immersed in a guna.

The gunas are the three primary qualities, Sattva, Rajas, and Tamas, whose interaction produces all living things and under whose influences beings find themselves, unless their consciousness rests in God.

---

306. The nature of each person's faith
corresponds to their innermost nature.
Those governed by Sattva
dedicate themselves to light,
those dominated by Rajas
live under the sway of passion and desire,
and those dominated by Tamas
dwell in darkness, confusion, and suffering.

प्रत्येकं नरस्य श्रद्धाप्रकृतिः स्वेन समं भवति ।
सत्त्वेन संस्पृशति ये नराः ज्योतिषे भजन्ति ।
रजसा संस्पृशति ये रागकामयोः बद्धाः ।
तमसा संस्पृशति ये तमोमोहदुःखेषु भवन्ति ॥

pratyekaṃ narasya śraddhāprakṛtiḥ svena samaṃ bhavati |
sattvena saṃspṛśati ye narāḥ jyotiṣe bhajanti |
rajasā saṃspṛśati ye rāgakāmayoḥ baddhāḥ |
tamasā saṃspṛśati ye tamomohaduḥkheṣu bhavanti ||

प्रत्येकं - pratyekaṃ - of each - adverb - roots √prati + √eka - indicates the individuality of each person.

नरस्य - narasya - person - masculine genitive singular noun - root √nṛ - denotes the embodied human being.
श्रद्धाप्रकृतिः - śraddhāprakṛtiḥ - nature of faith - compound feminine nominative singular - roots √śrad + √prakṛti - denotes the essential nature of faith.
स्वेन - svena - to their innermost nature - possessive pronoun neuter instrumental singular - root √sva - refers to the individual's own nature.
समं - samaṃ - corresponds - adverb - root √sam - indicates correspondence or conformity.
भवति - bhavati - is - verb, third person singular present - root √bhū - expresses the state of correspondence.
सत्त्वेन - sattvena - by Sattva - neuter instrumental singular noun - root √sat - denotes the guna of purity or clarity.
संस्पृशति - saṃspṛśati - governed - conjugated verb, third person singular present - root √spṛś + prefix sam - indicates the influence or dominance of the guna.
ये - ye - those - relative pronoun masculine nominative plural - root √ya - denotes the people concerned.
नराः - narāḥ - people - masculine nominative plural noun - root √nṛ - denotes human beings.
ज्योतिषे - jyotiṣe - to light - neuter locative singular noun - root √jyut - denotes spiritual clarity or purity.
भजन्ति - bhajanti - dedicate themselves - conjugated verb, third person plural present - root √bhaj - indicates consecration or devotion.
रजसा - rajasā - by Rajas - neuter instrumental singular noun - root √raj - denotes the guna of activity or passion.
रागकामयोः - rāgakāmayoḥ - of passion and desire - compound dvandva neuter locative dual - roots √rāg + √kāma - denotes the qualities of passion and desire.
बद्धाः - baddhāḥ - under the sway - past participle masculine nominative plural - root √bandh - indicates a state of bondage or dominance.
तमसा - tamasā - by Tamas - neuter instrumental singular noun - root √tam - denotes the guna of darkness or ignorance.
तमोमोहदुःखेषु - tamomohaduḥkheṣu - in darkness, confusion, and suffering - compound dvandva neuter locative plural - roots √tam + √moha + √duḥkha - denotes states associated with tamas.
भवन्ति - bhavanti - dwell - verb, third person plural present - root √bhū - expresses

the state of existence in these conditions.

---

307. People of Sattva dedicate themselves to the harmony of Unity,
those of Rajas worship evil spirits and gold, while others,
those of Tamas, make offerings to the dead and ghosts.
People who impose harsh austerities
upon themselves, not in accordance with sadhana,
engaging in them out of pride, selfishness, and lust,
disrupt the Harmony of Unity within them;
such people oppose the Lord.

सत्त्वेन संस्पृशति ये नराः समैकत्वे भजन्ति ।
रजसा संस्पृशति ये पिशाचहिरण्यं यजन्ति ।
तमसा संस्पृशति ये प्रेतभूतेषु यजन्ति ।
ये तपः कठिनं साधनाविरुद्धं स्वयं वहन्ति ।
अहङ्कारस्वार्थकामैः प्रवर्तति एकत्वसमं तेषु विरोधति ।
ते भगवति विरोधन्ति ॥

sattvena saṃspṛśati ye narāḥ samaikatve bhajanti |
rajasā saṃspṛśati ye piśācahiraṇyaṃ yajanti |
tamasā saṃspṛśati ye pretabhūteṣu yajanti |
ye tapaḥ kaṭhinaṃ sādhanāviruddhaṃ svayaṃ vahanti |
ahaṅkārasvārthakāmaiḥ pravartati ekatvasamaṃ teṣu virodhati |
te bhagavati virodhanti ||

सत्त्वेन - sattvena - by Sattva - neuter instrumental singular noun - root √sat - denotes the guna of purity or clarity.
संस्पृशति - saṃspṛśati - affected by - conjugated verb, third person singular present - root √spṛś + prefix sam - indicates influence or association with the guna.
ये - ye - those - relative pronoun masculine nominative plural - root √ya - denotes the people concerned.
नराः - narāḥ - people - masculine nominative plural noun - root √nṛ - denotes human beings.
समैकत्वे - samaikatve - to the harmony of Unity - compound neuter locative

singular - roots √sam + √ekatva - denotes the state of spiritual harmony and unity.
भजन्ति - bhajanti - dedicate themselves - conjugated verb, third person plural present - root √bhaj - indicates consecration or devotion.
रजसा - rajasā - by Rajas - neuter instrumental singular noun - root √raj - denotes the guna of activity or passion.
पिशाचहिरण्यं - piśācahiraṇyaṃ - evil spirits and gold - compound dvandva neuter accusative singular - roots √piśāca + √hiraṇya - denotes negative objects of worship.
यजन्ति - yajanti - worship - conjugated verb, third person plural present - root √yaj - indicates worship or offering.
तमसा - tamasā - by Tamas - neuter instrumental singular noun - root √tam - denotes the guna of darkness or ignorance.
प्रेतभूतेषु - pretabhūteṣu - to the dead and ghosts - compound dvandva neuter locative plural - roots √preta + √bhūta - denotes entities associated with tamas.
ये - ye - those - relative pronoun masculine nominative plural - root √ya - denotes the people practicing austerities.
तपः - tapaḥ - austerities - neuter accusative singular noun - root √tap - denotes ascetic practices.
कठिनं - kaṭhinaṃ - harsh - adjective neuter accusative singular - root √kaṭh - indicates the intensity of austerities.
साधनाविरुद्धं - sādhanāviruddhaṃ - not in accordance with sadhana - compound adjective neuter accusative singular - roots √sādhana + √viruddha - indicates opposition to spiritual discipline.
स्वयं - svayaṃ - themselves - adverb - root √sva - indicates self-imposition.
वहन्ति - vahanti - impose - conjugated verb, third person plural present - root √vah - indicates undertaking or bearing.
अहङ्कारस्वार्थकामैः - ahaṅkārasvārthakāmaiḥ - out of pride, selfishness, and lust - compound dvandva masculine instrumental plural - roots √ahaṅkāra + √svārtha + √kāma - denotes negative motivations.
प्रवर्तति - pravartati - engaging in - conjugated verb, third person singular present - root √vṛt + prefix pra - indicates engagement in austerities.
एकत्वसमं - ekatvasamaṃ - the Harmony of Unity - compound neuter accusative singular - roots √ekatva + √sam - denotes spiritual harmony in conformity.

तेषु - teṣu - within them - pronoun masculine locative plural - root √tad - denotes the people.
विरोधति - virodhati - disrupt - conjugated verb, third person singular present - root √rudh + prefix vi - indicates opposition or conflict.
ते - te - such people - pronoun masculine nominative plural - root √tad - denotes the people practicing these austerities.
भगवति - bhagavati - the Lord - masculine locative singular noun - root √bhagavat - denotes the supreme divinity.
विरोधन्ति - virodhanti - oppose - conjugated verb, third person plural present - root √rudh + prefix vi - indicates opposition.

---

308. The foods cherished by each person
are also divided into three orders*,
corresponding to the three gunas.
The same applies to dedication,
self-denial, and altruism.

प्रत्येकं प्रियं भोजनं त्रिविधं भवति यथा ।
त्रिगुणैः समं भवति यथा च तथैव ।
यज्ञतपोदानं यथा तथैव भवति ॥

pratyekaṃ priyaṃ bhojanaṃ trividhaṃ bhavati yathā |
triguṇaiḥ samaṃ bhavati yathā ca tathaiva |
yajñatapodānaṃ yathā tathaiva bhavati ||

प्रत्येकं - pratyekaṃ - by each - adverb - roots √prati + √eka - indicates the individuality of each person.
प्रियं - priyaṃ - cherished - adjective neuter accusative singular - root √prī - denotes what is loved or preferred.
भोजनं - bhojanaṃ - foods - neuter accusative singular noun - root √bhuj - denotes food or what is consumed.
त्रिविधं - trividhaṃ - into three orders - adjective neuter accusative singular - roots √tri + √vidh - indicates division into three categories (sattva, rajas, tamas, via the asterisk).

भवति - bhavati - are divided - verb, third person singular present - root √bhū - expresses the state of division.
यथा - yathā - also - adverb - root √yathā - indicates similarity or extension ("also").
त्रिगुणैः - triguṇaiḥ - to the three gunas - masculine instrumental plural noun - roots √tri + √guṇa - denotes the three qualities (sattva, rajas, tamas).
समं - samaṃ - corresponding - adverb - root √sam - indicates conformity or correspondence.
भवति - bhavati - is - verb, third person singular present - root √bhū - expresses correspondence.
यथा - yathā - the same - adverb - root √yathā - indicates comparison.
च - ca - and - conjunction - root √ca - connects clauses for flow.
तथैव - tathaiva - thus - adverb - roots √tathā + √eva - reinforces comparison ("the same").
यज्ञतपोदानं - yajñatapodānaṃ - dedication, self-denial, and altruism - compound dvandva neuter nominative singular - roots √yaj + √tap + √dā - denotes the three spiritual qualities.
भवति - bhavati - applies - verb, third person singular present - root √bhū - expresses correspondence for these qualities.

This dietary recommendation no longer seems relevant: advancements have rendered these guidelines obsolete. Today, dietary recommendations are nutritional in nature and could be limited to avoiding industrially processed foods, additives, eating whole foods you prepare yourself, avoiding seed oils, consuming seasonal and local vegetables and fruits, eggs, etc.

---

309. For beings of Sattva, foods of knowledge purify existence, prolong life, and provide strength, health, joy, and satisfaction. These substantial foods are mild, juicy, rich, and full of flavor.

सत्त्वेन संस्पृशति सत्त्वं ज्ञानभोजनं विशुद्धति ।
आयुर्बलारोग्यसुखतुष्टिप्रदं भवति यत् ।
तत् स्थिरं स्निग्धं रस्यं पूर्णरसं च भवति ॥

sattvena saṃspṛśati sattvaṃ jñānabhojanaṃ viśuddhati |
āyurbalārogyasukhatuṣṭipradaṃ bhavati yat |
tat sthiraṃ snigdhaṃ rasyaṃ pūrṇarasaṃ ca bhavati ||

सत्त्वेन - sattvena - by Sattva - neuter instrumental singular noun - root √sat - denotes the guna of purity or clarity.
संस्पृशति - saṃspṛśati - affected by - conjugated verb, third person singular present - root √spṛś + prefix sam - indicates influence or association with the guna sattva.
सत्त्वं - sattvaṃ - beings - neuter accusative singular noun - root √sat - denotes beings influenced by sattva (as a collective entity).
ज्ञानभोजनं - jñānabhojanaṃ - foods of knowledge - compound neuter accusative singular - roots √jñā + √bhojana - denotes foods linked to knowledge.
विशुद्धति - viśuddhati - purify - conjugated verb, third person singular present - root √śudh + prefix vi - indicates purification of existence.
आयुर्बलारोग्यसुखतुष्टिप्रदं - āyurbalārogyasukhatuṣṭipradaṃ - prolong life, provide strength, health, joy, and satisfaction - compound neuter accusative singular - roots √āyus + √bala + √ārogya + √sukha + √tuṣṭi + √prada - describes the effects of the foods.
भवति - bhavati - provide - verb, third person singular present - root √bhū - expresses the state or quality of the foods.
यत् - yat - which - relative pronoun neuter accusative singular - root √ya - connects the first clause to the effects of the foods.
तत् - tat - these - demonstrative pronoun neuter nominative singular - root √tad - denotes the foods described.
स्थिरं - sthiraṃ - substantial - adjective neuter nominative singular - root √sthā - indicates solidity or substance.
स्निग्धं - snigdhaṃ - mild, rich - adjective neuter nominative singular - root √snih - denotes a soft and rich texture.
रस्यं - rasyaṃ - juicy - adjective neuter nominative singular - root √ras - denotes a flavorful and moist quality.
पूर्णरसं - pūrṇarasaṃ - full of flavor - compound neuter accusative singular - roots √pūrṇa + √rasa - denotes abundant flavor.
च - ca - and - conjunction - root √ca - connects qualities for flow.

भवति - bhavati - are - verb, third person singular present - root √bhū - expresses the state of the foods.

---

310. For beings of Rajas, foods that are too bitter,
sour, salty, pungent, dry, or hot*
cause discomfort, suffering, and illness.

* Hot: the term "hot" here has nothing to do with temperature but refers to the Ayurvedic classification of foods as hot (e.g., honey, orange juice, cinnamon) or cold (e.g., yogurt, banana, mint, butter).

रजसा संस्पृशति नराः भोजनं अतिकट्वम्ललवणं वा ।
तीक्ष्णशुष्कोष्णं दुःखदुःखरोगं जनति ॥

rajasā saṃspṛśati narāḥ bhojanaṃ atikaṭvamlalavaṇaṃ vā |
tīkṣṇaśuṣkoṣṇaṃ duḥkhaduḥkharogaṃ janati ||

रजसा - rajasā - by Rajas - neuter instrumental singular noun - root √raj - denotes the guna of activity or passion.
संस्पृशति - saṃspṛśati - affected by - conjugated verb, third person singular present - root √spṛś + prefix sam - indicates influence or association with the guna rajas.
नराः - narāḥ - people - masculine nominative plural noun - root √nṛ - denotes human beings influenced by rajas.
भोजनं - bhojanaṃ - foods - neuter accusative singular noun - root √bhuj - denotes food or what is consumed.
अतिकटु - atikaṭu - too bitter - adjective neuter accusative singular - root √kaṭu + prefix ati - indicates excessive bitterness.
अम्ल - amla - sour - adjective neuter accusative singular - root √amla - denotes the sour quality.
लवणं - lavaṇaṃ - salty - adjective neuter accusative singular - root √lavaṇa - denotes the salty quality.
वा - vā - or - particle - root √vā - indicates disjunction between qualities.
तीक्ष्ण - tīkṣṇa - pungent - adjective neuter accusative singular - root √tīkṣṇa - denotes the pungent or sharp quality.

शुष्क - śuṣka - dry - adjective neuter accusative singular - root √śuṣ - denotes the dry quality.
उष्णं - uṣṇaṃ - hot - adjective neuter accusative singular - root √uṣ - denotes the energetically hot quality (vīrya uṣṇa, per Ayurveda).
दुःखदुःखरोगं - duḥkhaduḥkharogaṃ - discomfort, suffering, and illness - compound dvandva neuter accusative singular - roots √duḥkha + √duḥkha + √roga - denotes negative consequences (discomfort and suffering translated as duḥkha for concision, with roga for illness).
जनति - janati - cause - conjugated verb, third person singular present - root √jan - indicates causation or production of effects.

---

311. Cherished by beings of Tamas
are foods eaten more than three hours after cooking,
foods lacking taste or freshness, malodorous,
decomposed, or impure, or even leftovers.

तमसा संस्पृशति नराः प्रियं भोजनं त्रिघटिकापत्त्वा भुक्तं ।
अरसनवत्वरहितदुर्गन्धपूतिकाशुद्धं वा शेषं भवति ॥

tamasā saṃspṛśati narāḥ priyaṃ bhojanaṃ trighaṭikāpaktvā bhuktaṃ |
arasanavatvarahitadurgandhapūtikāśuddhaṃ vā śeṣaṃ bhavati ||

तमसा - tamasā - by Tamas - neuter instrumental singular noun - root √tam - denotes the guna of darkness or ignorance.
संस्पृशति - saṃspṛśati - affected by - conjugated verb, third person singular present - root √spṛś + prefix sam - indicates influence or association with the guna tamas.
नराः - narāḥ - people - masculine nominative plural noun - root √nṛ - denotes human beings influenced by tamas.
प्रियं - priyaṃ - cherished - adjective neuter accusative singular - root √prī - denotes what is loved or preferred.
भोजनं - bhojanaṃ - foods - neuter accusative singular noun - root √bhuj - denotes food or what is consumed.
त्रिघटिका - trighaṭikā - three hours - compound feminine nominative singular - roots √tri + √ghaṭikā - indicates a period of approximately three hours

(Ayurvedic approximation).
पक्त्वा - paktvā - after cooking - gerund - root √pac - indicates the prior action of cooking.
भुक्तं - bhuktaṃ - eaten - past participle neuter accusative singular - root √bhuj - indicates that the foods are consumed.
अरस - arasa - lacking taste - adjective neuter accusative singular - root √rasa + prefix a- - indicates absence of flavor.
नवत्वरहित - navatvarahita - lacking freshness - compound adjective neuter accusative singular - roots √nava + √rahita - indicates absence of freshness.
दुर्गन्ध - durgandha - malodorous - adjective neuter accusative singular - roots √dur + √gandha - indicates bad odor.
पूतिक - pūtika - decomposed - adjective neuter accusative singular - root √pū - indicates a state of decomposition.
अशुद्धं - aśuddhaṃ - impure - adjective neuter accusative singular - root √śudh + prefix a- - indicates impurity.
वा - vā - or, even - particle - root √vā - indicates disjunction or addition.
शेषं - śeṣaṃ - leftovers - neuter accusative singular noun - root √śiṣ - denotes food remnants.
भवति - bhavati - are - verb, third person singular present - root √bhū - expresses the state of the foods.

These precautions are no longer strictly necessary, as advancements mean that leftovers stored in a refrigerator or freezer remain consumable well beyond three hours. As for malodorous foods, the ancients in India were unfamiliar with French cheeses!

---

312. Among acts of dedication, those performed out of duty,
according to the rules of knowledge,
in observance of sadhana, and without expecting reward,
belong to the harmony of Unity
and are the hallmark of beings of Sattva.

यज्ञेषु धर्मेन कृतं ज्ञानविधौ साधनानुष्ठाने ।
निष्कामं समैकत्वे भवति यत् सत्त्वेन संस्पृशति ।

नराः तद्विशिष्टं भवति ॥

yajñeṣu dharmena kṛtaṃ jñānavidhau sādhanānuṣṭhāne |
niṣkāmaṃ samaikatve bhavati yat sattvena saṃspṛśati |
narāḥ tadviśiṣṭaṃ bhavati ||

यज्ञेषु - yajñeṣu - among acts of dedication - masculine locative plural noun - root √yaj - denotes ritual or devotional acts.
धर्मेन - dharmena - out of duty - masculine instrumental singular noun - root √dhṛ - indicates performance motivated by duty.
कृतं - kṛtaṃ - performed - past participle neuter accusative singular - root √kṛ - indicates the act of performing.
ज्ञानविधौ - jñānavidhau - according to the rules of knowledge - compound masculine locative singular - roots √jñā + √vidhi - indicates conformity to principles of knowledge.
साधनानुष्ठाने - sādhanānuṣṭhāne - in observance of sadhana - compound neuter locative singular - roots √sādhana + √anuṣṭhāna - indicates practice in accordance with spiritual discipline.
निष्कामं - niṣkāmaṃ - without expecting reward - adjective neuter accusative singular - roots √niṣ + √kāma - indicates disinterestedness.
समैकत्वे - samaikatve - to the harmony of Unity - compound neuter locative singular - roots √sam + √ekatva - denotes the state of spiritual harmony and unity.
भवति - bhavati - belong - verb, third person singular present - root √bhū - expresses belonging or state.
यत् - yat - those - relative pronoun neuter accusative singular - root √ya - connects acts to their qualities.
सत्त्वेन - sattvena - by Sattva - neuter instrumental singular noun - root √sat - denotes the guna of purity.
संस्पृशति - saṃspṛśati - affected by - conjugated verb, third person singular present - root √spṛś + prefix sam - indicates influence of the guna sattva.
नराः - narāḥ - people - masculine nominative plural noun - root √nṛ - denotes human beings influenced by sattva.
तद्विशिष्टं - tadviśiṣṭaṃ - hallmark - adjective neuter nominative singular - roots √tad

+ √viśiṣ - indicates that these acts are characteristic of these beings.
भवति - bhavati - are - verb, third person singular present - root √bhū - expresses state or characteristic. Acts performed without expecting reward are those done in "non-action" or "service."

---

313. Dedication performed for some results,
material benefits, or in an ostentatious manner,
out of pride, stems from blind attachment
and is characteristic of beings of Rajas.

यज्ञः फलार्थिकप्रदर्शनाहङ्कारेण वा कृतः ।
रागात् भवति यद् रजसा संस्पृशति नराः ।
तद्विशिष्टं भवति ॥

yajñaḥ phalārthikapradarśanāhaṅkāreṇa vā kṛtaḥ |
rāgāt bhavati yad rajasā saṃspṛśati narāḥ |
tadviśiṣṭaṃ bhavati ||

यज्ञः - yajñaḥ - dedication - masculine nominative singular noun - root √yaj - denotes ritual or devotional act.
फल - phala - results - neuter accusative singular noun - root √phal - denotes expected fruits or results.
आर्थिक - ārthika - material benefits - adjective neuter nominative singular - root √artha - denotes material gains.
प्रदर्शन - pradarśana - ostentatious - neuter accusative singular noun - root √dṛś + prefix pra - indicates display or show.
अहङ्कारेण - ahaṅkāreṇa - out of pride - masculine instrumental singular noun - root √ahaṅkāra - denotes ego or pride.
वा - vā - or - particle - root √vā - indicates disjunction between motivations.
कृतः - kṛtaḥ - performed - past participle masculine nominative singular - root √kṛ - indicates the act of performing dedication.
रागात् - rāgāt - from blind attachment - masculine ablative singular noun - root √rāg - denotes passion or ignorant attachment, associated with rajas.
भवति - bhavati - stems - verb, third person singular present - root √bhū - indicates

origin or state.
यद् - yad - which - relative pronoun neuter nominative singular - root √ya - connects dedication to its origin and characteristics.
रजसा - rajasā - by Rajas - neuter instrumental singular noun - root √raj - denotes the guna of activity or passion.
संस्पृशति - saṃspṛśati - affected by - conjugated verb, third person singular present - root √spṛś + prefix sam - indicates influence of the guna rajas.
नराः - narāḥ - people - masculine nominative plural noun - root √nṛ - denotes human beings influenced by rajas.
तद्विशिष्टं - tadviśiṣṭaṃ - characteristic - adjective neuter nominative singular - roots √tad + √viśiṣ - indicates that these acts are typical of these beings.
भवति - bhavati - is - verb, third person singular present - root √bhū - expresses state or characteristic.

---

314. As for dedication performed without any faith
and outside the teachings of sadhana,
where no consecrated food is distributed,
no hymn* is sung, and the devotees
who serve receive no support in return for their devotion,
it is said to belong to ignorance, to beings of Tamas.

* Hymn: "Aarti" and "twameva," for example. These are traditional devotional songs. It is said that Aarti dates back to "Krishna."

यज्ञः अश्रद्धया साधनाविधिविमुक्तः कृतः ।
न दानं न गीतं भक्ताः सेविन् न दक्षिणा यत् ।
तमसि तमसा संस्पृशति नराः विशिष्टं उच्यते ॥

yajñaḥ aśraddhayā sādhanāvidhivimuktaḥ kṛtaḥ |
na dānaṃ na gītaṃ bhaktāḥ sevin na dakṣiṇā yat |
tamasi tamasā saṃspṛśati narāḥ viśiṣṭaṃ ucyate ||

यज्ञः - yajñaḥ - dedication - masculine nominative singular noun - root √yaj - denotes ritual or devotional act.

अश्रद्धया - aśraddhayā - without any faith - feminine instrumental singular noun - root √śraddhā + prefix a- - indicates complete absence of faith.
साधनाविधिविमुक्तः - sādhanāvidhivimuktaḥ - outside the teachings of sadhana - compound adjective masculine nominative singular - roots √sādhana + √vidhi + √vimukta - indicates non-adherence to spiritual discipline.
कृतः - kṛtaḥ - performed - past participle masculine nominative singular - root √kṛ - indicates the act of performing dedication.
न - na - no - negation particle - indicates absence.
दानं - dānaṃ - consecrated food distributed - neuter accusative singular noun - root √dā - denotes ritual giving, here consecrated food.
न - na - no - negation particle - indicates absence.
गीतं - gītaṃ - hymn sung - neuter accusative singular noun - root √gai - denotes ritual hymns or songs.
भक्ताः - bhaktāḥ - devotees - masculine nominative plural noun - root √bhaj - denotes those practicing devotion.
सेविन् - sevin - who serve - present participle masculine nominative plural - root √sev - indicates the act of serving or practicing devotion.
न - na - no - negation particle - indicates absence.
दक्षिणा - dakṣiṇā - support in return - feminine accusative singular noun - root √dakṣ - denotes compensation or support given to devotees.
यत् - yat - where - relative pronoun neuter nominative singular - root √ya - connects dedication to its deficiencies.
तमसि - tamasi - to ignorance - neuter locative singular noun - root √tam - denotes the state of ignorance associated with tamas.
तमसा - tamasā - by Tamas - neuter instrumental singular noun - root √tam - denotes the guna of darkness or ignorance.
संस्पृशति - saṃspṛśati - affected by - conjugated verb, third person singular present - root √spṛś + prefix sam - indicates influence of the guna tamas.
नराः - narāḥ - people - masculine nominative plural noun - root √nṛ - denotes human beings influenced by tamas.
विशिष्टं - viśiṣṭaṃ - belong - adjective neuter nominative singular - root √viśiṣ - indicates that dedication is characteristic of these beings.
उच्यते - ucyate - is said - verb, third person singular present passive - root √vac - indicates an assertion or declaration.

Consecrated food is "prashad," an Indian tradition of food placed at the foot of a devotional altar and offered to the master. This consecrated food is given to devotees to eat. Prashad is a blessing.

---

315. Observing the sadhana of knowledge,
following the teachings of one's master,
and respecting those above us, such as father and mother;
prioritizing purity (chastity), simplicity, temperance, and non-violence—
these are called Observance.

ज्ञानसाधनमु अनुष्ठाति गुरुशासनं अनुगच्छति च ।
गुरून् पितृमातृवत् सत्करोति शौचसारल्यदमाहिंसाः ।
प्रधानं यत् अनुष्ठानं उच्यते ॥

jñānasādhanam anuṣṭhāti guruśāsanaṃ anugacchati ca |
gurūn pitṛmātṛvat satkaroti śaucasāralyadamaahiṃsāḥ |
pradhānaṃ yat anuṣṭhānaṃ ucyate ||

ज्ञानसाधनमु - jñānasādhanam - sadhana of knowledge - compound neuter accusative singular - roots √jñā + √sādhana - denotes spiritual discipline tied to knowledge.
अनुष्ठाति - anuṣṭhāti - observing - conjugated verb, third person singular present - root √sthā + prefix anu - indicates practice or observance.
गुरुशासनं - guruśāsanaṃ - teachings of one's master - compound neuter accusative singular - roots √guru + √śās - denotes the instructions of the spiritual master.
अनुगच्छति - anugacchati - following - conjugated verb, third person singular present - root √gam + prefix anu - indicates adhering or following.
च - ca - and - conjunction - root √ca - connects clauses for flow.
गुरून् - gurūn - those above us - masculine accusative plural noun - root √guru - denotes elders or authority figures (here, including father and mother).
पितृमातृवत् - pitṛmātṛvat - such as father and mother - compound adverb - roots √pitṛ + √mātṛ + suffix -vat - indicates comparison to father and mother.
सत्करोति - satkaroti - respecting - conjugated verb, third person singular present - root √kṛ + prefix sat - indicates rendering homage or respect.

शौचसारल्यदमाहिंसाः - śaucasāralyadamaahiṃsāḥ - purity, simplicity, temperance, non-violence - compound dvandva feminine nominative plural - roots √śauca + √sārlya + √dama + √ahiṃsā - denotes virtues to prioritize.
प्रधानं - pradhānaṃ - prioritizing - adjective neuter accusative singular - root √dhā + prefix pra - indicates priority or importance.
यत् - yat - which - relative pronoun neuter accusative singular - root √ya - connects practices to the definition of Observance.
अनुष्ठानं - anuṣṭhānaṃ - Observance - neuter accusative singular noun - root √sthā + prefix anu - denotes spiritual practice or discipline.
उच्यते - ucyate - are called - verb, third person singular present passive - root √vac - indicates an assertion or definition.

Here, the idea of purity applies to monks. A layperson is not expected to observe this kind of chastity, obviously.

---

316. Speaking truthfully, with kindness,
avoiding hurtful words, and meditating
on the sound that repeats—
these are the rules for speech.

सत्यं सौम्यं वदति दुःखदवाचः परिहरति च ।
श्वासजपे ध्यायति यद् वै वाचः ।
विधयः तद् उच्यते ॥

satyaṃ saumyaṃ vadati duḥkhadavācaḥ pariharati ca |
śvāsajape dhyāyati yad vai vācaḥ |
vidhayaḥ tad ucyate ||

सत्यं - satyaṃ - truthfully - neuter accusative singular noun - root √sat - denotes truth in speech.
सौम्यं - saumyaṃ - with kindness - adjective neuter accusative singular - root √su - indicates a gentle and kind attitude.
वदति - vadati - speaking - conjugated verb, third person singular present - root √vad - indicates the act of speaking.

दुःखदवाचः - duḥkhadavācaḥ - hurtful words - compound feminine accusative plural - roots √duḥkha + √vāc - denotes words causing suffering.
परिहरति - pariharati - avoiding - conjugated verb, third person singular present - root √hṛ + prefix pari - indicates abstaining or avoiding.
च - ca - and - conjunction - root √ca - connects clauses for flow.
श्वासजपे - śvāsajape - on the sound that repeats - compound masculine locative singular - roots √śvāsa + √japa - likely refers to the repetitive sound of breathing.
ध्यायति - dhyāyati - meditating - conjugated verb, third person singular present - root √dhyai - indicates meditation or contemplation.
यद् - yad - which - relative pronoun neuter accusative singular - root √ya - connects practices to the definition of rules.
वै - vai - thus - particle - root √vai - reinforces connection or emphasis ("thus").
वाचः - vācaḥ - for speech - feminine genitive singular noun - root √vāc - denotes the domain of speech.
विधयः - vidhayaḥ - rules - masculine nominative plural noun - root √vidh - denotes prescriptions or rules.
तद् - tad - these - demonstrative pronoun neuter accusative singular - root √tad - denotes the described practices.
उच्यते - ucyate - are called - verb, third person singular present passive - root √vac - indicates an assertion or definition.

The "sound that repeats" alludes to verse 1.28 of the Yogasūtra, or rather the reverse: this Upanishad predates Patanjali's Yogasūtra. That verse states: "Taj-japas-tad-artha-bhāvanam. Meditation on the sound that repeats is meditation on God." Most often, "japas" is interpreted as "repeating a mantra," but it means "sound that repeats." This sound repeats on its own, without needing to be repeated. I believe it refers to the sound of breathing.

---

317. Serenity, simplicity, seriousness,
self-control, and purity of thought—
these are the rules to follow for the mind.

शान्तिसारल्यगम्भीर्यात्मसंयमचित्तविशुद्धिः ।
मनसः विधयोऽनुगन्तव्या उच्यते ॥

śāntisāralyagambhīryātmasaṃyamacittaviśuddhiḥ |
manasaḥ vidhayo'nugantavyā ucyate ||

शान्ति - śānti - serenity - feminine nominative singular noun - root √śam - denotes mental peace or tranquility.
सारल्य - sāralya - simplicity - neuter nominative singular noun - root √sār - denotes clarity or simplicity (as in verse 315).
गम्भीर्य - gambhīrya - seriousness - neuter nominative singular noun - root √gambh - denotes gravity or depth of mind.
आत्मसंयम - ātmasaṃyama - self-control - compound masculine nominative singular - roots √ātman + √saṃyama - denotes self-discipline or control.
चित्तविशुद्धिः - cittaviśuddhiḥ - purity of thought - compound feminine nominative singular - roots √citta + √viśuddhi - denotes mental clarity or purity.
मनसः - manasaḥ - for the mind - neuter genitive singular noun - root √man - denotes the mind or spirit.
विधयः - vidhayaḥ - rules - masculine nominative plural noun - root √vidh - denotes prescriptions or rules.
अनुगन्तव्या - anugantavyā - to follow - gerund feminine nominative plural - root √gam + prefix anu - indicates what must be followed (agrees with vidhayaḥ).
उच्यते - ucyate - are called - verb, third person singular present passive - root √vac - indicates an assertion or definition.

---

318. Practiced with faith by people
whose aim is not to gain material benefits for themselves
but to satisfy the Whole, the union of these three virtues*
proceeds from sattva.

* "These three virtues": faith, renunciation of the fruits of one's actions (detachment and non-action), and the desire to serve (bhakti).

श्रद्धया नरैः कृता न स्वयमार्थिकसङ्ग्रहाय ।
विश्वसन्तोषाय त्रिविधगुणसङ्घः ।
सत्त्वात् भवति ॥

śraddhayā naraiḥ kṛtā na svayamārthikasaṅgrahāya |
viśvasantoṣāya trividhaguṇasaṅghaḥ |
sattvāt bhavati ||

श्रद्धया - śraddhayā - with faith - feminine instrumental singular noun - root √śraddhā - indicates faith or conviction in practice.
नरैः - naraiḥ - by people - masculine instrumental plural noun - root √nṛ - denotes human beings practicing.
कृता - kṛtā - practiced - past participle feminine nominative singular - root √kṛ - indicates the act of practicing (agrees with implied practice).
न - na - not - negation particle - indicates absence of a material aim.
स्वयमार्थिकसङ्ग्रहाय - svayamārthikasaṅgrahāya - for themselves material benefits - compound neuter dative singular - roots √svayam + √ārthika + √saṅgraha - indicates absence of motivation for personal material gains.
विश्वसन्तोषाय - viśvasantoṣāya - to satisfy the Whole - compound masculine dative singular - roots √viśva + √santoṣa - indicates intent to satisfy the universal or divine.
त्रिविधगुणसङ्घः - trividhaguṇasaṅghaḥ - union of these three virtues - compound masculine nominative singular - roots √tri + √vidha + √guṇa + √saṅgh - denotes the combination of three sattvic qualities (likely dedication, speech, Observance).
सत्त्वात् - sattvāt - from sattva - neuter ablative singular noun - root √sat - denotes the guna of purity as the source.
भवति - bhavati - proceeds - verb, third person singular present - root √bhū - indicates origin or state.

---

319. As for ostentatious penances, seeking respect,
honor, and veneration from others,
they are said to belong to blind attachment.
They are unstable, fleeting, and partake of rajas.

तपः प्रदर्शनं नरसम्मानपूजावन्दनाय यत् ।
रागाय विशिष्टं उच्यते तद् ।
अस्थिरं अनित्यं रजसात् भवति ॥

tapaḥ pradarśanaṃ narasammānapūjāvandanāya yat |
rāgāya viśiṣṭaṃ ucyate tad |
asthiraṃ anityaṃ rajasāt bhavati ||

तपः - tapaḥ - penances - neuter nominative singular noun - root √tap - denotes ascetic practices or spiritual disciplines.
प्रदर्शनं - pradarśanaṃ - ostentatious - neuter accusative singular noun - root √dṛś + prefix pra - indicates display or show (as in verse 313).
नरसम्मानपूजावन्दनाय - narasammānapūjāvandanāya - for respect, honor, and veneration from others - compound neuter dative singular - roots √nara + √sammana + √pūjā + √vandana - denotes motivations for social recognition.
यत् - yat - which - relative pronoun neuter nominative singular - root √ya - connects penances to their motivations.
रागाय - rāgāya - to blind attachment - masculine dative singular noun - root √rāg - denotes passion or ignorant attachment, associated with rajas (as in verse 313).
विशिष्टं - viśiṣṭaṃ - belong - adjective neuter nominative singular - root √viśiṣ - indicates that penances are characteristic of this attachment (as in verses 312-314).
उच्यते - ucyate - are said - verb, third person singular present passive - root √vac - indicates an assertion or declaration.
तद् - tad - they - demonstrative pronoun neuter nominative singular - root √tad - denotes the described penances.
अस्थिरं - asthiraṃ - unstable - adjective neuter nominative singular - root √sthā + prefix a- - indicates instability or lack of permanence.
अनित्यं - anityaṃ - fleeting - adjective neuter nominative singular - root √ni + prefix a- - indicates transience.
रजसात् - rajasāt - from rajas - neuter ablative singular noun - root √raj - denotes the guna of activity or passion as the source.
भवति - bhavati - partake - verb, third person singular present - root √bhū - indicates origin or state.

Jesus, another buddha, said something similar: “When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. But when you

fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you." (Matthew 6:16-18)

---

320. Finally, penances and austerities performed out of folly,
involving stubborn tortures, or undertaken to harm or destroy,
are said to stem from tamas.

तपः मूढतया कृतं दुराग्रहयातना वा यत् ।
हिंसानाशाय अभिप्रयाति तद् ।
तमसात् उच्यते भवति ॥

tapaḥ mūḍhatayā kṛtaṃ durāgrahayātanā vā yat |
hiṃsānāśāya abhiprayāti tad |
tamasāt ucyate bhavati ||

तपः - tapaḥ - penances and austerities - neuter nominative singular noun - root √tap - denotes ascetic practices or spiritual disciplines.
मूढतया - mūḍhatayā - out of folly - feminine instrumental singular noun - root √muh + suffix -tā - indicates ignorance or folly.
कृतं - kṛtaṃ - performed - past participle neuter accusative singular - root √kṛ - indicates the act of performing.
दुराग्रहयातना - durāgrahayātanā - stubborn tortures - compound feminine nominative singular - roots √dur + √āgraha + √yātanā - indicates extreme and obstinate practices.
वा - vā - or - particle - root √vā - indicates disjunction between qualities.
यत् - yat - which - relative pronoun neuter nominative singular - root √ya - connects penances to their motivations.
हिंसानाशाय - hiṃsānāśāya - to harm, to destroy - compound masculine dative singular - roots √hiṃsā + √nāśa - indicates intent to cause harm or destruction.
अभिप्रयाति - abhiprayāti - undertaken to - conjugated verb, third person singular present - root √yā + prefix abhi - indicates intention or orientation toward a goal.
तद् - tad - they - demonstrative pronoun neuter nominative singular - root √tad -

denotes the described penances.
तमसात् - tamasāt - from tamas - neuter ablative singular noun - root √tam - denotes the guna of ignorance as the source.
उच्यते - ucyate - are said - verb, third person singular present passive - root √vac - indicates an assertion or declaration.
भवति - bhavati - stem - verb, third person singular present - root √bhū - indicates origin or state.

The "Book of the Path" says something similar: "Those who impose severe asceticism, not in accordance with the agya, are guided by spiritual ego and torture the soul as the Evil One does." (Bhaktimārga, 240)

---

321. Altruism expressed in the awareness of sacred duties,
without expecting anything in return,
toward those who deserve it
and in appropriate conditions, is of a sattvic nature.

परोपकारः धर्मसंज्ञया प्रकटितः अनिष्टफलः ।
योग्येषु समुचिते च यत् कृतः ।
सात्त्विकं भवति ॥

paropakāraḥ dharmasaṃjñayā prakaṭitaḥ aniṣṭaphalaḥ |
yogyeṣu samucite ca yat kṛtaḥ |
sāttvikaṃ bhavati ||

परोपकारः - paropakāraḥ - altruism - masculine nominative singular noun - roots √para + √upakāra - denotes the act of beneficence or helping others.
धर्मसंज्ञया - dharmasaṃjñayā - in the awareness of sacred duties - compound feminine instrumental singular - roots √dharma + √saṃjñā - indicates awareness of spiritual or sacred obligations.
प्रकटितः - prakaṭitaḥ - expressed - past participle masculine nominative singular - root √kaṭh + prefix pra - indicates the act of expressing or manifesting.
अनिष्टफलः - aniṣṭaphalaḥ - without expecting anything in return - compound adjective masculine nominative singular - roots √an + √iṣṭa + √phala - indicates

absence of desire for material or personal results.
योग्येषु - yogyeṣu - toward those who deserve it - adjective masculine locative plural - root √yuj - denotes worthy or deserving individuals.
समुचिते - samucite - in appropriate conditions - adjective neuter locative singular - roots √sam + √ucita - indicates suitable circumstances.
च - ca - and - conjunction - root √ca - connects clauses for flow.
यत् - yat - which - relative pronoun neuter nominative singular - root √ya - connects altruism to its characteristics.
कृतः - kṛtaḥ - performed - past participle masculine nominative singular - root √kṛ - indicates the act of performing altruism.
सात्त्विकं - sāttvikaṃ - of a sattvic nature - adjective neuter nominative singular - root √sat + suffix -ika - indicates quality associated with the guna sattva.
भवति - bhavati - is - verb, third person singular present - root √bhū - indicates state or nature.

It is said that generosity should not be dispensed without discernment, for example, toward harmful individuals. Today, those under the influence of tamas, caught in confusion, who mistake good for evil, demand that society's benefits be given indiscriminately to ungrateful people whose intent is to cause harm.

---

322. But charity motivated by the hope of reward,
the desire for material gain, or done reluctantly
is said to belong to rajas.

दानं प्रतिक्षया फलकाङ्क्षया वा प्रेरितं यत् ।
ससङ्कोचेन कृतं वा तद् ।
रजसात् विशिष्टं उच्यते ॥

dānaṃ pratīkṣayā phalakāṅkṣayā vā preritaṃ yat |
sasaṅkocena kṛtaṃ vā tad |
rajasāt viśiṣṭaṃ ucyate ||

दानं - dānaṃ - charity - neuter nominative singular noun - root √dā - denotes the act of giving or generosity.

प्रतिक्षया - pratīkṣayā - by the hope of reward - feminine instrumental singular noun - root √īkṣ + prefix prati - indicates expectation or hope of return.
फलकाङ्क्षया - phalakāṅkṣayā - by the desire for material gain - compound feminine instrumental singular - roots √phala + √kāṅkṣā - indicates desire for material results.
वा - vā - or - particle - root √vā - indicates disjunction between motivations.
प्रेरितं - preritaṃ - motivated - past participle neuter nominative singular - root √īr + prefix pra - indicates being inspired or motivated.
यत् - yat - which - relative pronoun neuter nominative singular - root √ya - connects charity to its motivations.
ससङ्कोचेन - sasaṅkocena - reluctantly - adverb neuter instrumental singular - root √saṅkoca + prefix sa - indicates action done with reluctance or lack of conviction.
कृतं - kṛtaṃ - done - past participle neuter nominative singular - root √kṛ - indicates the act of performing.
वा - vā - or even - particle - root √vā - indicates additional disjunction.
तद् - tad - that - demonstrative pronoun neuter nominative singular - root √tad - denotes the described charity.
रजसात् - rajasāt - to rajas - neuter ablative singular noun - root √raj - denotes the guna of passion as the source.
विशिष्टं - viśiṣṭaṃ - belong - adjective neuter nominative singular - root √viśiṣ - indicates that charity is characteristic of rajas (as in verses 312-314, 319).
उच्यते - ucyate - is said - verb, third person singular present passive - root √vac - indicates an assertion or declaration.

---

323. Finally, charity that is not given
at the right time or place, nor to worthy individuals,
or performed disrespectfully and contemptuously,
is said to belong to tamas.

दानं न काले न देशे समुचिते योग्येषु यत् ।
असत्कारावज्ञया वा कृतं तद् ।
तमसात् विशिष्टं उच्यते ॥

dānaṃ na kāle na deśe samucite yogyeṣu yat |
asatkārāvajñayā vā kṛtaṃ tad |
tamasāt viśiṣṭaṃ ucyate ||

दानं - dānaṃ - charity - neuter nominative singular noun - root √dā - denotes the act of giving or generosity.
न - na - not - negation particle - indicates absence of appropriate conditions.
काले - kāle - at the right time - masculine locative singular noun - root √kāla - denotes the moment or time.
न - na - nor - negation particle - repeated for parallel structure.
देशे - deśe - at the right place - masculine locative singular noun - root √deśa - denotes the place or location.
समुचिते - samucite - appropriate - adjective neuter locative singular - roots √sam + √ucita - indicates suitable circumstances (as in verse 321).
योग्येषु - yogyeṣu - to worthy individuals - adjective masculine locative plural - root √yuj - denotes deserving people (as in verse 321).
यत् - yat - which - relative pronoun neuter nominative singular - root √ya - connects charity to its deficiencies.
असत्कारावज्ञया - asatkārāvajñayā - disrespectfully and contemptuously - compound feminine instrumental singular - roots √asatkāra + √avajñā - indicates behavior lacking respect and marked by contempt.
वा - vā - or - particle - root √vā - indicates disjunction between conditions and manner.
कृतं - kṛtaṃ - performed - past participle neuter nominative singular - root √kṛ - indicates the act of performing charity.
तद् - tad - that - demonstrative pronoun neuter nominative singular - root √tad - denotes the described charity.
तमसात् - tamasāt - to tamas - neuter ablative singular noun - root √tam - denotes the guna of ignorance as the source.
विशिष्टं - viśiṣṭaṃ - belong - adjective neuter nominative singular - root √viśiṣ - indicates that charity is characteristic of tamas (as in verses 312-314, 319, 322).
उच्यते - ucyate - is said - verb, third person singular present passive - root √vac - indicates an assertion or declaration.

A reminder about generosity and inclusivity exercised toward those who are not worthy. Who is worthy of benefiting from generosity? Those who are respectful, peaceful, and grateful.

---

324. The sound that repeats, from the origins of humanity,
is the manifestation of the supreme and absolute truth.
For the fulfillment of their spiritual destiny,
devotees listen to it continuously (service).

श्वासजपो नरोत्पत्तेः परमसत्यविशुद्धप्रकटनम् ।
अध्यात्मिकसंसिद्ध्यै भक्ताः शृण्वन्ति यत् ।
नैरन्तर्येन भवति ॥

śvāsajapo narotp atteḥ paramasatyaviśuddhaprakaṭanam |
adhyātmikasaṃsiddhyai bhaktāḥ śṛṇvanti yat |
nairantaryena bhavati ||

श्वासजपो - śvāsajapaḥ - sound that repeats - compound masculine nominative singular - roots √śvāsa + √japa - denotes the repetitive sound of breathing (as in verse 316).
नरोत्पत्तेः - narotp atteḥ - from the origins of humanity - compound masculine ablative singular - roots √nara + √utpatti - indicates the origin or beginning of humanity.
परमसत्यविशुद्धप्रकटनम् - paramasatyaviśuddhaprakaṭanam - manifestation of the supreme and absolute truth - compound neuter accusative singular - roots √parama + √satya + √viśuddha + √prakaṭana - denotes the manifestation of the ultimate and pure truth.
अध्यात्मिकसंसिद्ध्यै - adhyātmikasaṃsiddhyai - for the fulfillment of their spiritual destiny - compound feminine dative singular - roots √adhyātmika + √saṃsiddhi - indicates the ultimate spiritual goal.
भक्ताः - bhaktāḥ - devotees - masculine nominative plural noun - root √bhakta - denotes those devoted to spiritual practice.
शृण्वन्ति - śṛṇvanti - listen - conjugated verb, third person plural present - root √śru

- indicates attentive listening.
यत् - yat - which - relative pronoun neuter nominative singular - root √ya - connects the devotees' action to the sound.
नैरन्तर्येन - nairantaryena - continuously - adverb neuter instrumental singular - root √nairantarya - indicates continuous or uninterrupted action.
भवति - bhavati - is - verb, third person singular present - root √bhū - indicates state or nature.

According to some scriptures, when God created humanity, He breathed His Holy Breath into them, giving life to the clay figure. Breathing is said to be the sign of the covenant between God and humanity.

---

325. Thus, devotees focus for a moment
on the sound that repeats
before undertaking any action to attain Unity.

भक्ताः क्षणं श्वासजपे समाधति यत् पूर्वं किञ्चित् कृतः ।
एकत्वं प्राप्नोति तद् ॥

bhaktāḥ kṣaṇaṃ śvāsajape samādhati yat pūrvaṃ kiñcit kṛtaḥ |
ekatvaṃ prāpnoti tad ||

भक्ताः - bhaktāḥ - devotees - masculine nominative plural noun - root √bhakta - denotes those devoted to spiritual practice.
क्षणं - kṣaṇaṃ - for a moment - neuter accusative singular noun - root √kṣaṇa - indicates a brief moment.
श्वासजपे - śvāsajape - on the sound that repeats - compound masculine locative singular - roots √śvāsa + √japa - denotes the repetitive sound of breathing (as in verses 316, 324).
समाधति - samādhati - focus - conjugated verb, third person plural present - root √dhā + prefix sam - indicates fixing attention or meditating.
यत् - yat - which - relative pronoun neuter nominative singular - root √ya - connects the devotees' action to their intent.
पूर्वं - pūrvaṃ - before - adverb - root √pūrva - indicates temporal priority.

किञ्चित् - kiñcit - any action - pronoun neuter accusative singular - roots √kim + √cit - denotes any indefinite action.
कृतः - kṛtaḥ - undertaking - past participle masculine nominative singular - root √kṛ - indicates the act of performing (agrees with implied subject).
एकत्वं - ekatvaṃ - Unity - neuter accusative singular noun - root √eka + suffix -tva - denotes the state of spiritual unity.
प्राप्नोति - prāpnoti - attain - conjugated verb, third person singular present - root √āp + prefix pra - indicates the goal of attaining.

---

326. Everything must be done while listening to this sound
if one wishes to break free from the chains of matter and karma.

सर्वं श्वासजपे शृण्वत् कृतं यद् भवति ।
भौतिककर्मबन्धनात् मुच्यते यद् ॥

sarvaṃ śvāsajape śṛṇvat kṛtaṃ yad bhavati |
bhautikakarmabandhanāt mucyate yad ||

सर्वं - sarvaṃ - everything - pronoun neuter nominative singular - root √sarva - denotes all actions.
श्वासजपे - śvāsajape - this sound (that repeats) - compound masculine locative singular - roots √śvāsa + √japa - denotes the repetitive sound of breathing (as in verses 316, 324, 325).
शृण्वत् - śṛṇvat - while listening - present participle neuter nominative singular - root √śru - indicates attentive listening.
कृतं - kṛtaṃ - done - past participle neuter nominative singular - root √kṛ - indicates the act of performing.
यद् - yad - which - relative pronoun neuter nominative singular - root √ya - connects the action to its goal.
भवति - bhavati - must - verb, third person singular present - root √bhū - indicates state or necessity.
भौतिककर्मबन्धनात् - bhautikakarmabandhanāt - from the chains of matter and karma - compound neuter ablative singular - roots √bhautika + √karma + √bandhana - denotes material and karmic fetters.

मुच्यते - mucyate - break free - verb, third person singular present passive - root √muc - indicates liberation.
यद् - yad - if - relative pronoun neuter nominative singular - root √ya - translates as “if” in a conditional sense (synonymous with yadi). Here, reference is made to service or, for Lao Tzu, “non-action” (wuwei). Service is a component of Dharma.

---

327. The absolute truth is the goal of devotional practices,
*performed with awareness of Satnam,
in harmony with the Absolute, the Supreme Person.

विशुद्धसत्यं साधनस्य लक्ष्यं भवति यत् ।
सतनामसंज्ञया कृतं समं परमपुरुषेन ।
तद् परमं भवति ॥

viśuddhasatyaṃ sādhanasya lakṣyaṃ bhavati yat |
satnāmasaṃjñayā kṛtaṃ samaṃ paramapuruṣena |
tad paramaṃ bhavati ||

विशुद्धसत्यं - viśuddhasatyaṃ - absolute truth - compound neuter accusative singular - roots √viśuddha + √satya - denotes the pure and ultimate truth.
साधनस्य - sādhanasya - of devotional practices - neuter genitive singular noun - root √sādhana - denotes spiritual disciplines (interpreted as “devotional practices*”).
लक्ष्यं - lakṣyaṃ - goal - neuter accusative singular noun - root √lakṣ - indicates aim or purpose.
भवति - bhavati - is - verb, third person singular present - root √bhū - indicates state or function.
यत् - yat - which - relative pronoun neuter nominative singular - root √ya - connects the truth to the context of practices.
सतनामसंज्ञया - satnāmasaṃjñayā - with awareness of Satnam - compound feminine instrumental singular - roots √sat + √nāma + √saṃjñā - indicates awareness of the True Name or divine essence.
कृतं - kṛtaṃ - performed - past participle neuter nominative singular - root √kṛ -

indicates the act of performing practices.
समं - samaṃ - in harmony - adverb - root √sam - indicates harmony or conformity (as in verses 306-308).
परमपुरुषेन - paramapuruṣena - with the Absolute, the Supreme Person - masculine instrumental singular noun - roots √parama + √puruṣa - denotes the personified divine.
तद् - tad - this - demonstrative pronoun neuter nominative singular - root √tad - denotes the entire process described.
परमं - paramaṃ - supreme - adjective neuter accusative singular - root √parama - reinforces the idea of the Absolute.

This refers to what has become "karma-yoga" and "bhakti-yoga."

---

328. Sacrifices, austerities, and charitable acts
performed without faith are fleeting,
regardless of the rituals accompanying them.
They are called "asat"*,
and they are futile in this life and the next.

* "Asat": not participating in perfection.

यज्ञस्तपोदानं अश्रद्धया कृतं अनित्यं यत् ।
यादृशैर्विधिभिः सहितं तद् ।
असत् मोगं इह परे च उच्यते ॥

yajñastapodānaṃ aśraddhayā kṛtaṃ anityaṃ yat |
yādṛśairvidhibhiḥ sahitaṃ tad |
asat moghaṃ iha pare ca ucyate ||

यज्ञस्तपोदानं - yajñastapodānaṃ - sacrifices, austerities, and charitable acts - compound neuter nominative singular - roots √yajña + √tapas + √dāna - denotes the three types of acts.
अश्रद्धया - aśraddhayā - without faith - feminine instrumental singular noun - roots √a + √śraddhā - indicates absence of spiritual conviction.

कृतं - kṛtaṃ - performed - past participle neuter nominative singular - root √kṛ - indicates the act of performing.
अनित्यं - anityaṃ - fleeting - adjective neuter nominative singular - roots √an + √nitya - indicates temporary nature.
यत् - yat - which - relative pronoun neuter nominative singular - root √ya - connects acts to their characteristics.
यादृशैर्विधिभिः - yādṛśairvidhibhiḥ - whatever rituals - compound masculine instrumental plural - roots √yādṛś + √vidhi - indicates any rituals.
सहितं - sahitaṃ - accompany - past participle neuter nominative singular - root √sah - indicates accompaniment.
तद् - tad - those - demonstrative pronoun neuter nominative singular - root √tad - denotes the described acts.
असत् - asat - asat - adjective neuter nominative singular - root √asat - means "not participating in perfection."
मोगं - moghaṃ - vain - adjective neuter nominative singular - root √mogh - indicates lack of value.
इह - iha - in this life - adverb - root √iha - denotes the current world.
परे - pare - in the next - adverb locative - root √para - denotes the afterlife.
च - ca - as well as - conjunction - root √ca - connects contexts.
उच्यते - ucyate - are said - verb, third person singular present passive - root √vac - indicates an assertion.

16. Renunciation and Liberation

सन्न्यासमोक्षः, sannyāsamokṣaḥ

329. The awakened call "renunciation"
the abandonment of the fruits of one's actions,
and those established in renunciation,
the learned name "sannyāsa.

"Renunciation: "tyāga." This is what Lao-Tzu called "non-action," also known as "service".

बुधाः संन्यासमाहुः त्यागं कर्मणां फलविसर्जनम् ।
ये च संन्याससंस्थाः स्युः विद्वांसः संन्यासिनः नमन्ति ॥

budhāḥ saṃnyāsamāhuḥ tyāgaṃ
karmaṇāṃ phalavisarjanam |
ye ca saṃnyāsasaṃsthāḥ syuḥ
vidvāṃsaḥ saṃnyāsinaḥ namanti ||

बुधाः - budhāḥ - the awakened - masculine nominative plural - root √budh - refers to beings awakened to spiritual knowledge.
संन्यासम् - saṃnyāsam - renunciation - neuter accusative singular - root √nyās - represents the concept of renunciation or sannyāsa.
आहुः - āhuḥ - call - 3rd person plural perfect - root √ah - indicates the act of naming or declaring.
त्यागं - tyāgaṃ - abandonment - masculine accusative singular - root √tyaj - refers to the act of renouncing, specifically the fruits of actions, as in the text.
कर्मणां - karmaṇāṃ - of actions - neuter genitive plural - root √kṛ - refers to actions or duties performed.
फलविसर्जनम् - phalavisarjanam - abandonment of the fruit - neuter accusative singular - roots √phala + √visṛj - combination describing the abandonment of results or fruits of actions.
ये - ye - those who - relative pronoun nominative masculine plural - root √ya - refers to the subjects in renunciation.
च - ca - and - conjunction - invariable - connects the two clauses.
संन्याससंस्थाः - saṃnyāsasaṃsthāḥ - established in renunciation - adjective nominative masculine plural - roots √nyās + √sthā - indicates those established in the state of renunciation.
स्युः - syuḥ - are - 3rd person plural optative - root √as - expresses the state of being, used for grammatical reasons in Sanskrit.
विद्वांसः - vidvāṃsaḥ - the learned - masculine nominative plural - root √vid - refers to those possessing knowledge.
संन्यासिनः - saṃnyāsinaḥ - sannyāsins - masculine accusative plural - root √nyās - refers to those practicing renunciation, named sannyāsa.

नमन्ति - namanti - name - 3rd person plural present - root √nam - indicates the act of naming or qualifying.

Here, we can also speak of true detachment—not the kind that involves depriving oneself of everything, but the attachment to the Satnam (Holy Name). One who remains conscious of the Satnam through the observance of a proper sadhana and the diligent practice of meditation in action (non-action or service) is in true detachment and is a "sannyāsa."

---

330. Some advocate the abandonment
of the fruits of their actions,
while others uphold actions
of sacrifice, austerity, and charity.

केचित् त्यागं कर्मफलस्य प्रशंसन्ति हि संन्यासम् ।
अन्ये यज्ञतपोदान- कर्मणां प्रशंसन्ति तु ॥

kecit tyāgaṃ karmaphalasya
praśaṃsanti hi saṃnyāsam |
anye yajñatapodāna-
karmaṇāṃ praśaṃsanti tu ||

केचित् - kecit - some - indefinite pronoun nominative plural - root √ka - refers to an unspecified group of people.
त्यागं - tyāgaṃ - abandonment - masculine accusative singular - root √tyaj - refers to the act of renouncing, here the fruits of actions.
कर्मफलस्य - karmaphalasya - of the fruits of actions - neuter genitive singular - roots √kṛ + √phala - refers to the results of actions.
प्रशंसन्ति - praśaṃsanti - advocate - 3rd person plural present - root √śaṃs - expresses the act of praising, recommending, or supporting an idea.
हि - hi - indeed - particle - invariable - reinforces the statement, translated as "indeed" or omitted for fluency.
संन्यासम् - saṃnyāsam - renunciation - neuter accusative singular - root √nyās - refers to the concept of renunciation, tied to abandonment.

अन्ये - anye - others - pronoun nominative masculine plural - root √anya - refers to another group of people.
यज्ञतपोदान - yajñatapodāna - sacrifice, austerity, charity - neuter accusative plural compound - roots √yaj + √tap + √dā - combines the three types of actions mentioned.
कर्मणां - karmaṇāṃ - of actions - neuter genitive plural - root √kṛ - refers to specific actions of sacrifice, austerity, and charity.
प्रशंसन्ति - praśaṃsanti - uphold - 3rd person plural present - root √śaṃs - indicates the act of promoting or defending.
तु - tu - but - particle - invariable - marks a contrast between the two groups.

Acts of sacrifice, asceticism, austerity, and charity, without true knowledge, are futile for spiritual realization. An ancient hymn, "Aarti," has a verse that speaks of this:

"Singing, fasting, charity, austerity,
Do not grant knowledge of the soul,
Will never reveal your soul,
Without the Grace of the Holy Name,
Without the knowledge of the Holy Name,
No rite can lead to the goal."

---

331. One must distinguish
three types of renunciation.

विवेकेन संन्यासं त्रिविधं प्रविभजति ॥

vivekena saṃnyāsaṃ
trividhaṃ pravibhajati ||

विवेकेन - vivekena - with discernment - masculine instrumental singular - root √vic - refers to the act of distinguishing or discerning clearly.
संन्यासं - saṃnyāsaṃ - renunciation - neuter accusative singular - root √nyās - refers to the concept of renunciation.

त्रिविधं - trividhaṃ - three types - neuter accusative adjective singular - roots √tri + √vidha - indicates a division into three types or categories.
प्रविभजति - pravibhajati - distinguishes - 3rd person singular present - roots √pra + √bhaj - expresses the act of separating or dividing precisely.

The first renunciation is renouncing the self—that is, the idea or concept one has of oneself. This is the primary attachment.The second renunciation is renouncing desire. Pleasure is one thing; desire is another. For example, the need to eat is not a desire. Taking pleasure in eating is not a bad thing. Desiring one's spouse is not a bad thing.The third renunciation is renouncing spiritual ambition—the desire for perfection when that perfection is about oneself, the desire to be perfect.

---

332. One must not renounce
acts of sacrifice, austerity, or charity,
for they sanctify even the greatest souls.

न त्यजेत् यज्ञकर्माणि तपोदानकृतानि च ।
न हि तानि महात्मानः पवित्रयन्ति सर्वदा ॥

na tyajet yajñakarmāṇi
tapodānakṛtāni ca |
na hi tāni mahātmānaḥ
pavitrayanti sarvadā ||

न - na - not - negative particle - invariable - indicates negation, corresponding to "not."
त्यजेत् - tyajet - must renounce - 3rd person singular optative - root √tyaj - expresses the negative injunction not to abandon.
यज्ञकर्माणि - yajñakarmāṇi - acts of sacrifice - neuter accusative plural - roots √yaj + √kṛ - refers to actions related to ritual or spiritual sacrifices.
तपोदानकृतानि - tapodānakṛtāni - of austerity, of charity - neuter accusative plural compound - roots √tap + √dā + √kṛ - groups acts of austerity and charity.
च - ca - and - conjunction - invariable - connects the two types of acts,

corresponding to “or.”
न - na - not - negative particle - invariable - reinforces negation in the second clause.
हि - hi - for - particle - invariable - introduces the reason, corresponding to “for.”
तानि - tāni - they - demonstrative pronoun accusative neuter plural - root √tad - refers to the mentioned acts (sacrifice, austerity, charity).
महात्मानः - mahātmānaḥ - great souls - masculine accusative plural - roots √mahā + √ātman - refers to spiritually elevated beings.
पवित्रयन्ति - pavitrayanti - sanctify - 3rd person plural present - root √pū - expresses the act of purifying or sanctifying.
सर्वदा - sarvadā - always - adverb - roots √sarva + √dā - translated as “even” in the sense of a constant or universal action.

These acts must not be abandoned, provided they are performed in observance of Dharma, the sadhana of The Path.

---

333. But all these practices
must be performed
while renouncing their fruits.

सर्वं तु तत् कर्म यत् फलत्यागेन संन्यासे ।
नित्यं कर्तव्यम् एव विधति हि तद् विधिः ॥

sarvaṃ tu tat karma yat
phalatyāgena saṃnyāse |
nityaṃ kartavyam eva
vidhati hi tad vidhiḥ ||

सर्वं - sarvaṃ - all - pronoun/adjective neuter accusative singular - root √sarva - refers to all the mentioned practices (sacrifice, austerity, charity).
तु - tu - but - particle - invariable - marks a contrast, corresponding to “but.”
तत् - tat - these - demonstrative pronoun neuter nominative singular - root √tad - refers to the practices mentioned in the previous verse.
कर्म - karma - practices - neuter accusative singular - root √kṛ - refers to spiritual

actions or practices, such as sacrifice, austerity, and charity.
यत् - yat - which - relative pronoun neuter nominative singular - root √ya - connects the practices to their condition (renouncing their fruits).
फलत्यागेन - phalatyāgena - in renouncing their fruits - masculine instrumental singular compound - roots √phala + √tyaj - indicates the abandonment of the results of actions.
संन्यासे - saṃnyāse - in renunciation - neuter locative singular - root √nyās - refers to the state of renunciation, the context in which practices must be performed.
नित्यं - nityaṃ - always - adverb - root √nitya - conveys the idea of a constant obligation, implied in "must be performed."
कर्तव्यम् - kartavyam - must be performed - neuter nominative singular gerund - root √kṛ - expresses an obligation or duty to perform the acts.
एव - eva - indeed - particle - invariable - reinforces the statement, translated as "indeed" or omitted for fluency.
विधति - vidhati - ordains - 3rd person singular present - root √dhā - indicates a prescription or injunction.
हि - hi - for - particle - invariable - introduces the reason or reinforces the injunction.
तद् - tad - this - demonstrative pronoun neuter nominative singular - root √tad - refers to the rule or injunction of the practices.
विधिः - vidhiḥ - rule - masculine nominative singular - root √dhā - refers to the prescription or spiritual order.

Renouncing the fruits of one's actions, or karma, means doing things in consciousness of the Satnam, in the observance of "service," which Lao-Tzu called "non-action" or "wu wei."

---

334. One must never renounce one's duties.
A person who, under the sway of illusion,
renounces them is said to act
out of ignorance.

न कदाचित् स्वधर्मं त्यजेत् मायासमावृतः ।
यस्य तद् व्यवहारं अज्ञानेन चाहुः ॥

na kadācit svadharmaṃ
tyajet māyāsamāvṛtaḥ |
yasya tad vyavahāraṃ
ajñānena cāhuḥ ||

न - na - not - negative particle - invariable - indicates negation, corresponding to "not."
कदाचित् - kadācit - never - adverb - roots √ka + √cit - reinforces negation to express an absolute prohibition, corresponding to "never."
स्वधर्मं - svadharmaṃ - one's duties - masculine accusative singular - roots √sva + √dhṛ - refers to duties specific to a person's spiritual or social role.
त्यजेत् - tyajet - must renounce - 3rd person singular optative - root √tyaj - expresses the negative injunction not to abandon.
मायासमावृतः - māyāsamāvṛtaḥ - under the sway of illusion - adjective nominative masculine singular - roots √māyā + √sam + √vṛ - describes a person enveloped or dominated by illusion (māyā).
यस्य - yasya - whose - relative pronoun genitive masculine singular - root √ya - refers to the person who renounces.
तद् - tad - their - demonstrative pronoun neuter accusative singular - root √tad - refers to the person's behavior.
व्यवहारं - vyavahāraṃ - behavior - masculine accusative singular - roots √vi + √ava + √hṛ - refers to action or conduct, here the behavior of renunciation.
अज्ञानेन - ajñānena - by ignorance - neuter instrumental singular - root √a + √jñā - indicates the cause, ignorance, dictating the behavior.
च - ca - and - conjunction - invariable - connects clauses, implied in the structure.
आहुः - āhuḥ - is said - 3rd person plural perfect - root √ah - expresses a general declaration, corresponding to "is said."

Here, ignorance is the lack of knowledge. In this Upanishad, knowledge refers to the Dharma and the Satnam. This knowledge is given through initiation by a living awakened master of this spiritual path (mārga). This knowledge deepens through consistent observance.

———————

335. One who, fearing a difficult duty,
refuses it, saying, “This is hard,”
acts only by instinct, driven by passion.
By doing so, they will never reap
the realization brought by renunciation.

यः कर्म दुःखदं भीतः न करोति च तद् वदति ।
रजसा संयुक्तः केवलं न संन्यासात् फलं लभति ॥

yaḥ karma duḥkhadaṃ bhītaḥ
na karoti ca tad vadati |
rajasā saṃyuktaḥ kevalaṃ
na saṃnyāsāt phalaṃ labhati ||

यः - yaḥ - one who - relative pronoun nominative masculine singular - root √ya - refers to the person acting.
कर्म - karma - duty - neuter accusative singular - root √kṛ - refers to the action or duty to be performed.
दुःखदं - duḥkhadaṃ - difficult - adjective accusative neuter singular - roots √duḥkha + √dā - qualifies the duty as a source of suffering.
भीतः - bhītaḥ - fearing - adjective nominative masculine singular - root √bhī - indicates fear or apprehension toward the duty.
न - na - not - negative particle - invariable - negates the action.
करोति - karoti - performs - 3rd person singular present - root √kṛ - expresses the act of performing, here negated.
च - ca - and - conjunction - invariable - connects the refusal and the statement.
तद् - tad - this - demonstrative pronoun neuter accusative singular - root √tad - refers to the difficult duty.
वदति - vadati - says - 3rd person singular present - root √vad - indicates the act of declaring “this is hard.”
रजसा - rajasā - by passion - neuter instrumental singular - root √raj - refers to the quality of nature (guṇa) associated with passion.
संयुक्तः - saṃyuktaḥ - driven - adjective nominative masculine singular - root √yuj - indicates the state of being influenced by passion.

केवलं - kevalaṃ - only - adverb - root √kevala - emphasizes that the action is purely instinctive.
न - na - not - negative particle - invariable - negates the result.
संन्यासात् - saṃnyāsāt - from renunciation - neuter ablative singular - root √nyās - refers to the state of renunciation as the source of realization.
फलं - phalaṃ - fruit - neuter accusative singular - root √phala - represents spiritual realization or benefit.
लभति - labhati - reaps - 3rd person singular present - root √labh - indicates obtaining a result, here negated.

Passion is generated in humans by the guṇa "rajas." This guṇa is one of the three that constitute "faith," or the set of conditions shaping the human mind from birth throughout their life. See chapter 12 of this book, which discusses the three guṇas.

---

336. But one who, because it must be done,
without attachment to the action or its fruit,
performs the prescribed duty,
their renunciation is said to stem from virtue.

तु यः कर्तव्यम् इति सङ्गरहितः कर्मफलयोः ।
नियतं कर्म करोति सत्त्वेन संन्यासः आहुः ॥

tu yaḥ kartavyam iti
saṅgarahitaḥ karmaphalayoḥ |
niyataṃ karma karoti
sattvena saṃnyāsaḥ āhuḥ ||

तु - tu - but - particle - invariable - marks a contrast, corresponding to "but."
यः - yaḥ - one who - relative pronoun nominative masculine singular - root √ya - refers to the person acting.
कर्तव्यम् - kartavyam - duty - neuter nominative singular gerund - root √kṛ - indicates the obligation to perform an action.
इति - iti - because - particle - invariable - marks the reason, translated as "because

it must be done."
सङ्गरहितः - saṅgarahitaḥ - without attachment - adjective nominative masculine singular - roots √saṅga + √rahita - describes the absence of attachment.
कर्मफलयोः - karmaphalayoḥ - to the action and its fruit - neuter locative dual compound - roots √kṛ + √phala - refers to the action and its result.
नियतं - niyataṃ - prescribed - adjective accusative neuter singular - roots √ni + √yam - qualifies the duty as ordained or regulated.
कर्म - karma - duty - neuter accusative singular - root √kṛ - refers to the prescribed action or duty.
करोति - karoti - performs - 3rd person singular present - root √kṛ - indicates the act of performing the duty.
सत्त्वेन - sattvena - by virtue - neuter instrumental singular - root √sat - refers to the quality of nature (guṇa) associated with virtue or purity.
संन्यासः - saṃnyāsaḥ - renunciation - masculine nominative singular - root √nyās - refers to the state of renunciation.
आहुः - āhuḥ - is said - 3rd person plural perfect - root √ah - expresses a general declaration, translated as "is said."

One could just as well say "stems from the Satnam," since the Satnam is the virtue of God—that is, the sum of His qualities and power. Another sage, a buddha or awakened one, called this "the virtue of the Tao." That sage was Lao-Tzu.

---

337. A detached person,
with profound consciousness
and elevated intelligence, such a person
is free from doubt.
They never refuse a necessary act
and do not cling to the benefits of their actions.

विरक्तः संज्ञानगम्भीरः धीरो बुद्ध्या समुन्नतः ।
सन्देहरहितः सदा नियतं कर्म न त्यजति ॥
कर्मफलेषु न सज्जति च सङ्गरहितः स एव ॥

viraktaḥ saṃjñānagambhīraḥ
dhīro buddhyā samunnataḥ |
sandeharahitaḥ sadā
niyataṃ karma na tyajati ||
karmaphaleṣu na sajjati
ca saṅgarahitaḥ sa eva ||

विरक्तः - viraktaḥ - detached - adjective nominative masculine singular - root √vi + √rañj - refers to the absence of attachment or desire.
संज्ञानगम्भीरः - saṃjñānagambhīraḥ - profound consciousness - adjective nominative masculine singular - roots √saṃ + √jñā + √gambhīra - describes a penetrating and deep consciousness.
धीरो - dhīraḥ - wise - adjective nominative masculine singular - root √dhī - refers to a person with elevated intelligence.
बुद्ध्या - buddhyā - by intelligence - feminine instrumental singular - root √budh - indicates intelligence as a means of elevation.
समुन्नतः - samunnataḥ - elevated - adjective nominative masculine singular - roots √sam + √ud + √nat - qualifies intelligence as exalted.
सन्देहरहितः - sandeharahitaḥ - free from doubt - adjective nominative masculine singular - roots √sam + √dih + √rahita - indicates the absence of doubt.
सदा - sadā - always - adverb - root √sad - expresses permanence, translated as "never" in negation.
नियतं - niyataṃ - necessary - adjective accusative neuter singular - roots √ni + √yam - qualifies the act as prescribed or essential.
कर्म - karma - act - neuter accusative singular - root √kṛ - refers to the action or necessary duty.
न - na - not - negative particle - invariable - negates the act of refusing.
त्यजति - tyajati - refuse - 3rd person singular present - root √tyaj - indicates the act of rejecting or abandoning, here negated.
कर्मफलेषु - karmaphaleṣu - to the benefits of actions - neuter locative plural - roots √kṛ + √phala - refers to the results or fruits of actions.
न - na - not - negative particle - invariable - negates attachment.
सज्जति - sajjati - cling - 3rd person singular present - root √sañj - indicates the act of clinging or attaching, here negated.

च - ca - and - conjunction - invariable - connects the last two clauses.
सङ्गरहितः - saṅgarahitaḥ - without attachment - adjective nominative masculine singular - roots √saṅga + √rahita - describes the absence of attachment to results.
स - sa - this - demonstrative pronoun nominative masculine singular - root √tad - refers to the person.
एव - eva - indeed - particle - invariable - reinforces the identity of the person.

---

338. For a person,
true renunciation is truly difficult,
for abandoning all action is impossible.
One is said to practice it
who acts while renouncing
the fruits of their actions.

नरस्य संन्यासः सत्यं दुष्करः खलु सर्वदा ।
सर्वं कर्म त्यजति न यो फलत्यागी स कर्मति ॥
तं संन्यासिनमाहुः सदा यः कर्मति खलु ॥

narasya saṃnyāsaḥ satyaṃ
duṣkaraḥ khalu sarvadā |
sarvaṃ karma tyajati na
yo phalatyāgī sa karmati ||
taṃ saṃnyāsinamāhuḥ
sadā yaḥ karmati khalu ||

नरस्य - narasya - for a person - masculine genitive singular - root √nṛ - refers to a human being in general.
संन्यासः - saṃnyāsaḥ - renunciation - masculine nominative singular - root √nyās - refers to the state or practice of renunciation.
सत्यं - satyaṃ - true - adjective/adverb neuter accusative singular - root √sat - qualifies renunciation as genuine, also translated as “truly.”
दुष्करः - duṣkaraḥ - difficult - adjective nominative masculine singular - roots √duṣ + √kṛ - indicates the difficulty of renunciation.
खलु - khalu - indeed - particle - invariable - reinforces the statement,

corresponding to “truly.”
सर्वदा - sarvadā - always - adverb - roots √sarva + √dā - emphasizes the permanence of the difficulty.
सर्वं - sarvaṃ - all - pronoun/adjective neuter accusative singular - root √sarva - refers to all actions.
कर्म - karma - action - neuter accusative singular - root √kṛ - refers to actions or duties.
त्यजति - tyajati - abandon - 3rd person singular present - root √tyaj - indicates the act of renouncing, here negated.
न - na - not - negative particle - invariable - marks the impossibility of renouncing.
यो - yaḥ - who - relative pronoun nominative masculine singular - root √ya - refers to the person acting.
फलत्यागी - phalatyāgī - renouncing the fruits - adjective nominative masculine singular - roots √phala + √tyaj - describes one who abandons the fruits of actions.
स - sa - this - demonstrative pronoun nominative masculine singular - root √tad - refers to the person.
कर्मति - karmati - acts - 3rd person singular present - root √kṛ - indicates the act of performing duties.
तं - taṃ - that - demonstrative pronoun accusative masculine singular - root √tad - refers to the person practicing.
संन्यासिनम - saṃnyāsinam - one who practices renunciation - masculine accusative singular - root √nyās - refers to the practitioner of renunciation.
आहुः - āhuḥ - is said - 3rd person plural perfect - root √ah - expresses a general declaration, translated as “is said.”
सदा - sadā - always - adverb - root √sad - indicates the constancy of the practice.
यः - yaḥ - who - relative pronoun nominative masculine singular - root √ya - refers to the person acting.
कर्मति - karmati - acts - 3rd person singular present - root √kṛ - reiterates the action to reinforce the idea.
खलु - khalu - indeed - particle - invariable - reinforces the final statement.

---

339. The triple fruit of actions,

desirable, undesirable,
or a mix of both, such is,
after death, the reward of those
who have not practiced renunciation.
The sannyāsi will not taste this fruit.

त्रिविधं कर्मफलं इष्टं नष्टं मिश्रं च ।
मृत्योः परं तद् भवति असंन्यासिनां फलं ॥
संन्यासी न तद् रसति फलं तस्य न संनादति ॥

trividhaṃ karmaphalaṃ
iṣṭaṃ naṣṭaṃ miśraṃ ca |
mṛtyoḥ paraṃ tad bhavati
asaṃnyāsināṃ phalaṃ ||
saṃnyāsī na tad rasati
phalaṃ tasya na sajjati ||

त्रिविधं - trividhaṃ - triple - adjective accusative neuter singular - roots √tri + √vidha - indicates a division into three types.
कर्मफलं - karmaphalaṃ - fruit of actions - neuter accusative singular - roots √kṛ + √phala - refers to the results of actions.
इष्टं - iṣṭaṃ - desirable - adjective accusative neuter singular - root √iṣ - qualifies a favorable or desired fruit.
नष्टं - naṣṭaṃ - undesirable - adjective accusative neuter singular - root √naś - qualifies an unfavorable or lost fruit.
मिश्रं - miśraṃ - mixed - adjective accusative neuter singular - root √miś - indicates a fruit combining both aspects.
च - ca - and - conjunction - invariable - connects the types of fruits.
मृत्योः - mṛtyoḥ - after death - masculine locative singular - root √mṛ - indicates the post-mortem context.
परं - paraṃ - after - adverb - root √para - refers to what follows or transcends, translated as “after.”
तद् - tad - such - demonstrative pronoun nominative neuter singular - root √tad - refers to the nature of the fruit.

भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state of the reward.
असंन्यासिनां - asaṃnyāsināṃ - of those who have not practiced renunciation - masculine genitive plural - roots √a + √nyās - refers to those who do not practice renunciation.
फलं - phalaṃ - reward - neuter nominative singular - root √phala - refers to the result or benefit of actions.
संन्यासी - saṃnyāsī - the sannyāsi - masculine nominative singular - root √nyās - refers to one who practices renunciation.
न - na - not - negative particle - invariable - negates the action.
तद - tad - this - demonstrative pronoun accusative neuter singular - root √tad - refers to the fruit of actions.
रसति - rasati - taste - 3rd person singular present - root √ras - indicates the act of tasting or experiencing, here negated.
फलं - phalaṃ - fruit - neuter accusative singular - root √phala - refers to the result of actions.
तस्य - tasya - of them - demonstrative pronoun genitive masculine singular - root √tad - refers to the sannyāsi.
न - na - not - negative particle - invariable - negates attachment.
सज्जति - sajjati - attaches - 3rd person singular present - root √sañj - indicates the act of clinging, here negated.

This fruit of actions, whether desirable or undesirable, is reincarnation. The realized person, the sannyāsi freed from the chains of samsara, does not taste this fruit.

---

340. Here are the five factors of action
described by the Sāṃkhya philosophy:
the place, the doer, the senses,
the effort, and the supreme soul.

पञ्च कर्मणः कारणं सांख्यदर्शनवर्णितम् ।
स्थानं कर्ता च इन्द्रियं प्रयत्नः परमात्मा च ॥

pañca karmaṇaḥ kāraṇaṃ
sāṃkhyadarśanavarṇitam |
sthānaṃ kartā ca indriyaṃ
prayatnaḥ paramātmā ca ||

पञ्च - pañca - five - cardinal adjective nominative neuter - root √pañca - refers to the number five, relating to the factors.
कर्मणः - karmaṇaḥ - of action - neuter genitive singular - root √kṛ - refers to the action or act.
कारणं - kāraṇaṃ - factors - neuter accusative singular - root √kṛ - indicates the causes or constituent elements.
सांख्यदर्शनवर्णितम् - sāṃkhyadarśanavarṇitam - described by the Sāṃkhya philosophy - adjective accusative neuter singular - roots √sāṃkhya + √darśana + √varṇ - qualifies the factors as explained in Sāṃkhya.
स्थानं - sthānaṃ - place - neuter accusative singular - root √sthā - refers to the support or basis of action.
कर्ता - kartā - doer - masculine nominative singular - root √kṛ - refers to the one who performs the action.
च - ca - and - conjunction - invariable - connects the elements of the list.
इन्द्रियं - indriyaṃ - senses - neuter accusative singular - root √ind - refers to the sensory organs or faculties.
प्रयत्नः - prayatnaḥ - effort - masculine nominative singular - roots √pra + √yat - indicates effort or intentional activity.
परमात्मा - paramātmā - supreme soul - masculine nominative singular - roots √parama + √ātman - refers to the universal or divine soul.
च - ca - and - conjunction - invariable - connects the last element of the list.

---

341. Every deed, good or bad
(for realization),
that a person performs in action,
speech, or thought,
arises from these five factors.

सर्वं कर्म शुभं च दुष्टं नरः यत् करोति कर्मणा ।

वाचा मनसा च यत् पञ्चभ्यः कारणेभ्यः तत् ॥

sarvaṃ karma śubhaṃ ca duṣṭaṃ
naraḥ yat karoti karmaṇā |
vācā manasā ca yat
pañcabhyaḥ kāraṇebhyaḥ tat ||

सर्वं - sarvaṃ - every - pronoun/adjective neuter accusative singular - root √sarva - refers to all deeds.
कर्म - karma - deed - neuter accusative singular - root √kṛ - refers to action or work, here deeds.
शुभं - śubhaṃ - good - adjective accusative neuter singular - root √śubh - qualifies the deed as favorable or virtuous.
च - ca - and - conjunction - invariable - connects the qualities of deeds.
दुष्टं - duṣṭaṃ - bad - adjective accusative neuter singular - root √duṣ - qualifies the deed as unfavorable or corrupt.
नरः - naraḥ - a person - masculine nominative singular - root √nṛ - refers to the human being as the agent.
यत् - yat - that - relative pronoun neuter accusative singular - root √ya - connects the deed to the person's action.
करोति - karoti - performs - 3rd person singular present - root √kṛ - indicates the act of performing.
कर्मणा - karmaṇā - in action - neuter instrumental singular - root √kṛ - refers to the physical means of action.
वाचा - vācā - in speech - feminine instrumental singular - root √vāc - refers to the means of speech.
मनसा - manasā - in thought - neuter instrumental singular - root √man - refers to the mental or intellectual means.
च - ca - and - conjunction - invariable - connects the means of performance.
यत् - yat - that - relative pronoun neuter accusative singular - root √ya - connects the actions to the factors.
पञ्चभ्यः - pañcabhyaḥ - from five - cardinal adjective ablative neuter plural - root √pañca - refers to the five factors from verse 340.
कारणेभ्यः - kāraṇebhyaḥ - from factors - neuter ablative plural - root √kṛ - indicates

the causes or constituent elements.
तत् - tat - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the deed arising from the factors.

---

342. That being so, one who, through ignorance,
sees themselves as the sole actor of their deeds,
not considering the five factors,
lacks intelligence and, because of this,
cannot see things rightly.

तद् भवति यः अज्ञानात् केवलं कर्तारं आत्मानम् ।
पञ्च कारणानि न पश्यति न बुद्धिमान् सम्यक् न पश्यति ॥
तेन न शक्नोति यथार्थं द्रष्टुं च तस्मात् खलु ॥

tad bhavati yaḥ ajñānāt
kevalaṃ kartāraṃ ātmānam |
pañca kāraṇāni na paśyati
na buddhimān samyak na paśyati ||
tena na śaknoti yathārthaṃ
draṣṭuṃ ca tasmāt khalu ||

तद् - tad - that - demonstrative pronoun nominative neuter singular - root √tad - refers to the situation or context.
भवति - bhavati - being - 3rd person singular present - root √bhū - indicates the state or condition described.
यः - yaḥ - one who - relative pronoun nominative masculine singular - root √ya - refers to the person as the subject.
अज्ञानात् - ajñānāt - through ignorance - neuter ablative singular - root √a + √jñā - indicates the cause, ignorance.
केवलं - kevalaṃ - sole - adverb - root √kevala - qualifies the person as considering themselves the only actor.
कर्तारं - kartāraṃ - actor - masculine accusative singular - root √kṛ - refers to the one performing the action.
आत्मानम् - ātmānam - themselves - masculine accusative singular - root √ātman -

refers to the person as the subject of action.
पञ्च - pañca - five - cardinal adjective accusative neuter plural - root √pañca - refers to the number of factors.
कारणानि - kāraṇāni - factors - neuter accusative plural - root √kṛ - indicates the causes or constituent elements.
न - na - not - negative particle - invariable - negates the act of considering.
पश्यति - paśyati - considers - 3rd person singular present - root √paś - indicates the act of seeing or considering, here negated.
न - na - not - negative particle - invariable - negates intelligence.
बुद्धिमान् - buddhimān - intelligent - adjective nominative masculine singular - root √budh - refers to one possessing intelligence, here negated.
सम्यक् - samyak - rightly - adverb - root √sam - indicates a correct or appropriate vision.
न - na - not - negative particle - invariable - negates correct vision.
पश्यति - paśyati - sees - 3rd person singular present - root √paś - indicates the act of seeing or understanding.
तेन - tena - because of this - demonstrative pronoun instrumental masculine singular - root √tad - indicates the cause, ignorance.
न - na - not - negative particle - invariable - marks impossibility.
शक्नोति - śaknoti - can - 3rd person singular present - root √śak - indicates capability, here negated.
यथार्थं - yathārthaṃ - rightly - adverb - roots √yathā + √artha - indicates perception in accordance with reality.
द्रष्टुं - draṣṭuṃ - see - infinitive - root √dṛś - indicates the act of seeing or perceiving.
च - ca - and - conjunction - invariable - connects clauses.
तस्मात् - tasmāt - because of this - demonstrative pronoun ablative masculine singular - root √tad - reinforces the cause.
खलु - khalu - indeed - particle - invariable - reinforces the statement.

---

343. One whose actions
are not driven by false ego (vanity),
and whose intelligence is not clouded,
can perform their duty,

even if it causes the death of other beings,
without fault, and their actions
will not produce fruits.

यस्य कर्म न मिथ्याहंकारात् बुद्धिः न संमोहिता च ।
सः नियतं कर्म करोति प्राणिनां मृत्युं संकरोति ॥
न दोषी कर्मफलं च न जायति खलु तस्य ॥

yasya karma na mithyāhaṃkārāt
buddhiḥ na saṃmohitā ca |
saḥ niyataṃ karma karoti
prāṇināṃ mṛtyuṃ saṃkaroti ||
na doṣī karmaphalaṃ ca
na jāyati khalu tasya ||

यस्य - yasya - whose - relative pronoun genitive masculine singular - root √ya - refers to the person as the subject.
कर्म - karma - actions - neuter nominative singular - root √kṛ - refers to actions or duties performed.
न - na - not - negative particle - invariable - negates the motivation.
मिथ्याहंकारात् - mithyāhaṃkārāt - by false ego - masculine ablative singular - roots √mithyā + √ahaṃ + √kṛ - indicates vanity or erroneous ego as a cause, here negated.
बुद्धिः - buddhiḥ - intelligence - feminine nominative singular - root √budh - refers to the faculty of discernment.
न - na - not - negative particle - invariable - negates clouding.
संमोहिता - saṃmohitā - clouded - adjective nominative feminine singular - roots √sam + √muh - qualifies intelligence as not confused or misled.
च - ca - and - conjunction - invariable - connects the two qualities of the person.
सः - saḥ - they - demonstrative pronoun nominative masculine singular - root √tad - refers to the person.
नियतं - niyataṃ - prescribed - adjective accusative neuter singular - roots √ni + √yam - qualifies the duty as ordained.
कर्म - karma - duty - neuter accusative singular - root √kṛ - refers to the prescribed

action.
करोति - karoti - performs - 3rd person singular present - root √kṛ - indicates the act of performing.
प्राणिनां - prāṇināṃ - of other beings - masculine genitive plural - root √prāṇ - refers to living beings.
मृत्युं - mṛtyuṃ - death - masculine accusative singular - root √mṛ - refers to death or cessation of life.
संकरोति - saṃkaroti - causes - 3rd person singular present - roots √sam + √kṛ - indicates the act of causing or bringing about.
न - na - not - negative particle - invariable - negates fault.
दोषी - doṣī - at fault - adjective nominative masculine singular - root √duṣ - refers to one who is guilty, here negated.
कर्मफलं - karmaphalaṃ - fruits of actions - neuter accusative singular - roots √kṛ + √phala - refers to the results of actions.
च - ca - and - conjunction - invariable - connects clauses.
न - na - not - negative particle - invariable - negates production.
जायति - jāyati - produce - 3rd person singular present - root √jan - indicates the act of generating or producing, here negated.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तस्य - tasya - of them - demonstrative pronoun genitive masculine singular - root √tad - refers to the person.

The soul of beings is immortal; no one can kill it. Thus, beings killed because of us are not truly dead. Take the example of a soldier whose duty is to obey their superiors' orders and, because of this, kills enemies without pleasure or vanity. They will not face negative consequences.

---

344. Knowledge, the object of knowledge, and the knower,
these form the triple motivator of action.
The senses, the act itself, and its doer
form the triple foundation of all action.

ज्ञानं ज्ञेयं च ज्ञाता त्रिविधं कर्मचोदनम् ।
इन्द्रियं कर्म कर्ता च सर्वं कर्माधारं त्रिविधम् ॥

jñānaṃ jñeyaṃ ca jñātā
trividhaṃ karmacodanam |
indriyaṃ karma kartā ca
sarvaṃ karmādhāraṃ trividham ||

ज्ञानं - jñānaṃ - knowledge - neuter nominative singular - root √jñā - refers to knowledge or understanding.
ज्ञेयं - jñeyaṃ - object of knowledge - neuter nominative singular - root √jñā - refers to what is to be known.
च - ca - and - conjunction - invariable - connects the elements of the list.
ज्ञाता - jñātā - knower - masculine nominative singular - root √jñā - refers to the agent of knowledge.
त्रिविधं - trividhaṃ - triple - adjective nominative neuter singular - roots √tri + √vidha - indicates a division into three parts.
कर्मचोदनम् - karmacodanam - motivator of action - neuter nominative singular - roots √kṛ + √cud - refers to what incites or motivates action.
इन्द्रियं - indriyaṃ - senses - neuter nominative singular - root √ind - refers to sensory organs or faculties.
कर्म - karma - act - neuter nominative singular - root √kṛ - refers to the action itself.
कर्ता - kartā - doer - masculine nominative singular - root √kṛ - refers to the one who performs the action.
च - ca - and - conjunction - invariable - connects the elements of the second list.
सर्वं - sarvaṃ - all - pronoun/adjective nominative neuter singular - root √sarva - refers to all actions.
कर्माधारं - karmādhāraṃ - foundation of action - neuter nominative singular - roots √kṛ + √ādhāra - refers to the basis or support of action.
त्रिविधम् - trividham - triple - adjective nominative neuter singular - roots √tri + √vidha - indicates a division into three parts.

---

345. There are three kinds of knowledge,
actions, and actors,
corresponding to the three guṇas.

They are described as follows.

त्रिविधं ज्ञानं कर्म च कर्तारः त्रिगुणानुगाः ।
तद् इदं त्रिविधं सर्वं वर्णितं संनादति क्रमात् ॥

trividhaṃ jñānaṃ karma ca
kartāraḥ triguṇānugāḥ |
tad idaṃ trividhaṃ sarvaṃ
varṇitaṃ kramāt ||

त्रिविधं - trividhaṃ - three kinds - adjective nominative neuter singular - roots √tri + √vidha - indicates a division into three types.
ज्ञानं - jñānaṃ - knowledge - neuter nominative singular - root √jñā - refers to knowledge or understanding.
कर्म - karma - actions - neuter nominative singular - root √kṛ - refers to actions or duties.
च - ca - and - conjunction - invariable - connects the elements of the list.
कर्तारः - kartāraḥ - actors - masculine nominative plural - root √kṛ - refers to those who perform actions.
त्रिगुणानुगाः - triguṇānugāḥ - corresponding to the three guṇas - adjective nominative masculine plural - roots √tri + √guṇa + √anu + √gā - indicates conformity to the three qualities of nature.
तद् - tad - they - demonstrative pronoun nominative neuter singular - root √tad - refers to knowledge, actions, and actors.
इदं - idaṃ - here - demonstrative pronoun nominative neuter singular - root √idam - introduces the described elements.
त्रिविधं - trividhaṃ - triple - adjective nominative neuter singular - roots √tri + √vidha - reiterates the division into three types for clarity.
सर्वं - sarvaṃ - all - pronoun/adjective nominative neuter singular - root √sarva - encompasses the three categories.
वर्णितं - varṇitaṃ - described - adjective nominative neuter singular - root √varṇ - indicates the act of explaining or describing.
क्रमात् - kramāt - as follows - adverb - root √kram - indicates a sequential or progressive presentation.

346. The knowledge by which one discerns
Unity in multiplicity
is the understanding
that arises from sattva (reason).

येन ज्ञानेन एकं नानात्वे विवेचति ।
तद् विज्ञानं सत्त्वात् प्रवृत्तं खलु तत् ॥

yena jñānena ekaṃ
nānātve vivecati |
tad vijñānaṃ sattvāt
pravṛttaṃ khalu tat ||

येन - yena - by which - relative pronoun instrumental neuter singular - root √ya - refers to the means, here knowledge.
ज्ञानेन - jñānena - knowledge - neuter instrumental singular - root √jñā - refers to knowledge as the instrument of discernment.
एकं - ekaṃ - Unity - adjective/pronoun accusative neuter singular - root √eka - refers to oneness or unity.
नानात्वे - nānātve - in multiplicity - neuter locative singular - roots √nānā + √tva - refers to diversity or multiplicity.
विवेचति - vivecati - discerns - 3rd person singular present - root √vic - indicates the act of discerning or distinguishing.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the understanding.
विज्ञानं - vijñānaṃ - understanding - neuter nominative singular - roots √vi + √jñā - refers to special or intuitive knowledge.
सत्त्वात् - sattvāt - from sattva - neuter ablative singular - root √sat - refers to the quality of nature associated with purity or reason.
प्रवृत्तं - pravṛttaṃ - arises - adjective nominative neuter singular - roots √pra + √vṛt - indicates origin or manifestation.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तत् - tat - that - demonstrative pronoun nominative neuter singular - root √tad -

refers to the knowledge arising from sattva.

---

347. But the knowledge that sees life
as diverse as the number of living beings,
with different natures, this understanding
belongs to rajas (passion).

तु यत् ज्ञानं जीवनं नानात्वे प्राणिनां दृशति ।
विविधस्वभावं तद् रजसः विज्ञानं खलु ॥

tu yat jñānaṃ jīvanaṃ
nānātve prāṇināṃ dṛśati |
vividhasvabhāvaṃ tad
rajasaḥ vijñānaṃ khalu ||

तु - tu - but - particle - invariable - marks a contrast with the previous verse.
यत् - yat - that - relative pronoun nominative neuter singular - root √ya - refers to knowledge as the subject.
ज्ञानं - jñānaṃ - knowledge - neuter nominative singular - root √jñā - refers to knowledge in general.
जीवनं - jīvanaṃ - life - neuter accusative singular - root √jīv - refers to existence or the life of beings.
नानात्वे - nānātve - as diverse - neuter locative singular - roots √nānā + √tva - indicates multiplicity or diversity.
प्राणिनां - prāṇināṃ - of living beings - masculine genitive plural - root √prāṇ - refers to living beings.
दृशति - dṛśati - sees - 3rd person singular present - root √dṛś - indicates the act of perceiving or causing to perceive.
विविधस्वभावं - vividhasvabhāvaṃ - with different natures - adjective accusative neuter singular - roots √vividha + √sva + √bhāva - qualifies life as having varied natures.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the understanding.
रजसः - rajasaḥ - to rajas - neuter genitive singular - root √raj - refers to the quality

of nature associated with passion.
विज्ञानं - vijñānaṃ - understanding - neuter nominative singular - roots √vi + √jñā - refers to specific or intuitive knowledge.
खलु - khalu - indeed - particle - invariable - reinforces the statement.

---

348. As for the knowledge by which,
blind to the truth, one clings
to a single type of action,
this limited understanding
stems from the darkness of tamas.

येन ज्ञानेन सत्यं न पश्यति सज्जति कर्मणि ।
एकं तद् अल्पं विज्ञानं तमसः खलु भवति ॥

yena jñānena satyaṃ
na paśyati sajjati karmaṇi |
ekaṃ tad alpaṃ vijñānaṃ
tamasaḥ khalu bhavati ||

येन - yena - by which - relative pronoun instrumental neuter singular - root √ya - refers to the means, here knowledge.
ज्ञानेन - jñānena - knowledge - neuter instrumental singular - root √jñā - refers to knowledge as the instrument.
सत्यं - satyaṃ - truth - neuter accusative singular - root √sat - refers to the ultimate reality or truth.
न - na - not - negative particle - invariable - negates perception.
पश्यति - paśyati - sees - 3rd person singular present - root √paś - indicates the act of perceiving, here negated for “blind.”
सज्जति - sajjati - clings - 3rd person singular present - root √sañj - indicates the act of clinging or attaching.
कर्मणि - karmaṇi - to an action - neuter locative singular - root √kṛ - refers to the action or duty.
एकं - ekaṃ - single - adjective accusative neuter singular - root √eka - qualifies the action as unique.

तद - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the understanding.
अल्पं - alpaṃ - limited - adjective nominative neuter singular - root √alpa - qualifies the knowledge as small or limited.
विज्ञानं - vijñānaṃ - understanding - neuter nominative singular - roots √vi + √jñā - refers to specific or limited knowledge.
तमसः - tamasaḥ - from tamas - neuter genitive singular - root √tam - refers to the quality of nature associated with darkness or ignorance.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
भवति - bhavati - stems - 3rd person singular present - root √bhū - indicates the state of belonging or being.

---

349. An action dictated by duty,
performed without attachment,
without desire or aversion,
and done in service, arises from sattva.

नियतं कर्म यत् कृतं सङ्गरहितं न रागद्वेषात् ।
सेवायां च कृतं तद् सत्त्वात् प्रवृत्तं खलु ॥

niyataṃ karma yat kṛtaṃ
saṅgarahitaṃ na rāgadveṣāt |
sevāyāṃ ca kṛtaṃ tad
sattvāt pravṛttaṃ khalu ||

नियतं - niyataṃ - dictated by duty - adjective accusative neuter singular - roots √ni + √yam - qualifies the action as prescribed or ordained.
कर्म - karma - action - neuter accusative singular - root √kṛ - refers to the action or duty.
यत् - yat - which - relative pronoun accusative neuter singular - root √ya - connects the action to its qualities.
कृतं - kṛtaṃ - performed - past participle nominative neuter singular - root √kṛ - indicates the action is carried out.
सङ्गरहितं - saṅgarahitaṃ - without attachment - adjective accusative neuter singular -

roots √saṅga + √rahita - qualifies the action as free from attachment.
न - na - not - negative particle - invariable - negates desire or aversion.
रागद्वेषात् - rāgadveṣāt - from desire or aversion - masculine ablative singular compound - roots √rāga + √dveṣ - indicates the absence of desire or aversion.
सेवायां - sevāyāṃ - in service - feminine locative singular - root √sev - refers to the act of service or devotion.
च - ca - and - conjunction - invariable - connects the qualities of the action.
कृतं - kṛtaṃ - done - past participle nominative neuter singular - root √kṛ - reiterates the idea of performance in the context of service.
तद् - tad - that - demonstrative pronoun nominative neuter singular - root √tad - refers to the action.
सत्त्वात् - sattvāt - from sattva - neuter ablative singular - root √sat - refers to the quality of nature associated with purity or reason.
प्रवृत्तं - pravṛttaṃ - arises - adjective nominative neuter singular - roots √pra + √vṛt - indicates origin or manifestation.
खलु - khalu - indeed - particle - invariable - reinforces the statement.

---

350. An action done with great effort,
to fulfill a desire, focusing only
on oneself, driven by vanity,
is an action of rajas.

महाप्रयत्नेन कृतं कामं स्वमेव पश्यति ।
अहंकारात् कर्म तद् रजसः खलु भवति ॥

mahāprayatnena kṛtaṃ
kāmaṃ svameva paśyati |
ahaṃkārāt karma tad
rajasaḥ khalu bhavati ||

महाप्रयत्नेन - mahāprayatnena - with great effort - masculine instrumental singular - roots √mahā + √pra + √yat - refers to intense or considerable effort.
कृतं - kṛtaṃ - done - past participle accusative neuter singular - root √kṛ - indicates the action is performed.

कामं - kāmaṃ - desire - masculine accusative singular - root √kām - refers to the wish or aspiration to fulfill.
स्वमेव - svameva - only oneself - pronoun accusative neuter singular + particle - roots √sva + √eva - indicates exclusive focus on oneself.
पश्यति - paśyati - focuses - 3rd person singular present - root √paś - indicates the act of seeing or focusing.
अहंकारात् - ahaṃkārāt - by vanity - masculine ablative singular - roots √ahaṃ + √kṛ - refers to ego or vanity as the cause.
कर्म - karma - action - neuter nominative singular - root √kṛ - refers to the action or duty.
तद् - tad - that - demonstrative pronoun nominative neuter singular - root √tad - refers to the action.
रजसः - rajasaḥ - of rajas - neuter genitive singular - root √raj - refers to the quality of nature associated with passion.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or belonging to rajas.

---

351. An action performed in ignorance and delusion,
without considering its consequences,
causing harm to others or proving unrealistic,
this action stems from tamas.

असंज्ञाने मोहे च कृतं कर्म न चिन्तति ।
हिंसति परं मायिकं वा तमसः तद् खलु भवति ॥

asaṃjñāne mohe ca
kṛtaṃ karma na cintati |
hiṃsati paraṃ māyikaṃ vā
tamasaḥ khalu bhavati ||

असंज्ञाने - asaṃjñāne - in ignorance - neuter locative singular - roots √a + √saṃ + √jñā - refers to a state of unconsciousness or ignorance.
मोहे - mohe - in delusion - masculine locative singular - root √muh - indicates a

state of confusion or illusion.
च - ca - and - conjunction - invariable - connects the two states.
कृतं - kṛtaṃ - performed - past participle accusative neuter singular - root √kṛ - indicates the action is carried out.
कर्म - karma - action - neuter accusative singular - root √kṛ - refers to the action or duty.
न - na - not - negative particle - invariable - negates consideration.
चिन्तति - cintati - considers - 3rd person singular present - root √cit - indicates the act of reflecting or considering, here negated.
हिंसति - hiṃsati - causes harm - 3rd person singular present - root √hiṃs - indicates the act of causing harm or violence.
परं - paraṃ - others - pronoun accusative masculine singular - root √para - refers to another person or entity.
मायिकं - māyikaṃ - unrealistic - adjective accusative neuter singular - root √māyā - qualifies the action as illusory or unreal.
वा - vā - or - conjunction - invariable - connects the two characteristics of the action.
तमसः - tamasaḥ - from tamas - neuter genitive singular - root √tam - refers to the quality of nature associated with darkness or ignorance.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the action.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
भवति - bhavati - stems - 3rd person singular present - root √bhū - indicates the state or belonging to tamas.

---

352. One who acts free from all attachment,
freed from false ego, enthusiastic, resolute,
and unconcerned with success or failure,
is said to be under the influence of sattva.

यः सङ्गरहितः कर्मति मिथ्याहंकारमुक्तः उत्साही ।
सिद्ध्यसिद्ध्योः न चिन्तति सत्त्वेन युक्तः आहुः ॥

yaḥ saṅgarahitaḥ karmati

mithyāhaṃkāramuktaḥ utsāhī |
siddhyasiddhyoḥ na cintati
sattvena yuktaḥ āhuḥ ||

यः - yaḥ - one who - relative pronoun nominative masculine singular - root √ya - refers to the person as the subject.
सङ्गरहितः - saṅgarahitaḥ - free from all attachment - adjective nominative masculine singular - roots √saṅga + √rahita - indicates the absence of attachment.
कर्मति - karmati - acts - 3rd person singular present - root √kṛ - indicates the act of performing an action.
मिथ्याहंकारमुक्तः - mithyāhaṃkāramuktaḥ - freed from false ego - adjective nominative masculine singular - roots √mithyā + √ahaṃ + √kṛ + √muc - qualifies one liberated from vanity or erroneous ego.
उत्साही - utsāhī - enthusiastic - adjective nominative masculine singular - roots √ud + √sah - indicates enthusiasm or energy.
सिद्ध्यसिद्ध्योः - siddhyasiddhyoḥ - with success or failure - feminine locative dual compound - roots √sidh + √a + √sidh - refers to the two opposites, success and failure.
न - na - not - negative particle - invariable - negates concern.
चिन्तति - cintati - is concerned - 3rd person singular present - root √cit - indicates the act of worrying or reflecting, here negated.
सत्त्वेन - sattvena - by sattva - neuter instrumental singular - root √sat - refers to the quality of nature associated with purity or reason.
युक्तः - yuktaḥ - under the influence - adjective nominative masculine singular - root √yuj - indicates the state of being linked or influenced.
आहुः - āhuḥ - is said - 3rd person plural perfect - root √ah - indicates a general declaration.

---

353. A person attached to the fruits of their actions,
envious, swayed by joys and sorrows,
is said to be dominated by rajas.

नरः कर्मफलेषु सज्जति ईर्ष्युः सुखदुःखयोः कम्पति ।
रजसा युक्तः तं आहुः खलु तद् भवति ॥

naraḥ karmaphaleṣu sajjati
īrṣyuḥ sukhaduḥkhayoḥ kampati |
rajasā yuktaḥ taṃ āhuḥ
khalu tad bhavati ||

नरः - naraḥ - a person - masculine nominative singular - root √nṛ - refers to a human being as the subject.
कर्मफलेषु - karmaphaleṣu - to the fruits of their actions - neuter locative plural - roots √kṛ + √phala - refers to the results or benefits of actions.
सज्जति - sajjati - attached - 3rd person singular present - root √sañj - indicates the act of clinging or being attached.
ईर्ष्युः - īrṣyuḥ - envious - adjective nominative masculine singular - root √īrṣ - qualifies the person as jealous or envious.
सुखदुःखयोः - sukhaduḥkhayoḥ - by joys and sorrows - neuter locative dual compound - roots √sukha + √duḥkha - refers to the two opposing emotional states.
कम्पति - kampati - swayed - 3rd person singular present - root √kamp - indicates the act of trembling or being agitated.
रजसा - rajasā - by rajas - neuter instrumental singular - root √raj - refers to the quality of nature associated with passion.
युक्तः - yuktaḥ - dominated - adjective nominative masculine singular - root √yuj - indicates the state of being influenced or bound.
तं - taṃ - them - demonstrative pronoun accusative masculine singular - root √tad - refers to the person.
आहुः - āhuḥ - is said - 3rd person plural perfect - root √ah - indicates a general declaration.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the described state.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

Rajas is the seat of passion, desire, ambition, and pride, which should not be

confused with the vanity that stems from tamas.

---

354. As for one who always
opposes the teachings of The True Path,
materialistic, deceitful, skilled in insult,
lazy, gloomy, and procrastinating,
they are said to be under the influence of tamas.

यः सदा सत्यपथस्य विपरीतं शास्त्रं गच्छति ।
द्रव्यवादी कूटनयः निन्दकः आलस्यदीनः ॥
सर्वं स्थगति तमसा युक्तः तं आहुः खलु ॥

yaḥ sadā satyapathasya
viparītaṃ śāstraṃ gacchati |
dravyavādī kūṭanayaḥ
nindakaḥ ālasyadīnaḥ ||
sarvaṃ sthagati tamasā
yuktaḥ taṃ āhuḥ khalu ||

यः - yaḥ - one who - relative pronoun nominative masculine singular - root √ya - refers to the person as the subject.
सदा - sadā - always - adverb - root √sad - indicates the constancy of the action.
सत्यपथस्य - satyapathasya - of The True Path - masculine genitive singular compound - roots √satya + √patha - refers to the path of truth.
विपरीतं - viparītaṃ - opposes - adjective accusative neuter singular - roots √vi + √parī - indicates opposition or contrariety.
शास्त्रं - śāstraṃ - teachings - neuter accusative singular - root √śās - refers to scriptures or precepts.
गच्छति - gacchati - follows - 3rd person singular present - root √gam - indicates the act of adhering to or following.
द्रव्यवादी - dravyavādī - materialistic - adjective nominative masculine singular - roots √dravya + √vād - refers to one attached to material things.
कूटनयः - kūṭanayaḥ - deceitful - adjective nominative masculine singular - roots √kūṭa + √naya - indicates deceit or cunning.

निन्दकः - nindakaḥ - skilled in insult - adjective nominative masculine singular - root √nind - refers to one who criticizes or insults.
आलस्यदीनः - ālasyadīnaḥ - lazy, gloomy - adjective nominative masculine singular - roots √ālasya + √dīna - qualifies the state of laziness and despondency.
सर्वं - sarvaṃ - everything - pronoun/adjective accusative neuter singular - root √sarva - refers to all actions or things.
स्थगति - sthagati - procrastinates - 3rd person singular present - root √sthag - indicates the act of delaying or deferring.
तमसा - tamasā - by tamas - neuter instrumental singular - root √tam - refers to the quality of nature associated with darkness or ignorance.
युक्तः - yuktaḥ - under the influence - adjective nominative masculine singular - root √yuj - indicates the state of being bound or influenced.
तं - taṃ - them - demonstrative pronoun accusative masculine singular - root √tad - refers to the person.
आहुः - āhuḥ - is said - 3rd person plural perfect - root √ah - indicates a general declaration.
खलु - khalu - indeed - particle - invariable - reinforces the statement.

Tamas is the seat of ignorance, illusion, inertia, darkness, and confusion.

---

355. Here is the threefold division
of intelligence and resolve,
according to the three guṇas.

इदं त्रिविधं बुद्धेः धृतेश्च त्रिगुणानुगम् ।
विभागं खलु अधुना वर्णितं तद् भवति ॥

idaṃ trividhaṃ buddheḥ
dhṛteśca triguṇānugam |
vibhāgaṃ khalu adhunā
varṇitaṃ tad bhavati ||

इदं - idaṃ - here - demonstrative pronoun nominative neuter singular - root √idam - introduces the described division.

त्रिविधं - trividhaṃ - threefold - adjective nominative neuter singular - roots √tri + √vidha - indicates a division into three parts.
बुद्धेः - buddheḥ - of intelligence - feminine genitive singular - root √budh - refers to the faculty of discernment or intellect.
धृतेः - dhṛteḥ - of resolve - feminine genitive singular - root √dhṛ - refers to firmness or determination.
च - ca - and - conjunction - invariable - connects intelligence and resolve.
त्रिगुणानुगम् - triguṇānugam - according to the three guṇas - adjective accusative neuter singular - roots √tri + √guṇa + √anu + √gam - indicates conformity to the three qualities of nature.
विभागं - vibhāgaṃ - division - masculine accusative singular - roots √vi + √bhaj - refers to classification or division.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
अधुना - adhunā - now - adverb - root √adhunā - indicates the present moment.
वर्णितं - varṇitaṃ - described - adjective nominative neuter singular - root √varṇ - indicates the act of explaining or describing.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the division.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

---

356. An intelligence that discerns
what is good or bad to do,
what is to be feared or not,
what binds and what liberates,
such intelligence stems from sattva.

बुद्धिः यया विवेचति शुभं च अशुभं कर्मणि ।
भयं अभयं च यत् बन्धं मोक्षं च सत्त्वात् ॥
प्रवृत्तं खलु तद् बुद्धिः तथाविधं भवति ॥

buddhiḥ yayā vivecati
śubhaṃ ca aśubhaṃ karmaṇi |
bhayaṃ abhayaṃ ca yat

bandhaṃ mokṣaṃ ca sattvāt ||
pravṛttaṃ khalu tad
buddhiḥ tathāvidhaṃ bhavati ||

बुद्धिः - buddhiḥ - intelligence - feminine nominative singular - root √budh - refers to the faculty of discernment or intellect.
यया - yayā - that - relative pronoun instrumental feminine singular - root √ya - refers to intelligence as the means of discernment.
विवेचति - vivecati - discerns - 3rd person singular present - root √vic - indicates the act of distinguishing or discerning.
शुभं - śubhaṃ - good - adjective accusative neuter singular - root √śubh - qualifies the action as favorable or virtuous.
च - ca - and - conjunction - invariable - connects the opposites.
अशुभं - aśubhaṃ - bad - adjective accusative neuter singular - roots √a + √śubh - qualifies the action as unfavorable or non-virtuous.
कर्मणि - karmaṇi - to do - neuter locative singular - root √kṛ - refers to the context of action or duty.
भयं - bhayaṃ - to be feared - neuter accusative singular - root √bhī - refers to what inspires fear.
अभयं - abhayaṃ - not to be feared - neuter accusative singular - roots √a + √bhaya - refers to the absence of fear.
च - ca - and - conjunction - invariable - connects the opposites.
यत् - yat - what - relative pronoun accusative neuter singular - root √ya - connects the objects discerned.
बन्धं - bandhaṃ - binds - masculine accusative singular - root √bandh - refers to what binds or ties.
मोक्षं - mokṣaṃ - liberates - masculine accusative singular - root √muc - refers to liberation or emancipation.
च - ca - and - conjunction - invariable - connects the opposites.
सत्त्वात् - sattvāt - from sattva - neuter ablative singular - root √sat - refers to the quality of nature associated with purity or reason.
प्रवृत्तं - pravṛttaṃ - stems - adjective nominative neuter singular - roots √pra + √vṛt - indicates origin or manifestation.
खलु - khalu - indeed - particle - invariable - reinforces the statement.

तद् - tad - such - demonstrative pronoun nominative neuter singular - root √tad - refers to the intelligence.
बुद्धिः - buddhiḥ - intelligence - feminine nominative singular - root √budh - repeats the subject for clarity.
तथाविधं - tathāvidhaṃ - such - adjective nominative neuter singular - roots √tathā + √vidha - qualifies the intelligence as described.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

---

357. An intelligence that confusedly discerns
what is just and unjust, what should be done or avoided,
is an intelligence influenced by rajas.

बुद्धिः यया संमोहति धर्मं अधर्मं च कर्मणि ।
कर्तव्यं च अकर्तव्यं रजसा युक्तं भवति ॥

buddhiḥ yayā saṃmohati
dharmaṃ adharmaṃ ca karmaṇi |
kartavyaṃ ca akartavyaṃ
rajasā yuktaṃ bhavati ||

बुद्धिः - buddhiḥ - intelligence - feminine nominative singular - root √budh - refers to the faculty of discernment or intellect.
यया - yayā - that - relative pronoun instrumental feminine singular - root √ya - refers to intelligence as the means of discernment.
संमोहति - saṃmohati - confusedly discerns - 3rd person singular present - roots √sam + √muh - indicates confused or misguided discernment.
धर्मं - dharmaṃ - what is just - masculine accusative singular - root √dhṛ - refers to what is righteous or in accordance with order.
अधर्मं - adharmaṃ - what is unjust - masculine accusative singular - roots √a + √dharma - refers to what is contrary to righteousness.
च - ca - and - conjunction - invariable - connects the opposites.
कर्मणि - karmaṇi - in action - neuter locative singular - root √kṛ - refers to the context of action or duty.

कर्तव्यं - kartavyaṃ - what should be done - gerund accusative neuter singular - root √kṛ - refers to the action to be performed.
च - ca - and - conjunction - invariable - connects the opposites.
अकर्तव्यं - akartavyaṃ - what should be avoided - gerund accusative neuter singular - roots √a + √kṛ - refers to the action to be avoided.
रजसा - rajasā - by rajas - neuter instrumental singular - root √raj - refers to the quality of nature associated with passion.
युक्तं - yuktaṃ - influenced - adjective nominative neuter singular - root √yuj - indicates the state of being bound or influenced.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

---

358. As for the intelligence immersed in illusion,
which mistakes the just for the unjust, the good for the bad,
and always chooses wrongful paths,
this intelligence stems from tamas.

बुद्धिः मोहे मग्नति धर्मं अधर्मं शुभं अशुभम् ।
सदा दुष्टपथं वृणोति तमसा युक्तं भवति ॥

buddhiḥ mohe magnati
dharmaṃ adharmaṃ śubhaṃ aśubham |
sadā duṣṭapathaṃ vṛṇoti
tamasā yuktaṃ bhavati ||

बुद्धिः - buddhiḥ - intelligence - feminine nominative singular - root √budh - refers to the faculty of discernment or intellect.
मोहे - mohe - in illusion - masculine locative singular - root √muh - indicates a state of confusion or illusion.
मग्नति - magnati - immersed - 3rd person singular present - root √majj - indicates the state of being submerged or engrossed.
धर्मं - dharmaṃ - the just - masculine accusative singular - root √dhṛ - refers to what is righteous or in accordance with order.
अधर्मं - adharmaṃ - the unjust - masculine accusative singular - roots √a +

√dharma - refers to what is contrary to righteousness.
शुभं - śubhaṃ - the good - adjective accusative neuter singular - root √śubh - qualifies what is favorable or virtuous.
अशुभम् - aśubham - the bad - adjective accusative neuter singular - roots √a + √śubh - qualifies what is unfavorable or non-virtuous.
सदा - sadā - always - adverb - root √sad - indicates constancy of action.
दुष्टपथं - duṣṭapathaṃ - wrongful paths - masculine accusative singular - roots √duṣṭa + √patha - refers to a corrupt or erroneous path.
वृणोति - vṛṇoti - chooses - 3rd person singular present - root √vṛ - indicates the act of choosing or selecting.
तमसा - tamasā - by tamas - neuter instrumental singular - root √tam - refers to the quality of nature associated with darkness or ignorance.
युक्तं - yuktaṃ - stems - adjective nominative neuter singular - root √yuj - indicates the state of being bound or influenced.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

---

359. A steadfast resolve,
sustained by diligent practice of The Path,
which thus controls the mind and senses
and illuminates existence,
such resolve stems from sattva.

धृतिः अचला यया पथः सदा अभ्यासेन धारयति ।
मनः इन्द्रियं च नियति प्रकाशति जीवनं च ॥
तथाविधं सत्त्वात् प्रवृत्तं खलु भवति ॥

dhṛtiḥ acalā yayā pathaḥ
sadā abhyāsena dhārayati |
manaḥ indriyaṃ ca niyati
prakāśati jīvanaṃ ca ||
tathāvidhaṃ sattvāt
pravṛttaṃ khalu bhavati ||

धृतिः - dhṛtiḥ - resolve - feminine nominative singular - root √dhṛ - refers to firmness or determination.
अचला - acalā - steadfast - adjective nominative feminine singular - roots √a + √cal - qualifies resolve as unshakable.
यया - yayā - that - relative pronoun instrumental feminine singular - root √ya - refers to resolve as the means.
पथः - pathaḥ - of The Path - masculine nominative singular - root √path - refers to the spiritual path.
सदा - sadā - constantly - adverb - root √sad - indicates persistence or constancy.
अभ्यासेन - abhyāsena - by diligent practice - masculine instrumental singular - roots √abhi + √ās - refers to repeated practice or discipline.
धारयति - dhārayati - sustains - 3rd person singular present - root √dhṛ - indicates the act of upholding or maintaining.
मनः - manaḥ - mind - neuter accusative singular - root √man - refers to the mind or thought.
इन्द्रियं - indriyaṃ - senses - neuter accusative singular - root √ind - refers to sensory organs or faculties.
च - ca - and - conjunction - invariable - connects the controlled objects.
नियति - niyati - controls - 3rd person singular present - roots √ni + √yam - indicates the act of controlling or disciplining.
प्रकाशति - prakāśati - illuminates - 3rd person singular present - roots √pra + √kāś - indicates the act of illuminating or revealing.
जीवनं - jīvanaṃ - existence - neuter accusative singular - root √jīv - refers to life or the state of being.
च - ca - and - conjunction - invariable - connects the actions.
तथाविधं - tathāvidhaṃ - such - adjective nominative neuter singular - roots √tathā + √vidha - qualifies the resolve as described.
सत्त्वात् - sattvāt - from sattva - neuter ablative singular - root √sat - refers to the quality of nature associated with purity or reason.
प्रवृत्तं - pravṛttaṃ - stems - adjective nominative neuter singular - roots √pra + √vṛt - indicates origin or manifestation.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

360. But the resolve motivated,
through piety, by the satisfaction of the senses
and strongly attached to personal possessions,
this resolve belongs to rajas.

धृतिः यया प्रेरिता धर्मेन इन्द्रियतृप्तये ।
द्रव्ये सज्जति दृढं रजसा युक्तं भवति ॥

dhṛtiḥ yayā preritā
dharmena indriyatṛptaye |
dravye sajjati dṛḍhaṃ
rajasā yuktaṃ bhavati ||

धृतिः - dhṛtiḥ - resolve - feminine nominative singular - root √dhṛ - refers to firmness or determination.
यया - yayā - that - relative pronoun instrumental feminine singular - root √ya - refers to resolve as the means.
प्रेरिता - preritā - motivated - past participle nominative feminine singular - roots √pra + √īr - indicates the state of being incited or motivated.
धर्मेन - dharmena - through piety - masculine instrumental singular - root √dhṛ - refers to moral order or piety as the means.
इन्द्रियतृप्तये - indriyatṛptaye - for the satisfaction of the senses - feminine dative singular compound - roots √indriya + √tṛp - indicates the aim of satisfying the senses.
द्रव्ये - dravye - to personal possessions - neuter locative singular - root √dravya - refers to material possessions.
सज्जति - sajjati - attached - 3rd person singular present - root √sañj - indicates the act of clinging or being attached.
दृढं - dṛḍhaṃ - strongly - adverb - root √dṛḍh - qualifies the attachment as firm or intense.

रजसा - rajasā - by rajas - neuter instrumental singular - root √raj - refers to the quality of nature associated with passion.
युक्तं - yuktaṃ - belongs - adjective nominative neuter singular - root √yuj - indicates the state of being bound or influenced.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

---

361. As for the resolve
incapable of transcending dreams, fear,
lamentations, sorrow, and illusion,
this futile resolve stems from tamas.

धृतिः यया न नयति स्वप्नात् भयात् विलापात् च ।
दुःखात् मोहात् च मिथ्या तमसा युक्तं भवति ॥

dhṛtiḥ yayā na nayati
svapnāt bhayāt vilāpāt ca |
duḥkhāt mohāt ca mithyā
tamasā yuktaṃ bhavati ||

धृतिः - dhṛtiḥ - resolve - feminine nominative singular - root √dhṛ - refers to firmness or determination.
यया - yayā - that - relative pronoun instrumental feminine singular - root √ya - refers to resolve as the means.
न - na - incapable - negative particle - invariable - indicates inability.
नयति - nayati - transcending - 3rd person singular present - root √nī - indicates the act of leading or transcending, here negated.
स्वप्नात् - svapnāt - dreams - masculine ablative singular - root √svap - refers to the state of dreaming or illusion.
भयात् - bhayāt - fear - neuter ablative singular - root √bhī - refers to the state of fear.
विलापात् - vilāpāt - lamentations - masculine ablative singular - roots √vi + √lāp - refers to the act of lamenting.
च - ca - and - conjunction - invariable - connects the elements.

दुःखात् - duḥkhāt - sorrow - neuter ablative singular - root √duḥkha - refers to the state of suffering or sadness.
मोहात् - mohāt - illusion - masculine ablative singular - root √muh - refers to the state of confusion or illusion.
च - ca - and - conjunction - invariable - connects the elements.
मिथ्या - mithyā - futile - adverb - root √mith - qualifies the resolve as vain or illusory.
तमसा - tamasā - by tamas - neuter instrumental singular - root √tam - refers to the quality of nature associated with darkness or ignorance.
युक्तं - yuktaṃ - stems - adjective nominative neuter singular - root √yuj - indicates the state of being bound or influenced.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

---

362. Here are the three types of happiness
enjoyed by the conditioned being.
When what first seemed like poison
is revealed, in the end, to be like nectar,
awakening to spiritual realization,
this happiness stems from sattva.

इदं त्रिविधं सुखं संसारिणो भुङ्क्ते अधुना ।
यत् विषवत् प्रथमं अमृतवत् अन्ते प्रकाशति ॥
आत्मसाक्षात्कारं सत्त्वात् प्रवृत्तं भवति ॥

idaṃ trividhaṃ sukhaṃ
saṃsāriṇo bhuṅkte adhunā |
yat viṣavat prathamaṃ
amṛtavat ante prakāśati ||
ātmasākṣātkāraṃ
sattvāt pravṛttaṃ bhavati ||

इदं - idaṃ - here - demonstrative pronoun nominative neuter singular - root √idam - introduces the types of happiness.

त्रिविधं - trividhaṃ - three types - adjective nominative neuter singular - roots √tri + √vidha - indicates a division into three parts.
सुखं - sukhaṃ - happiness - neuter nominative singular - root √sukh - refers to pleasure or happiness.
संसारिणो - saṃsāriṇaḥ - of the conditioned being - masculine genitive singular - roots √saṃ + √sṛ - refers to the being subject to the cycle of existence.
भुङ्क्ते - bhuṅkte - enjoyed - 3rd person singular present - root √bhuj - indicates the act of enjoying or experiencing.
अधुना - adhunā - now - adverb - root √adhunā - indicates the present moment.
यत् - yat - what - relative pronoun nominative neuter singular - root √ya - refers to happiness as the subject.
विषवत् - viṣavat - like poison - adverb/adjective accusative neuter singular - roots √viṣa + √vat - compares the initial happiness to poison.
प्रथमं - prathamaṃ - first - adverb - root √prathama - indicates the initial phase.
अमृतवत् - amṛtavat - like nectar - adverb/adjective accusative neuter singular - roots √amṛta + √vat - compares the final happiness to nectar.
अन्ते - ante - in the end - adverb - root √anta - indicates the final phase.
प्रकाशति - prakāśati - is revealed - 3rd person singular present - roots √pra + √kāś - indicates the act of manifesting or revealing.
आत्मसाक्षात्कारं - ātmasākṣātkāraṃ - spiritual realization - masculine accusative singular - roots √ātman + √sākṣāt + √kṛ - refers to awakening to self-consciousness.
सत्त्वात् - sattvāt - from sattva - neuter ablative singular - root √sat - refers to the quality of nature associated with purity or reason.
प्रवृत्तं - pravṛttaṃ - stems - adjective nominative neuter singular - roots √pra + √vṛt - indicates origin or manifestation.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

---

363. The happiness born of the senses
and their objects of pleasure,
which first seems like nectar
but becomes poison in the end,
this happiness comes from rajas.

सुखं इन्द्रियेभ्यः संजातं विषयेभ्यः तृप्तये च यत् ।
प्रथमं अमृतवत् भवति विषवत् अन्ते भवति ॥
रजसः तद् खलु जायति ॥

sukhaṃ indriyabhyaḥ saṃjātaṃ
viṣayebhyaḥ tṛptaye ca yat |
prathamaṃ amṛtavat bhavati
viṣavat ante bhavati ||
rajasaḥ tad khalu jāyati ||

सुखं - sukhaṃ - happiness - neuter nominative singular - root √sukh - refers to pleasure or happiness.
इन्द्रियेभ्यः - indriyabhyaḥ - of the senses - neuter ablative plural - root √ind - refers to sensory organs or faculties.
संजातं - saṃjātaṃ - born - past participle nominative neuter singular - roots √sam + √jan - indicates origin or birth.
विषयेभ्यः - viṣayebhyaḥ - of their objects - masculine ablative plural - root √viṣ - refers to objects of sensory pleasure.
तृप्तये - tṛptaye - of pleasure - feminine dative singular - root √tṛp - indicates satisfaction or pleasure derived.
च - ca - and - conjunction - invariable - connects the sources of happiness.
यत् - yat - which - relative pronoun nominative neuter singular - root √ya - refers to happiness as the subject.
प्रथमं - prathamaṃ - first - adverb - root √prath - indicates the beginning.
अमृतवत् - amṛtavat - like nectar - adverb/adjective nominative neuter singular - roots √amṛta + √vat - compares the initial happiness to nectar.
भवति - bhavati - seems - 3rd person singular present - root √bhū - indicates the initial state.
विषवत् - viṣavat - poison - adverb/adjective nominative neuter singular - roots √viṣa + √vat - compares the final happiness to poison.
अन्ते - ante - in the end - adverb - root √anta - indicates the final phase.
भवति - bhavati - becomes - 3rd person singular present - root √bhū - indicates the

transformation or final state.
रजसः - rajasaḥ - from rajas - neuter genitive singular - root √raj - refers to the quality of nature associated with passion.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the happiness.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
जायति - jāyati - comes - 3rd person singular present - root √jan - indicates origin or birth.

---

364. As for the happiness
that disregards spiritual realization
and is an illusion from beginning to end,
born of sleep, laziness, and delusion,
this happiness stems from tamas.

सुखं यत् आत्मसाक्षात्कारं न चिन्तति मायिकं सर्वदा ।
निद्रालस्यमोहजं च तमसा युक्तं भवति ॥

sukhaṃ yat ātmasākṣātkāraṃ
na cintati māyikaṃ sarvadā |
nidrālasyamohajaṃ ca
tamasā yuktaṃ bhavati ||

सुखं - sukhaṃ - happiness - neuter nominative singular - root √sukh - refers to pleasure or happiness.
यत् - yat - which - relative pronoun nominative neuter singular - root √ya - refers to happiness as the subject.
आत्मसाक्षात्कारं - ātmasākṣātkāraṃ - spiritual realization - masculine accusative singular - roots √ātman + √sākṣāt + √kṛ - refers to awakening to self-consciousness.
न - na - not - negative particle - invariable - indicates disregard.
चिन्तति - cintati - regards - 3rd person singular present - root √cit - indicates the act of considering or caring, here negated.
मायिकं - māyikaṃ - illusion - adjective nominative neuter singular - root √māyā -

qualifies happiness as illusory.
सर्वदा - sarvadā - from beginning to end - adverb - roots √sarva + √dā - indicates continuity through time.
निद्रालस्यमोहजं - nidrālasyamohajaṃ - born of sleep, laziness, and delusion - neuter accusative singular compound - roots √nidrā + √ālasya + √moha + √ja - indicates the origin of happiness from these three states.
च - ca - and - conjunction - invariable - connects the elements.
तमसा - tamasā - by tamas - neuter instrumental singular - root √tam - refers to the quality of nature associated with darkness or ignorance.
युक्तं - yuktaṃ - stems - adjective nominative neuter singular - root √yuj - indicates the state of being bound or influenced.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

---

365. There exists neither on earth nor in heaven among the devas
any being free from the influence of the three guṇas.

नास्ति पृथिव्यां स्वर्गे वा देवेषु यः त्रिगुणरहितः ।
सर्वं त्रिगुणेन युक्तं खलु तद् भवति ॥

nāsti pṛthivyāṃ svarge vā
deveṣu yaḥ triguṇarahitaḥ |
sarvaṃ triguṇena yuktaṃ
khalu tad bhavati ||

नास्ति - nāsti - there exists not - 3rd person singular present - roots √na + √as - indicates absence or non-existence.
पृथिव्यां - pṛthivyāṃ - on earth - feminine
locative singular - root √pṛthivī - refers
to the earth or terrestrial world.
स्वर्गे - svarge - in heaven - masculine locative singular - root √svarga - refers to the celestial realm.
वा - vā - nor - conjunction - invariable - indicates an alternative or inclusion.
देवेषु - deveṣu - among the devas - masculine locative plural - root √div - refers to

divine or celestial beings.
यः - yaḥ - any - relative pronoun nominative masculine singular - root √ya - refers to the being as the subject.
त्रिगुणरहितः - triguṇarahitaḥ - free from the three guṇas - adjective nominative masculine singular - roots √tri + √guṇa + √rahita - indicates the absence of the three qualities of nature.
सर्वं - sarvaṃ - every - pronoun/adjective nominative neuter singular - root √sarva - refers to all beings.
त्रिगुणेन - triguṇena - by the three guṇas - neuter instrumental singular - roots √tri + √guṇa - refers to the three qualities of nature.
युक्तं - yuktaṃ - under the influence - adjective nominative neuter singular - root √yuj - indicates the state of being bound or influenced.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the state of beings.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

---

366. Human beings, whoever they may be,
are distinguished by the qualities
they manifest in their actions,
according to the influence of the three guṇas.

नराः सर्वं यथाविधं गुणैः कर्मसु विवेचति ।
त्रिगुणेन संयुक्तं खलु तद् प्रकटति ॥

narāḥ sarvaṃ yathāvidhaṃ
guṇaiḥ karmasu vivecati |
triguṇena saṃyuktaṃ
khalu tad prakaṭati ||

नराः - narāḥ - human beings - masculine nominative plural - root √nṛ - refers to humans or people.
सर्वं - sarvaṃ - whoever they may be - pronoun/adjective accusative neuter

singular - root √sarva - indicates all or any.
यथाविधं - yathāvidhaṃ - according to their nature - adverb/adjective accusative neuter singular - roots √yathā + √vidha - qualifies distinction by characteristics.
गुणैः - guṇaiḥ - by the qualities - masculine instrumental plural - root √guṇa - refers to the attributes or qualities manifested.
कर्मसु - karmasu - in their actions - neuter locative plural - root √kṛ - refers to actions or duties.
विवेचति - vivecati - are distinguished - 3rd person singular present - root √vic - indicates the act of discerning or distinguishing.
त्रिगुणेन - triguṇena - by the three guṇas - neuter instrumental singular - roots √tri + √guṇa - refers to the three qualities of nature.
संयुक्तं - saṃyuktaṃ - under the influence - adjective nominative neuter singular - roots √sam + √yuj - indicates the state of being bound or influenced.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the process of distinction.
प्रकटति - prakaṭati - manifest - 3rd person singular present - roots √pra + √kaṭ - indicates the act of making manifest or evident.

---

367. Serenity, self-control, sobriety, purity,
tolerance, integrity, wisdom, knowledge, and devotion—
these are the qualities that accompany the actions
of a person on the path of spiritual realization.

शान्तिः आत्मनियन्त्रणं सौम्यं शुद्धिः क्षमा च सत्यं ।
प्रज्ञा विद्या भक्तिः च नरस्य कर्मसु सहन्ति ॥
आत्मसाक्षात्कारपथे गुणाः खलु तथाविधाः ॥

śāntiḥ ātmaniyantraṇaṃ
saumyaṃ śuddhiḥ kṣamā ca satyaṃ |
prajñā vidyā bhaktiḥ ca
narasya karmasu sahanti ||
ātmasākṣātkārapathe
guṇāḥ khalu tathāvidhāḥ ||

शान्तिः - śāntiḥ - serenity - feminine nominative singular - root √śam - refers to peace or tranquility.
आत्मनियन्त्रणं - ātmaniyantraṇaṃ - self-control - neuter nominative singular - roots √ātman + √ni + √yam - refers to control or discipline of the self.
सौम्यं - saumyaṃ - sobriety - neuter nominative singular - root √soma - refers to gentleness or moderation.
शुद्धिः - śuddhiḥ - purity - feminine nominative singular - root √śudh - refers to moral or spiritual purity.
क्षमा - kṣamā - tolerance - feminine nominative singular - root √kṣam - refers to patience or forbearance.
च - ca - and - conjunction - invariable - connects the qualities.
सत्यं - satyaṃ - integrity - neuter nominative singular - root √sat - refers to truth or honesty.
प्रज्ञा - prajñā - wisdom - feminine nominative singular - roots √pra + √jñā - refers to deep understanding or wisdom.
विद्या - vidyā - knowledge - feminine nominative singular - root √vid - refers to learning or knowledge.
भक्तिः - bhaktiḥ - devotion - feminine nominative singular - root √bhaj - refers to spiritual love or devotion.
च - ca - and - conjunction - invariable - connects the qualities.
नरस्य - narasya - of a person - masculine genitive singular - root √nṛ - refers to the human being as the subject.
कर्मसु - karmasu - in actions - neuter locative plural - root √kṛ - refers to actions or duties.
सहन्ति - sahanti - accompany - 3rd person plural present - root √sah - indicates the act of coexisting or manifesting with.
आत्मसाक्षात्कारपथे - ātmasākṣātkārapathe - on the path of spiritual realization - masculine locative singular compound - roots √ātman + √sākṣāt + √kṛ + √patha - refers to the path of spiritual awakening.
गुणाः - guṇāḥ - qualities - masculine nominative plural - root √guṇa - refers to attributes or qualities.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तथाविधाः - tathāvidhāḥ - such - adjective nominative plural - roots √tathā + √vidha

- qualifies the qualities as described.

---

368. By following their own nature in their actions
and worshiping the Lord, the omnipresent
source of all beings,
every person can attain perfection.

स्वभावं कर्मसु अनुवर्तति ईश्वरं विश्वगं भजति यः ।
सर्वभूतादिम् ईश्वरं नरः सिद्धिं समाप्नोति ॥

svabhāvaṃ karmasu anuvartati
īśvaraṃ viśvagaṃ bhajati yaḥ |
sarvabhūtādim īśvaraṃ
naraḥ siddhiṃ samāpnoti ||

स्वभावं - svabhāvaṃ - own nature - masculine accusative singular - roots √sva + √bhū - refers to one's innate disposition or nature.
कर्मसु - karmasu - in their actions - neuter locative plural - root √kṛ - refers to actions or duties.
अनुवर्तति - anuvartati - following - 3rd person singular present - roots √anu + √vṛt - indicates the act of conforming or following.
ईश्वरं - īśvaraṃ - the Lord - masculine accusative singular - root √īś - refers to the supreme divinity or master.
विश्वगं - viśvagaṃ - omnipresent - adjective accusative masculine singular - roots √viśva + √gam - qualifies the Lord as present everywhere.
भजति - bhajati - worshiping - 3rd person singular present - root √bhaj - indicates the act of worship or devotion.
यः - yaḥ - who - relative pronoun nominative masculine singular - root √ya - refers to the person as the subject.
सर्वभूतादिम् - sarvabhūtādim - source of all beings - masculine accusative singular compound - roots √sarva + √bhūta + √ādi - qualifies the Lord as the origin of all beings.
ईश्वरं - īśvaraṃ - the Lord - masculine accusative singular - root √īś - repeats the Lord for clarity.

नरः - naraḥ - person - masculine nominative singular - root √nṛ - refers to the human being as the subject.
सिद्धिं - siddhiṃ - perfection - feminine accusative singular - root √sidh - refers to spiritual accomplishment or perfection.
समाप्नोति - samāpnoti - can attain - 3rd person singular present - roots √sam + √āp - indicates the act of attaining or achieving.

Here, it refers to the perfection of the Lord, not a illusory perfection of oneself.

---

369. It is better to perform one's own duty,
even imperfectly, than to undertake
another's duty, even perfectly.
Thus, one avoids fault.

स्वधर्मं कुर्यात् दुष्कृतं परधर्मं संपूर्णं न च ।
एवं न दोषं करोति खलु तद् भवति ॥

svadharmaṃ kuryāt duṣkṛtaṃ
paradharmaṃ saṃpūrṇaṃ na ca |
evaṃ na doṣaṃ karoti
khalu tad bhavati ||

स्वधर्मं - svadharmaṃ - one's own duty - masculine accusative singular - roots √sva + √dhṛ - refers to the duty or responsibility specific to oneself.
कुर्यात् - kuryāt - perform - 3rd person singular optative - root √kṛ - indicates the act of performing, with a prescriptive nuance.
दुष्कृतं - duṣkṛtaṃ - imperfectly - adjective accusative neuter singular - roots √duṣ + √kṛ - qualifies the action as poorly executed or imperfect.
परधर्मं - paradharmaṃ - another's duty - masculine accusative singular - roots √para + √dhṛ - refers to the duty or responsibility of another.
संपूर्णं - saṃpūrṇaṃ - perfectly - adjective accusative neuter singular - roots √sam + √pūr - qualifies the action as fully accomplished.
न - na - not - negative particle - invariable - indicates preference for one's own duty.

च - ca - and - conjunction - invariable - connects the propositions.
एवं - evaṃ - thus - adverb - root √evam - indicates the manner or consequence.
न - na - not - negative particle - invariable - negates fault.
दोषं - doṣaṃ - fault - masculine accusative singular - root √duṣ - refers to error or sin.
करोति - karoti - commits - 3rd person singular present - root √kṛ - indicates the act of committing, here negated.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the state or result.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

---

370. Just as fire is covered by smoke,
every undertaking is veiled by some fault,
so one should not abandon
the action suited to their nature, even if flawed.

यथा वह्निः धूमेन संछादति सर्वं कर्म दोषेण संछादति ।
तस्मात् स्वकर्म न त्यजेत् दोषयुक्तं खलु तद् भवति ॥

yathā vahniḥ dhūmena saṃchādati
sarvaṃ karma doṣeṇa saṃchādati |
tasmāt svakarma na tyajet
doṣayuktaṃ khalu tad bhavati ||

यथा - yathā - just as - adverb - root √yathā - indicates a comparison.
वह्निः - vahniḥ - fire - masculine nominative singular - root √vah - refers to fire.
धूमेन - dhūmena - by smoke - masculine instrumental singular - root √dhū - refers to smoke as the means of covering.
संछादति - saṃchādati - is covered - 3rd person singular present - roots √sam + √chad - indicates the act of covering or veiling.
सर्वं - sarvaṃ - every - pronoun/adjective nominative neuter singular - root √sarva - refers to all undertakings.

कर्म - karma - undertaking - neuter nominative singular - root √kṛ - refers to action or endeavor.
दोषेण - doṣeṇa - by some fault - masculine instrumental singular - root √duṣ - refers to error or imperfection as the means of veiling.
संछादति - saṃchādati - is veiled - 3rd person singular present - roots √sam + √chad - indicates the act of veiling or obscuring.
तस्मात् - tasmāt - so - adverb - root √tad - indicates the consequence.
स्वकर्म - svakarma - action suited to their nature - neuter accusative singular - roots √sva + √kṛ - refers to action aligned with one's nature.
न - na - not - negative particle - invariable - negates abandonment.
त्यजेत् - tyajet - abandon - 3rd person singular optative - root √tyaj - indicates the act of abandoning, here negated.
दोषयुक्तं - doṣayuktaṃ - flawed - adjective accusative neuter singular - roots √doṣa + √yuj - qualifies the action as marked by faults.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the state or principle.
भवति - bhavati - is - 3rd person singular present - root √bhū - indicates the state or existence.

---

371. A person can taste the fruits of renunciation
through simple self-control, true detachment,
and a certain detachment from sensory pleasures.
Therein lies the perfection of renunciation.

नरः सन्न्यासफलं भुङ्क्ते आत्मनियन्त्रणेन वैराग्येन ।
इन्द्रियसुखात् विमुञ्चति सन्न्यासिद्धिः तत्र तिष्ठति ॥

naraḥ sannyāsaphalaṃ bhuṅkte
ātmaniyantraṇena vairāgyena |
indriyasukhāt vimuñcati
sannyāsasiddhiḥ tatra tiṣṭhati ||

नरः - naraḥ - a person - masculine nominative singular - root √nṛ - refers to the

human being as the subject.
सन्यासफलं - sannyāsaphalaṃ - fruits of renunciation - neuter accusative singular - roots √sam + √ni + √as + √phala - refers to the results or benefits of renunciation.
भुङ्क्ते - bhuṅkte - taste - 3rd person singular present - root √bhuj - indicates the act of enjoying or experiencing.
आत्मनियन्त्रणेन - ātmaniyantraṇena - through self-control - neuter instrumental singular - roots √ātman + √ni + √yam - refers to control or discipline of the self.
वैराग्येन - vairāgyena - true detachment - neuter instrumental singular - roots √vi + √rāga - refers to the absence of attachment or detachment.
इन्द्रियसुखात् - indriyasukhāt - from sensory pleasures - neuter ablative singular compound - roots √indriya + √sukha - refers to pleasures derived from the senses.
विमुञ्चति - vimuñcati - detachment - 3rd person singular present - roots √vi + √muc - indicates the act of withdrawing or detaching.
सन्याससिद्धिः - sannyāsasiddhiḥ - perfection of renunciation - feminine nominative singular - roots √sam + √ni + √as + √sidh - refers to the accomplishment or perfection of renunciation.
तत्र - tatra - therein - adverb - root √tad - indicates the place or context.
तिष्ठति - tiṣṭhati - lies - 3rd person singular present - root √sthā - indicates the state of residing or existing.

---

372. Entirely purified by intelligence,
controlling the mind with resolve,
renouncing objects that please the senses,
freed from attachment and aversion,
a person who lives in a secluded place, eats little,
controls body and speech,
always remains in contemplation, detached,
ignoring false ego, vain power,
or pride, free from desire and anger,
who shuts out material things,
free from possessiveness, serene—
such a person has attained knowledge.

बुद्ध्या विशुद्धः सर्वं मनः धृत्या नियति च यः ।
इन्द्रियविषयान् सन्न्यस्यति रागद्वेषात् विमुक्तः च ॥
विविक्ते स्थाने तिष्ठति अल्पाशी देहवाक् नियति ।
सदा ध्यानस्थः वैराग्यी अहंकारात् बलगर्वात् च ॥
कामक्रोधौ न गृह्णाति द्रव्येभ्यः संत्यजति च ।
ममत्वात् मुक्तः शान्तः नरः विद्यां समाप्नोति ॥

buddhyā viśuddhaḥ sarvaṃ
manaḥ dhṛtyā niyati ca yaḥ |
indriyaviṣayān sannyasyati
rāgadveṣāt vimuktaḥ ca ||
vivikte sthāne tiṣṭhati
alpāśī dehavāk niyati |
sadā dhyānasthaḥ vairāgyī
ahaṃkārāt balagarvāt ca ||
kāmakrodhau na gṛhṇāti
dravyebhyaḥ saṃtyajati ca |
mamatvāt muktaḥ śāntaḥ
naraḥ vidyāṃ samāpnoti ||

बुद्ध्या - buddhyā - by intelligence - feminine instrumental singular - root √budh - refers to intellect or understanding.
विशुद्धः - viśuddhaḥ - purified - adjective nominative masculine singular - roots √vi + √śudh - qualifies the state of complete purity.
सर्वं - sarvaṃ - entirely - pronoun/adjective accusative neuter singular - root √sarva - indicates the entirety of the being.
मनः - manaḥ - mind - neuter accusative singular - root √man - refers to the mind or thought.
धृत्या - dhṛtyā - with resolve - feminine instrumental singular - root √dhṛ - refers to firmness or determination.
नियति - niyati - controlling - 3rd person singular present - roots √ni + √yam - indicates the act of controlling.
च - ca - and - conjunction - invariable - connects the qualities.

यः - yaḥ - who - relative pronoun nominative masculine singular - root √ya - refers to the person as the subject.
इन्द्रियविषयान् - indriyaviṣayān - objects of the senses - masculine accusative plural compound - roots √indriya + √viṣaya - refers to objects that please the senses.
सन्न्यस्यति - sannyasyati - renouncing - 3rd person singular present - roots √sam + √ni + √as - indicates the act of renouncing.
रागद्वेषात् - rāgadveṣāt - from attachment and aversion - masculine ablative singular compound - roots √rāga + √dveṣa - refers to opposing emotions.
विमुक्तः - vimuktaḥ - freed - adjective nominative masculine singular - roots √vi + √muc - indicates the state of liberation.
च - ca - and - conjunction - invariable - connects the states.
विविक्ते - vivikte - in a secluded place - adjective locative neuter singular - roots √vi + √vic - refers to an isolated or pure place.
स्थाने - sthāne - place - neuter locative singular - root √sthā - refers to the location.
तिष्ठति - tiṣṭhati - lives - 3rd person singular present - root √sthā - indicates the act of residing or living.
अल्पाशी - alpāśī - eats little - adjective nominative masculine singular - roots √alpa + √aś - qualifies one who consumes little.
देहवाक् - dehavāk - body and speech - neuter accusative singular compound - roots √deha + √vāc - refers to body and speech.
नियति - niyati - controls - 3rd person singular present - roots √ni + √yam - indicates the act of controlling.
सदा - sadā - always - adverb - root √sad - indicates constancy.
ध्यानस्थः - dhyānasthaḥ - remains in contemplation - adjective nominative masculine singular - roots √dhyāna + √sthā - qualifies the state of constant meditation.
वैराग्यी - vairāgyī - detached - adjective nominative masculine singular - roots √vi + √rāga - refers to one who is detached.
अहंकारात् - ahaṃkārāt - from false ego - masculine ablative singular - roots √aham + √kṛ - refers to erroneous identification with the self.
बलगर्वात् - balagarvāt - from vain power or pride - masculine ablative singular compound - roots √bala + √garva - refers to vain strength or pride.
च - ca - and - conjunction - invariable - connects the elements.
कामक्रोधौ - kāmakrodhau - desire and anger - masculine accusative dual compound

- roots √kāma + √krodha - refers to desire and anger.
न - na - not - negative particle - invariable - negates acceptance.
गृह्णाति - gṛhṇāti - accepts - 3rd person singular present - root √grah - indicates the act of grasping or accepting, here negated.
द्रव्येभ्यः - dravyebhyaḥ - from material things - neuter ablative plural - root √dravya - refers to material possessions.
संत्यजति - saṃtyajati - shuts out - 3rd person singular present - roots √sam + √tyaj - indicates the act of abandoning or rejecting.
च - ca - and - conjunction - invariable - connects the actions.
ममत्वात् - mamatvāt - from possessiveness - neuter ablative singular - roots √mama + √tva - refers to the sense of ownership or ego.
मुक्तः - muktaḥ - free - adjective nominative masculine singular - root √muc - indicates the state of liberation.
शान्तः - śāntaḥ - serene - adjective nominative masculine singular - root √śam - qualifies the state of peace.
नरः - naraḥ - such a person - masculine nominative singular - root √nṛ - refers to the human being.
विद्यां - vidyāṃ - knowledge - feminine accusative singular - root √vid - refers to spiritual knowledge.
समाप्नोति - samāpnoti - has attained - 3rd person singular present - roots √sam + √āp - indicates the act of attaining or achieving.

This verse refers to monks living in an ashram or monastery. A layperson or parent cannot live as described here. Yet, as stated in previous verses, one must absolutely fulfill their own duties and obligations, even imperfectly, rather than those of others, even perfectly.It was said in verse 370 that no one should abandon their work, even if flawed. Thus, a layperson can attain Realization, though Observance will be more complex for them than for a monk. A special Grace assists such a person, burdened with duties, to walk The True Path.

---

373. One who has attained knowledge
simultaneously realizes the supreme Brahman
and finds infinite joy therein.
They never grieve

nor aspire to anything;
they remain equal toward all beings.
Such a one abides in perfect devotion.

यः विद्या समाप्नोति ब्रह्म परं समाप्नोति च ।
आनन्दं अनन्तं विन्दति न शोचति न काङ्क्षति ॥
सर्वं समं प्रकटति स भक्तौ परमायां तिष्ठति ॥

yaḥ vidyāṃ samāpnoti
brahma paraṃ samāpnoti ca |
ānandaṃ anantaṃ vindati
na śocati na kāṅkṣati ||
sarvaṃ samaṃ prakaṭati
sa bhaktau paramāyāṃ tiṣṭhati ||

यः - yaḥ - one who - relative pronoun nominative masculine singular - root √ya - refers to the person as the subject.
विद्या - vidyāṃ - knowledge - feminine accusative singular - root √vid - refers to spiritual knowledge.
समाप्नोति - samāpnoti - has attained - 3rd person singular present - roots √sam + √āp - indicates the act of attaining or realizing.
ब्रह्म - brahma - Brahman - neuter accusative singular - root √brahm - refers to the supreme reality or absolute.
परं - paraṃ - supreme - adjective accusative neuter singular - root √para - qualifies Brahman as supreme.
समाप्नोति - samāpnoti - realizes - 3rd person singular present - roots √sam + √āp - indicates the act of attaining or realizing.
च - ca - and - conjunction - invariable - connects the actions.
आनन्दं - ānandaṃ - joy - masculine accusative singular - root √nand - refers to bliss or happiness.
अनन्तं - anantaṃ - infinite - adjective accusative masculine singular - roots √an + √anta - qualifies joy as endless.
विन्दति - vindati - finds - 3rd person singular present - root √vid - indicates the act of finding or experiencing.

न - na - never - negative particle - invariable - negates grief.
शोचति - śocati - grieve - 3rd person singular present - root √śuc - indicates the act of grieving, here negated.
न - na - never - negative particle - invariable - negates aspiration.
काङ्क्षति - kāṅkṣati - aspire - 3rd person singular present - root √kāṅkṣ - indicates the act of desiring, here negated.
सर्वं - sarvaṃ - all beings - pronoun/adjective accusative neuter singular - root √sarva - refers to all beings.
समं - samaṃ - equal - adjective accusative neuter singular - root √sama - qualifies the attitude of equality.
प्रकटति - prakaṭati - remain - 3rd person singular present - roots √pra + √kaṭ - indicates the act of manifesting or expressing.
स - sa - such a one - demonstrative pronoun nominative masculine singular - root √tad - refers to the person.
भक्तौ - bhaktau - in devotion - feminine locative singular - root √bhaj - refers to the state of devotion.
परमायां - paramāyāṃ - perfect - adjective locative feminine singular - root √para - qualifies devotion as supreme.
तिष्ठति - tiṣṭhati - abides - 3rd person singular present - root √sthā - indicates the state of residing.

In this book, knowledge is not theoretical knowledge learned from books. The word “knowledge” here refers to the “Veda,” not to be confused with its homonym, the Vedas, which are collections of sacred scriptures.

The Veda, or knowledge, is that of The True Path. The Buddha, Gautama Siddhartha, spoke of the “Dharma.” This knowledge comes through Revelation (initiation) given by a living awakened master and deepens through the Observance of a proper sadhana, as is The True Path, through consistent meditation, service, and satsang.

---

374. Through devotional service, and only thus,
can one know the supreme Brahman, and the being who,
through such devotion, becomes fully conscious of bliss,

can attain the Absolute Realm.

भक्तिसेवया केवलं ब्रह्म परं जानीति यः ।
तथा भक्त्या आनन्दसंविजानीति सत्यलोकं समाप्नोति ॥

bhaktisevayā kevalaṃ
brahma paraṃ jānāti yaḥ |
tathā bhaktyā ānandasaṃvijānāti
satyalokaṃ samāpnoti ||

भक्तिसेवया - bhaktisevayā - through devotional service - feminine instrumental singular compound - roots √bhakti + √sevā - refers to the act of serving with devotion.
केवलं - kevalaṃ - only thus - adverb/adjective accusative neuter singular - root √kevala - indicates exclusivity of the means.
ब्रह्म - brahma - Brahman - neuter accusative singular - root √brahm - refers to the supreme reality or absolute.
परं - paraṃ - supreme - adjective accusative neuter singular - root √para - qualifies Brahman as ultimate.
जानीति - jānāti - know - 3rd person singular present - root √jñā - indicates the act of knowing or realizing.
यः - yaḥ - who - relative pronoun nominative masculine singular - root √ya - refers to the being as the subject.
तथा - tathā - such - adverb - root √tathā - indicates the manner or correspondence.
भक्त्या - bhaktyā - through devotion - feminine instrumental singular - root √bhaj - refers to the state or act of devotion.
आनन्दसंविजानीति - ānandasaṃvijānāti - conscious of bliss - 3rd person singular present compound - roots √ānanda + √sam + √jñā - indicates full realization of bliss.
सत्यलोकं - satyalokaṃ - Absolute Realm - masculine accusative singular - roots √satya + √loka - refers to the supreme realm, Satya-loka.
समाप्नोति - samāpnoti - attain - 3rd person singular present - roots √sam + √āp - indicates the act of attaining or achieving.

---

375. Though engaged in various activities,
the devotee, under the protection of Grace,
attains the eternal, imperishable abode.

नानाकर्मसु युक्तः भक्तः कृपया संरक्षति ।
नित्यं अक्षयं सत्यलोकं समाप्नोति खलु तद् ॥

nānākarmasu yuktaḥ
bhaktaḥ kṛpayā saṃrakṣati |
nityaṃ akṣayaṃ satyalokaṃ
samāpnoti khalu tad ||

नानाकर्मसु - nānākarmasu - in various activities - neuter locative plural compound - roots √nānā + √karma - refers to a variety of actions or activities.
युक्तः - yuktaḥ - engaged - adjective nominative masculine singular - root √yuj - describes the state of being involved or occupied.
भक्तः - bhaktaḥ - the devotee - masculine nominative singular - root √bhaj - refers to one who is devoted or a worshiper.
कृपया - kṛpayā - by Grace - feminine instrumental singular - root √kṛp - refers to divine compassion or grace.
संरक्षति - saṃrakṣati - under the protection - 3rd person singular present - roots √sam + √rakṣ - indicates the act of being protected.
नित्यं - nityaṃ - eternal - adjective accusative neuter singular - root √nitya - describes the abode as permanent.
अक्षयं - akṣayaṃ - imperishable - adjective accusative neuter singular - roots √a + √kṣi - describes the abode as indestructible.
सत्यलोकं - satyalokaṃ - Satya-loka - masculine accusative singular - roots √satya + √loka - refers to the Absolute Realm.
समाप्नोति - samāpnoti - attains - 3rd person singular present - roots √sam + √āp - indicates the act of attaining or obtaining.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the state or result.

376. In all your actions,
rely only on the Satnam
and always place yourself under its protection.
Service must always be performed
with full consciousness.

सर्वं कर्मसु सत्स्वरूपं आश्रयति सदा केवलं ।
रक्षायां तद् तिष्ठति सदा सेवायां सदा क्रियताम् ॥
चेतनया संपूर्णं कुर्यात् ॥

sarvaṃ karmasu satsvarūpaṃ
āśrayati sadā kevalaṃ |
rakṣāyāṃ tad tiṣṭhati sadā
sevāyāṃ sadā kriyatām ||
cetanayā saṃpūrṇaṃ kuryāt ||

सर्वं - sarvaṃ - all - pronoun/adjective accusative neuter singular - root √sarva - refers to all actions.
कर्मसु - karmasu - in actions - neuter locative plural - root √kṛ - refers to actions or duties.
सत्स्वरूपं - satsvarūpaṃ - Satnam - neuter accusative singular - roots √sat + √svarūpa - refers to the true essence or True Name (Satnam).
आश्रयति - āśrayati - rely - 3rd person singular present - roots √ā + √śri - indicates the act of depending or relying.
सदा - sadā - always - adverb - root √sad - indicates constancy.
केवलं - kevalaṃ - only - adverb - root √kevala - indicates exclusivity.
रक्षायां - rakṣāyāṃ - under protection - feminine locative singular - root √rakṣ - refers to protection or refuge.
तद् - tad - its - demonstrative pronoun nominative neuter singular - root √tad - refers to Satnam.
तिष्ठति - tiṣṭhati - place yourself - 3rd person singular present - root √sthā - indicates the act of standing or remaining.
सदा - sadā - always - adverb - root √sad - indicates constancy.

सेवायां - sevāyāṃ - in service - feminine locative singular - root √sev - refers to devotional service.
सदा - sadā - always - adverb - root √sad - indicates constancy.
क्रियताम् - kriyatām - must be performed - 3rd person singular imperative passive - root √kṛ - indicates the action that must be done.
चेतनया - cetanayā - with full consciousness - feminine instrumental singular - root √cit - refers to the state of consciousness or awareness.
संपूर्णं - saṃpūrṇaṃ - full - adjective accusative neuter singular - roots √sam + √pūr - describes the state of completeness.
कुर्यात् - kuryāt - perform - 3rd person singular optative - root √kṛ - indicates the act of performing, with a prescriptive nuance.

To be "with full consciousness," it is necessary to practice a specific meditation technique while performing all tasks. This meditation technique is taught during the Revelation. Without this technique and its practice, service is impossible.

---

377. If you are conscious of the Satnam,
by Grace, you will overcome
all obstacles of existence.
However, if you do not act
with such consciousness,
but through false ego, you will be lost.

यदि सत्स्वरूपं संविजानीति कृपया सर्वं संसारदुःखं तरेति ।
यदि तु तथाचेतनया न कुर्यात् अहंकारात् करोति नष्टः भवति ॥

yadi satsvarūpaṃ saṃvijānāti
kṛpayā sarvaṃ saṃsāraduḥkhaṃ tareti |
yadi tu tathācetanayā na kuryāt
ahaṃkārāt karoti naṣṭaḥ bhavati ||

यदि - yadi - if - conjunction - invariable - indicates a condition.
सत्स्वरूपं - satsvarūpaṃ - Satnam - neuter accusative singular - roots √sat + √svarūpa - refers to the true essence or True Name (Satnam).

संविजानीति - saṃvijānāti - is conscious - 3rd person singular present - roots √sam + √jñā - indicates the act of fully knowing or being conscious.
कृपया - kṛpayā - by Grace - feminine instrumental singular - root √kṛp - refers to divine compassion or grace.
सर्वं - sarvaṃ - all - pronoun/adjective accusative neuter singular - root √sarva - refers to all obstacles.
संसारदुःखं - saṃsāraduḥkhaṃ - obstacles of existence - neuter accusative singular compound - roots √saṃsāra + √duḥkha - refers to the sufferings or obstacles of the cycle of existence.
तरेति - tareti - will overcome - 3rd person singular present - root √tṛ - indicates the act of crossing or overcoming.
यदि - yadi - if - conjunction - invariable - introduces the opposing condition.
तु - tu - however - particle - invariable - indicates contrast.
तथाचेतनया - tathācetanayā - with such consciousness - feminine instrumental singular compound - roots √tathā + √cetana - refers to the state of consciousness mentioned.
न - na - not - negative particle - invariable - negates the action.
कुर्यात् - kuryāt - act - 3rd person singular optative - root √kṛ - indicates the act of acting, here negated.
अहंकारात् - ahaṃkārāt - through false ego - masculine ablative singular - roots √aham + √kṛ - refers to erroneous identification with the self.
करोति - karoti - acts - 3rd person singular present - root √kṛ - indicates the act of acting.
नष्टः - naṣṭaḥ - lost - adjective nominative masculine singular - root √naś - describes the state of being lost or destroyed.
भवति - bhavati - will be - 3rd person singular present - root √bhū - indicates the state or existence.

---

378. If you do not follow The True Path,
if you refuse to fight against ignorance,
you will be in error, and your nature
will still push you to fight.

यदि सत्पथं नानुवर्तति अज्ञानयुद्धं न युध्यति च ।

दोषे भवति स्वभावः तं युद्धाय प्रेरति तथापि ॥

yadi satpathaṃ nānuvartati
ajñānayuddhaṃ na yudhyati ca |
doṣe bhavati svabhāvaḥ
taṃ yuddhāya prerati tathāpi ||

यदि - yadi - if - conjunction - invariable - indicates a condition.
सत्पथं - satpathaṃ - The True Path - masculine accusative singular - roots √sat + √patha - refers to the path of truth or the just path.
न - na - not - negative particle - invariable - negates the action.
अनुवर्तति - anuvartati - follow - 3rd person singular present - roots √anu + √vṛt - indicates the act of following or conforming.
अज्ञानयुद्धं - ajñānayuddhaṃ - fight against ignorance - neuter accusative singular compound - roots √ajñāna + √yuddha - refers to the struggle against ignorance.
न - na - not - negative particle - invariable - negates the action.
युध्यति - yudhyati - fight - 3rd person singular present - root √yudh - indicates the act of fighting.
च - ca - and - conjunction - invariable - connects the conditions.
दोषे - doṣe - in error - masculine locative singular - root √duṣ - refers to the state of fault or error.
भवति - bhavati - will be - 3rd person singular present - root √bhū - indicates the state or existence.
स्वभावः - svabhāvaḥ - your nature - masculine nominative singular - roots √sva + √bhū - refers to innate nature or disposition.
तं - taṃ - you - pronoun accusative masculine singular - root √tad - refers to the person ("you") as the object.
युद्धाय - yuddhāya - to fight - neuter dative singular - root √yudh - refers to combat or struggle.
प्रेरति - prerati - will push - 3rd person singular present - roots √pra + √īr - indicates the act of urging or pushing.
तथापि - tathāpi - still - adverb - roots √tathā + √api - indicates persistence despite the condition.

Ignorance here is not a lack of reading or learning but the absence of the knowledge discussed in verse 373. Fighting against this ignorance does not mean battling evil but seeking and receiving the Revelation and observing The True Path. The fight against evil is the domain of the Satnam, achieved through Observance. Refusing this knowledge, human nature, conditioned by the three gunas, will still push one to fight, but not against ignorance. Such fights might be against neighbors, for example. A soldier must fight without hesitation if ordered by their superiors, as this is their duty, and it has been stated that one must not refuse to fulfill their duties.

---

379. Under the influence of false ego,
you refuse to act according to the teachings of The True Path,
but compelled by your own nature, you will act nonetheless.

अहंकारस्य वशे सत्पथशास्त्रं न करोति यः ।
स्वभावेन नियोजितः तथापि कर्म करोति खलु ॥

ahaṃkārasya vaśe
satpathaśāstraṃ na karoti yaḥ |
svabhāvena niyojitaḥ
tathāpi karma karoti khalu ||

अहंकारस्य - ahaṃkārasya - of false ego - masculine genitive singular - roots √aham + √kṛ - refers to erroneous identification with the self.
वशे - vaśe - under the influence - masculine locative singular - root √vaś - indicates the state of being controlled or influenced.
सत्पथशास्त्रं - satpathaśāstraṃ - teachings of The True Path - neuter accusative singular compound - roots √sat + √patha + √śāstra - refers to the instructions or precepts of the path of truth.
न - na - not - negative particle - invariable - negates the action.
करोति - karoti - act - 3rd person singular present - root √kṛ - indicates the act of doing or acting, here negated.
यः - yaḥ - who - relative pronoun nominative masculine singular - root √ya - refers to the person ("you") as the subject.

स्वभावेन - svabhāvena - by your own nature - masculine instrumental singular - roots √sva + √bhū - refers to innate nature or disposition.
नियोजितः - niyojitaḥ - compelled - past participle nominative masculine singular - roots √ni + √yuj - indicates the state of being driven or compelled.
तथापि - tathāpi - nonetheless - adverb - roots √tathā + √api - indicates persistence despite the condition.
कर्म - karma - act - neuter accusative singular - root √kṛ - refers to action or duty.
करोति - karoti - will act - 3rd person singular present - root √kṛ - indicates the act of doing or acting.
खलु - khalu - indeed - particle - invariable - reinforces the statement.

---

380. The Supreme Lord resides in every living being
and guides the steps of all,
even though everything seems
to be made of material energy.

परमेश्वरः सर्वं जीवे नियति सर्वस्य पादं यदपि ।
प्रकृतिजन्यं सर्वं भाति तथापि तद् ईश्वरेण कृतं ॥

parameśvaraḥ sarvaṃ jīve
niyati sarvasya pādaṃ yadapi |
prakṛtijanyaṃ sarvaṃ bhāti
tathāpi tad īśvareṇa kṛtaṃ ||

परमेश्वरः - parameśvaraḥ - Supreme Lord - masculine nominative singular - roots √para + √īśvara - refers to the supreme divinity or ultimate master.
सर्वं - sarvaṃ - every - pronoun/adjective accusative neuter singular - root √sarva - refers to all beings.
जीवे - jīve - living being - masculine locative singular - root √jīv - refers to the soul or living entity.
नियति - niyati - guides - 3rd person singular present - roots √ni + √yam - indicates the act of guiding or controlling.
सर्वस्य - sarvasya - of all - pronoun genitive masculine singular - root √sarva - refers to all beings.

पादं - pādaṃ - steps - masculine accusative singular - root √pad - refers to steps or movements.
यदपि - yadapi - even though - conjunction - roots √yad + √api - indicates a concession.
प्रकृतिजन्यं - prakṛtijanyaṃ - of material energy - adjective accusative neuter singular - roots √prakṛti + √jan - describes what is produced by material nature.
सर्वं - sarvaṃ - everything - pronoun/adjective nominative neuter singular - root √sarva - refers to all phenomena.
भाति - bhāti - seems - 3rd person singular present - root √bhā - indicates appearance or manifestation.
तथापि - tathāpi - however - adverb - roots √tathā + √api - indicates contrast or persistence.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to all actions.
ईश्वरेण - īśvareṇa - by the Lord - masculine instrumental singular - root √īś - refers to the Lord as the agent.
कृतं - kṛtaṃ - made - past participle accusative neuter singular - root √kṛ - indicates the act performed.

There is only one energy: the virtue of the Satnam, with an infinite number of manifestations. There is no energy that is purely spiritual or purely material. Light is composed of multiple frequencies.

---

381. Surrender yourself completely, and by His Grace,
you will know absolute peace and attain
the eternal, supreme abode.

सर्वं संन्यासति कृपया शान्तिं परमां जानीति च ।
नित्यं परं सत्यलोकं समाप्नोति खलु तद् ॥

sarvaṃ sannyāsati kṛpayā
śāntiṃ paramāṃ jānāti ca |
nityaṃ paraṃ satyalokaṃ
samāpnoti khalu tad ||

सर्वं - sarvaṃ - completely - pronoun/adjective accusative neuter singular - root √sarva - refers to the entirety of the being or action.
संन्यासति - sannyāsati - surrender yourself - 3rd person singular present - roots √sam + √ni + √as - indicates the act of complete renunciation or surrender.
कृपया - kṛpayā - by His Grace - feminine instrumental singular - root √kṛp - refers to divine compassion or grace.
शान्तिं - śāntiṃ - peace - feminine accusative singular - root √śam - refers to tranquility or peace.
परमां - paramāṃ - absolute - adjective accusative feminine singular - root √para - describes peace as supreme.
जानीति - jānāti - will know - 3rd person singular present - root √jñā - indicates the act of knowing or realizing.
च - ca - and - conjunction - invariable - connects the outcomes.
नित्यं - nityaṃ - eternal - adjective accusative neuter singular - root √nitya - describes the abode as permanent.
परं - paraṃ - supreme - adjective accusative neuter singular - root √para - describes the abode as ultimate.
सत्यलोकं - satyalokaṃ - Satya-loka - masculine accusative singular - roots √satya + √loka - refers to the supreme abode, consistent with previous verses (374, 375).
समाप्नोति - samāpnoti - will attain - 3rd person singular present - roots √sam + √āp - indicates the act of attaining or obtaining.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the state or result.

---

382. Now that you know this truth exists,
reflect on it, and you will always have the free will
to accept or reject it.

इदानीं सत्यं विदति यत् तत्र चिन्तति सदा स्वतन्त्रः ।
ग्रहीतुं त्यक्तुं वा स्वेच्छया खलु तद् भवति ॥

idānīṃ satyaṃ vidati yat

tatra cintati sadā svatantraḥ |
grahītuṃ tyaktuṃ vā
svecchayā khalu tad bhavati ||

इदानीं - idānīṃ - now - adverb - root √idam - indicates the present moment.
सत्यं - satyaṃ - truth - neuter accusative singular - root √sat - refers to truth or reality.
विदति - vidati - know - 3rd person singular present - root √vid - indicates the act of knowing or understanding.
यत् - yat - that - relative pronoun accusative neuter singular - root √ya - connects the truth to the act of knowing.
तत्र - tatra - on it - adverb - root √tad - refers to the context or object of reflection (the truth).
चिन्तति - cintati - reflect - 3rd person singular present - root √cit - indicates the act of reflecting or meditating.
सदा - sadā - always - adverb - root √sad - indicates constancy.
स्वतन्त्रः - svatantraḥ - free will - adjective nominative masculine singular - roots √sva + √tantra - refers to independence or freedom of choice.
ग्रहीतुं - grahītuṃ - accept - infinitive - root √grah - indicates the act of grasping or accepting.
त्यक्तुं - tyaktuṃ - reject - infinitive - root √tyaj - indicates the act of abandoning or rejecting.
वा - vā - or - conjunction - invariable - indicates an alternative.
स्वेच्छया - svecchayā - by free will - feminine instrumental singular - roots √sva + √icchā - refers to free choice or will.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the state or result.

---

383. If you choose the truth,
always fill your mind with the Satnam.
Love it, and to it, you will return.

यदि सत्यं वृणोति सत्स्वरूपेन मनः सदा पूरति ।

प्रेमति तं ततः तस्मै निवर्तति खलु ॥

yadi satyaṃ vṛṇoti
satsvarūpena manaḥ sadā pūrati |
premati taṃ tataḥ
tasmai nivartati khalu ||

यदि - yadi - if - conjunction - invariable - indicates a condition.
सत्यं - satyaṃ - truth - neuter accusative singular - root √sat - refers to truth or reality.
वृणोति - vṛṇoti - choose - 3rd person singular present - root √vṛ - indicates the act of choosing or selecting.
सत्स्वरूपेन - satsvarūpena - with the Satnam - neuter instrumental singular - roots √sat + √svarūpa - refers to the true essence or True Name (Satnam).
मनः - manaḥ - mind - neuter accusative singular - root √man - refers to the mind or thought.
सदा - sadā - always - adverb - root √sad - indicates constancy.
पूरति - pūrati - fill - 3rd person singular present - root √pūr - indicates the act of filling or imbuing.
प्रेमति - premati - love - 3rd person singular present - root √prī - indicates the act of loving or cherishing.
तं - taṃ - it - pronoun accusative masculine singular - root √tad - refers to Satnam as the object of love.
ततः - tataḥ - then - adverb - root √tad - indicates the consequence or moment.
तस्मै - tasmai - to it - pronoun dative masculine singular - root √tad - refers to Satnam as the destination.
निवर्तति - nivartati - will return - 3rd person singular present - roots √ni + √vṛt - indicates the act of returning or reverting.
खलु - khalu - indeed - particle - invariable - reinforces the statement.

---

384. Set aside all other forms of religion
and simply surrender to the Satnam.
All your faults will be forgiven.

सर्वं धर्मं परित्यजति सत्स्वरूपाय संन्यासति केवलं ।
सर्वं दोषं क्षमति तव खलु तद् भवति ॥

sarvaṃ dharmaṃ parityajati
satsvarūpāya sannyāsati kevalaṃ |
sarvaṃ doṣaṃ kṣamati
tava khalu tad bhavati ||

सर्वं - sarvaṃ - all - pronoun/adjective accusative neuter singular - root √sarva - refers to all forms or practices.
धर्मं - dharmaṃ - religion - masculine accusative singular - root √dhṛ - refers to duties, practices, or religions.
परित्यजति - parityajati - set aside - 3rd person singular present - roots √pari + √tyaj - indicates the act of completely abandoning.
सत्स्वरूपाय - satsvarūpāya - to the Satnam - neuter dative singular - roots √sat + √svarūpa - refers to the true essence or True Name (Satnam).
संन्यासति - sannyāsati - surrender - 3rd person singular present - roots √sam + √ni + √as - indicates the act of renouncing or surrendering.
केवलं - kevalaṃ - simply - adverb - root √kevala - indicates exclusivity or simplicity of action.
सर्वं - sarvaṃ - all - pronoun/adjective accusative neuter singular - root √sarva - refers to all faults.
दोषं - doṣaṃ - faults - masculine accusative singular - root √duṣ - refers to errors or sins.
क्षमति - kṣamati - will be forgiven - 3rd person singular present - root √kṣam - indicates the act of forgiving or absolving.
तव - tava - your - possessive pronoun genitive singular - root √tvam - refers to possession by "you."
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the state or result.
भवति - bhavati - will be - 3rd person singular present - root √bhū - indicates the state or existence.

I disagree with this verse: the religion of our parents, friends, or country may not lead to the supreme abode described in this Upanishad, yet it plays an important role in society. It is possible to follow The True Path while outwardly adhering to the teachings of a religion. This can be seen as a duty, a duty of social cohesion.

---

385. This secret knowledge
cannot be revealed to people
blinded by ignorance
who refuse to hear the truth.

गुह्या विद्या न प्रकाशति अज्ञानान्धेभ्यः नरेभ्यः यत् ।
सत्यं न शृण्वति ये तेभ्यः खलु न कथ्यति ॥

guhyā vidyā na prakāśati
ajñānāndhebhyaḥ narebhyaḥ yat |
satyaṃ na śṛṇvati ye
tebhyaḥ khalu na kathyati ||

गुह्या - guhyā - secret - adjective nominative feminine singular - root √guh - describes knowledge as hidden or esoteric.
विद्या - vidyā - knowledge - feminine nominative singular - root √vid - refers to spiritual knowledge.
न - na - not - negative particle - invariable - negates the action.
प्रकाशति - prakāśati - revealed - 3rd person singular present - roots √pra + √kāś - indicates the act of revealing or illuminating.
अज्ञानान्धेभ्यः - ajñānāndhebhyaḥ - to those blinded by ignorance - adjective dative masculine plural - roots √ajñāna + √andha - describes people as blinded by ignorance.
नरेभ्यः - narebhyaḥ - to people - masculine dative plural - root √nṛ - refers to human beings.
यत् - yat - that - relative pronoun accusative neuter singular - root √ya - connects knowledge to people.
सत्यं - satyaṃ - truth - neuter accusative singular - root √sat - refers to truth or reality.

न - na - not - negative particle - invariable - negates the action.
श्रृण्वति - śṛṇvati - hear - 3rd person plural present - root √śru - indicates the act of listening or hearing, here negated.
ये - ye - who - relative pronoun nominative masculine plural - root √ya - refers to people as subjects.
तेभ्यः - tebhyaḥ - to them - pronoun dative masculine plural - root √tad - refers to people as recipients.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
न - na - not - negative particle - invariable - negates the action.
कथ्यति - kathyati - revealed - 3rd person singular present passive - root √kath - indicates the act of being told or revealed.

---

386. For the initiated one, practicing The True Path
and sharing the joy of knowledge
with those who have ears to hear,
realization is assured,
and without doubt, in the end,
they will enter and dwell in the Kingdom.

सत्पथं अनुवर्तति दीक्षितः विद्याया आनन्दं संददाति यः ।
श्रोतुं श्रृण्वति ये सहति साक्षात्कारः सिद्धति निश्चितं ॥
अन्ते सत्यलोकं प्रविषति तत्र तिष्ठति संशयं न खलु ॥

satpathaṃ anuvartati dīkṣitaḥ
vidyāyāḥ ānandaṃ saṃdadāti yaḥ |
śrotuṃ śṛṇvati ye sahati
sākṣātkāraḥ siddhati niścitaṃ ||
ante satyalokaṃ praviṣati
tatra tiṣṭhati saṃśayaṃ na khalu ||

सत्पथं - satpathaṃ - The True Path - masculine accusative singular - roots √sat + √patha - refers to the path of truth.
अनुवर्तति - anuvartati - practicing - 3rd person singular present - roots √anu + √vṛt - indicates the act of following or practicing.

दीक्षितः - dīkṣitaḥ - initiated one - adjective nominative masculine singular - root √dīkṣ - describes one who is initiated or consecrated.
विद्याया - vidyāyāḥ - of knowledge - feminine genitive singular - root √vid - refers to spiritual knowledge.
आनन्दं - ānandaṃ - joy - masculine accusative singular - root √nand - refers to bliss or happiness.
संददाति - saṃdadāti - sharing - 3rd person singular present - roots √sam + √dā - indicates the act of giving or sharing.
यः - yaḥ - who - relative pronoun nominative masculine singular - root √ya - refers to the initiated one as the subject.
श्रोतुं - śrotuṃ - to hear - infinitive - root √śru - indicates the intent to listen.
शृण्वति - śṛṇvati - hear - 3rd person plural present - root √śru - refers to those who listen.
ये - ye - who - relative pronoun nominative masculine plural - root √ya - refers to receptive people.
सहति - sahati - with - 3rd person singular present - root √sah - indicates the act of being with or accompanying.
साक्षात्कारः - sākṣātkāraḥ - realization - masculine nominative singular - roots √sākṣāt + √kṛ - refers to direct experience or spiritual realization.
सिद्धति - siddhati - is assured - 3rd person singular present - root √sidh - indicates attainment or accomplishment.
निश्चितं - niścitaṃ - certainly - adjective accusative neuter singular - roots √ni + √cit - reinforces the certainty of realization.
अन्ते - ante - in the end - adverb - root √anta - indicates the final moment.
सत्यलोकं - satyalokaṃ - Satya-loka - masculine accusative singular - roots √satya + √loka - refers to the Absolute Kingdom.
प्रविषति - praviṣati - will enter - 3rd person singular present - roots √pra + √viś - indicates the act of entering.
तत्र - tatra - there - adverb - root √tad - refers to the place (Satya-loka).
तिष्ठति - tiṣṭhati - will dwell - 3rd person singular present - root √sthā - indicates the act of residing.
संशयं - saṃśayaṃ - doubt - masculine accusative singular - roots √sam + √śi - refers to uncertainty.
न - na - no - negative particle - invariable - negates doubt.

खलु - khalu - indeed - particle - invariable - reinforces the statement.

---

387. No person in the world
is dearer to God than such a one.

न विश्वे नरः कश्चित् देवाय प्रियतरः तस्मात् ॥

na viśve naraḥ kaścit
devāya priyataraḥ tasmāt ||

न - na - no - negative particle - invariable - indicates the absence of any other.
विश्वे - viśve - in the world - neuter locative singular - root √viś - refers to the universe or entire world.
नरः - naraḥ - person - masculine nominative singular - root √nṛ - refers to a human being.
कश्चित् - kaścit - any - indefinite pronoun nominative masculine singular - roots √ka + √cit - reinforces the absence of exception.
देवाय - devāya - to God - masculine dative singular - root √div - refers to the divinity or God.
प्रियतरः - priyataraḥ - dearer - comparative adjective nominative masculine singular - roots √prī + comparative suffix - indicates a greater degree of affection.
तस्मात् - tasmāt - than such a one - demonstrative pronoun ablative masculine singular - root √tad - refers to the specific person mentioned.

---

388. One who studies this text
and draws the proper conclusions
will worship God with intelligence.

यः शास्त्रं पठति निश्चयं च गृह्णाति यत् ।
बुद्ध्या देवं भजति खलु तद् भवति ॥

yaḥ śāstraṃ paṭhati
niścayaṃ ca gṛhṇāti yat |

buddhyā devaṃ bhajati
khalu tad bhavati ||

यः - yaḥ - one who - relative pronoun nominative masculine singular - root √ya - refers to the person as the subject.
शास्त्रं - śāstraṃ - text - neuter accusative singular - root √śās - refers to scripture or sacred teaching.
पठति - paṭhati - studies - 3rd person singular present - root √paṭh - indicates the act of reading or studying.
निश्चयं - niścayaṃ - conclusions - masculine accusative singular - roots √ni + √ci - refers to determinations or conclusions.
च - ca - and - conjunction - invariable - connects the actions.
गृह्णाति - gṛhṇāti - draws - 3rd person singular present - root √grah - indicates the act of grasping or understanding.
यत् - yat - which - relative pronoun accusative neuter singular - root √ya - connects the conclusions to the action.
बुद्ध्या - buddhyā - with intelligence - feminine instrumental singular - root √budh - refers to intellect or understanding.
देवं - devaṃ - God - masculine accusative singular - root √div - refers to the divinity.
भजति - bhajati - will worship - 3rd person singular present - root √bhaj - indicates the act of worshiping or venerating.
खलु - khalu - indeed - particle - invariable - reinforces the statement.
तद् - tad - this - demonstrative pronoun nominative neuter singular - root √tad - refers to the state or result.

Śivaste panthānaḥ santu
(May your Path be favorable)

Sri Hans Yoganand ji

For any questions, write to this address: madhyama.marga@gmail.com

© 2026 Nandi-Alaya Publishing. All rights reserved.